the Alliance Weekly

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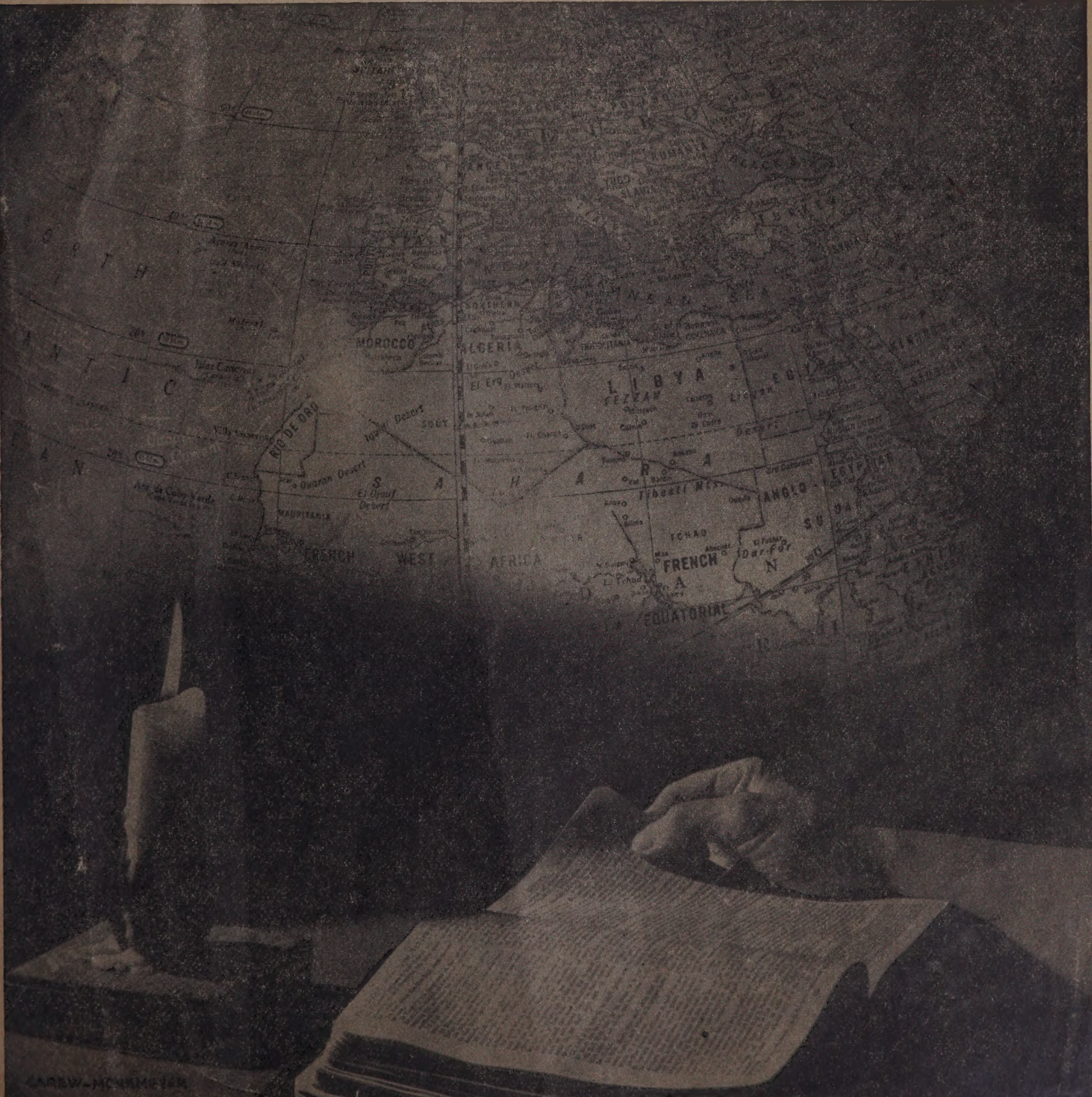
NORTH ATLANTIC OCEAN
FRANCE
SPAIN
YUGOSLAVIA
RUMANIA
BLACK SEA
TURKEY
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RIO DE ORO
SAHARA
MAURITANIA
FRENCH WEST AFRICA
FRENCH EQUATORIAL AFRICA
ANGLO-EGYPTIAN SUDAN
TCHAD
Dar-Fur
Tibesti Mts.
El Djouf Desert
Ouaran Desert
Iguidi Desert
El Erg
Islas Canarias
Arq. de Cabo Verde

From the Editor's Pen

The Hope of the New Year

"Behold, he cometh with the clouds; and every eye shall see him."

There is nothing so pitiless as the onward march of time. Under its ironshod feet is trampled down every human achievement. There is nothing material that is enduring. The wise of each age have realized this. "Thou hast made my days as an handbreadth," cries one seer as he looked back over life's brevity. Even that handbreadth is marked with sorrow and hard travail: "We bring our years to an end like a sigh," complains another whose life of well upwards of a century had been marked by unusual fulness of ministry for God and men.

Man's destiny is not fulfilled in this world, but in the age which is to come. It is because the majority fail to comprehend this fact that there is so much dissatisfaction with the work accomplished in life's brief span. The chief end of man is not the making of a name for himself but the performance of the will of his Creator; desiring to leave behind him something that will sustain his reputation in the memory of his fellows, he grieves when death cuts short his work, and laments as did a recent empire builder: "So little done! So much to do!"

As the New Year opens, delegates from every nation are assembled with the purpose of establishing a new world order. Statesmen and churchmen have pooled their experience and energies in an attempt to plan a better future. But in all their efforts God has been ignored and they have envisioned a federation in which He has no place. Their ideals of peace are thus foredoomed to failure, even though a temporary peace among the powers may be agreed upon. Self-interest and national aggrandizement cannot be so easily put away and replaced by the grandiose conception of a world state. The Old Testament prophet was not mistaken when, peering into the dark clouds that hid the end of the age, he announced to all who will hear: "Even unto the end shall be war; desolations are determined" (Dan. 9:26 R.V.).

The end of which he spoke is drawing near. To the believer in the Word of God that is the peculiar joy of each New Year. Amid the tumultuous assembling of the nations he hears the calm voice of Omnipotence: "Yet have I set MY KING upon my holy hill of Zion." Thus the repeated collapse of human attempts at peacemaking brings to him no discouragement, for the words of that predestined King ring down the age to every listening disciple: "These things must needs come to pass." And in quietness and confidence they await the revealing of the Son of God from heaven, assured that His coming and that alone will solve all of earth's problems.

Watching for Christ

At intervals there are seen the attempts of various students of the prophetic Scriptures to set dates for the ending of the "Times of the Gentiles" and even for the Second Advent of our Lord. These are less frequent than some years ago. Men have learned by experience that such things are hidden from the understanding of this age. It is true that, in the Old Testament, there are remarkable predictions relative to the history of Israel and even to the first appearing of Messiah. In this connection it must not be lost sight of that the Children of Abraham are a people of an earthly calling, and revelations concerning them have their fulfillment on earth. In a few instances definite dates referring to happenings yet future are yet open (as in Dan. 12:11, 12). But, ere these can be given their place, a new starting point must be found for them, which can only be after the fulfillment of events for which we are now looking. At the present time the earthly history of Israel is suspended (as to revelation); until it is again resumed, by the bringing of the nation once more into covenant with God, there is nothing to guide us as to any time or season.

The Church of Christ, on the other hand, is a body of a heavenly calling. For her through the dispensation there is but one command of her Lord: "Watch!" It is true there are certain general signs by which His followers may discern the approaching "consummation of the age." Disciples are expressly warned against possible calls, "Lo, here!" and "Lo, there!" that will proceed from the speculative tendencies of men on the one hand and the appearance of false teachers on the other. Wisely, the Master has left the situation in obscurity, that His people may be compelled to be always on the alert as to holiness.

In the waiting time His instructions are "Occupy till I come!" By earnest and faithful attendance on our individual ministry of witnessing for Him and of carrying the gospel to the whole world, we shall best obey His command.

New World Responsibilities

The Church of Christ has never been and never can be a political body. Unfortunately there are those among its self-appointed leaders who have sought, in ever-increasing measure, to marshal its unity and its influence, that they may project these into world politics and thereby bring about a so-called kingdom of God on earth. It may be for this reason that the great Head of the Church has allowed among evangelical believers such differences of doctrine as have kept sincere Christians divided into numerous denominations which, though united in their allegiance to one Lord, yet find it impossible to combine perfectly. How much of the constant crying for Christian unity has political purpose as its motivation! But such an end is carnal and unscriptural. The ministry of the Church in world matters awaits millennial times when the saints will rule and judge under the supervision of their enthroned Lord.

The present and imperative world responsibility of the Christian Church is world evangelization. Before her lies opportunity that is unparalleled, opening doors to peoples who have yet to hear the simple message of salvation, means of travel that will carry her messengers

(Continued on page 12)

A. Steiner

A Scene at St. Moritz, Switzerland

A New Year Dawning

By REV. JOHN M. BEAR

"My presence shall go with thee, and I will give thee rest" (Exodus 33:14)

MOSES, THE MAN OF GOD, is standing on the threshold of a new experience, and face to face with a venture that takes him into the great unknown. God told Moses to "Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, . . . unto a land flowing with milk and honey." He could not go alone, but he was to take with him this stiff-necked people, who had so often grieved their Lord and made the journey more difficult with their constant murmuring.

Moses, feeling himself unequal to the task, sought from the Lord specific assurance and a promise of His leading. God answered in most assuring words: "My presence shall go with thee, and I will give thee rest." Then Moses, apparently not completely satisfied, stood before the Lord for a yet fuller revelation, and said, "If thy presence go not with me, carry us not up hence." So God answered him with one of His great "I will's" by saying, "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." What more could Moses ask of his God? However, he still kept probing deeper into the great heart of God, and cried, "Shew me thy glory." And God made His goodness pass before him, and Moses was hid in "a clift of the rock" while the glory of the Lord moved silently before him.

This was Moses' new vision for the task which God had appointed him; and as he stood in silent retrospect, he knew that the future held no terrors, and that God, who directed the past, would triumphantly safeguard the future and lead him by a strong hand all the way.

What assurance have we, as we stand at the threshold of a new and untried year, that God will be with us? Blessed be the Lord, we have the only thing standing in the world today, namely, His Word. It is through His Word that we also have the assurance of His presence and the abiding conviction that He will never leave nor forsake us. Has He not told us that "all the promises of God in him are yea, and in him Amen, unto the glory of God by us"? Friends, what more could *we* ask of *Him?* Let us by the grace of God determine that in the new year we shall walk courageously, circumspectly and triumphantly on the highway of holiness, and prove by our lives the unfailing faithfulness of His Word.

We have just passed through another year in the vast line of the centuries; let us pause briefly for serious meditation. The year has had its difficulties, largely brought about by man's stupidity and blundering. So now, quietly and alone with Him, we shall take

The Backward Look

We shall indulge the backward look just long enough to gather some of the most precious treasure, and glean from the variegated harvest the fruit of greatest value. There is danger in looking back. Lot's wife indulged in the backward look to satisfy an insatiable longing for the glitter of that which perishes, and she lost the glory of the future. Judas, too, looked back, and in his bitter remorse he closed forever the door of future blessing when he hanged himself. Moses, however, looking back, estimated the advantages of Pharaoh's inheritance and decided against being "called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

The backward look may be highly beneficial. Out of the past there comes mournful dirges of failure and defeat; some caused by wilful disobedience, others by carelessness, and still others by a dismal lack of faith. These all must be brought to the Lord as a part of the past, and humbly confessed to Him. In this backward look we may see some entanglements coming out of fraternization with the world, some compromise with principle, or a deliberate denial of a precious truth. All this must be laid before Him.

In this backward look we may be tempted to gloat over some bit of success or triumph, which, if indulged in too long, will likely injure. Let us take the whole of the past and trust the blessed Holy Spirit to glean from it the most precious lessons, and then lay the refuse, both good and bad, at the foot of the cross. Suppose we start the new year, not with the joy that comes as a result of doing good, nor with remorse, the result of evil; but let us start it with Him as the focal point of victory.

The Forward Look

Let us now indulge the forward look. The beginning of a new year is always fascinating. In fact, anything new, with its possibilities of adventure, is always fascinating. From the standpoint of science and our political economy, the new year holds promise of some spectacular events. What about the new forces that ingenious man has wrested from the universe? His speculations produced reality in the atomic bomb. Will his eternal quest for knowledge produce some more deadly thing? Or will he turn his knowledge to greater advantage, especially in pursuit of things which make for peace? Will Russia precipitate another world conflict? Will the United Nations really work for the good of all the nations? Will the United States accept its God-ordained leadership in world affairs? If so, we believe we can expect a new wave of spiritual blessing to touch the lives of millions through increased missionary endeavor.

> *As voyagers cross the Atlantic, and so pass from shore to shore, so do we speed over the waves of this ever-changing world to the glory-land of the bright appearing of our Lord and Saviour Jesus Christ.*
> —SPURGEON.

Will the Church experience a new touch from God through a genuine spirit of revival? Will the Lord return within the next twelve months? These and many other questions are on the mind's agenda, but must wait for a final answer.

As for the individual, the forward look simply means relying on God for strength; and with our hand in His, we can trustfully step out into the new year with no dread of the future to impede our spiritual progress. Gladly can we say, "We are more than conquerors through him that loved us." With the apostle, let us believe that it is possible to "do all things through Christ which strengtheneth me," and then set ourselves for the accomplishment of that decision in the year that is ahead. Who is there of us who could not do better if we only tried?

The Inward Look

The inward look is of the utmost importance as we face the new and untried year. The task of examining one's heart is not to be trifled with. This work must be done in the laboratory of God so that every device of the Spirit's prompting may be used. Humanity likes short cuts, and there may be an occasional short cut to material progress; but it is never found in the realm of the spirit. Our blessed Lord, before He entered upon His high priestly work in glory, came to Bethlehem in swaddling clothes, walked in silent obedience with His God for thirty years, and then, in indefatigable labor, ministered to suffering humanity for at least another three years, returning at last to His Father's house by way of the cross and the tomb. Moses found that the way of preparation for leadership was forty years' abandonment to the will of God on lonely desert sands. Dr. Simpson tells us that the path to his great work of reaching the multitudes at home and abroad led to the summit of a New Hampshire mountain. Strange, some may say, that God would lead this way. Yes, but he needed healing; and the faith for it and his future venture for God was not found in the lowlands but on the summit of a literal mountain. It was a great act of faith, but in all his weakness he climbed it, and won at last a reprieve of many years from his former sentence of death.

May I repeat that there are no short cuts to victory? What is my heart's attitude toward my Saviour? Has it taken the path of lowly love, humble surrender, and true consecration? Is my heart right with God? Is it a fit place for His dwelling place? We can by divine aid make it so. As we take the inward look on the threshold of the new year, are we in right relationship with

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OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

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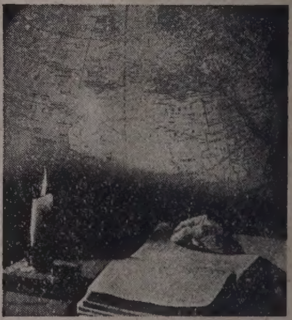


Our Cover

Nineteen forty-seven presents to The Christian and Missionary Alliance both the opportunity and the challenge to complete the task to which it is committed: sending into all the world the gospel of the Lord Jesus Christ.

The Extension Imperative

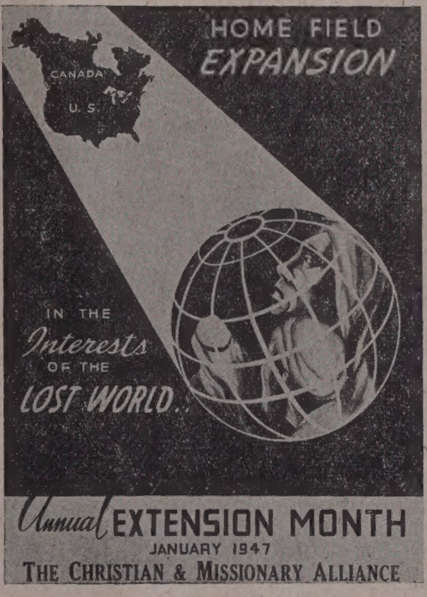
January, 1947

We of The Christian and Missionary Alliance are, by the very nature of our Society, irrevocably committed to the work of world missions. This scarcely need be stated. For this purpose the organization exists. For this its members live.

To implement this purpose, to remove it from the realm of vague religious yearning and give it practical execution in the actual preaching of the gospel to the unevangelized peoples of the earth, three things are required: men, money, and a large volume of intercessory prayer. These are not desirable merely; they are indispensable. We succeed or fail in our purpose in exact proportion to the number of men who enter foreign service, the amount of money that comes in to support them, and the volume of prayer which reaches heaven in their behalf.

To secure these three indispensables there must be a large and ever-growing body of missionary-minded Christians in the United States and Canada in sympathetic touch with our work. This is not a dreamy ideal; it is an altogether vital imperative.

The only way to create such a growing body of missionary-minded believers at home is to open new centers, to establish new spiritual contacts, to win increasing numbers to Christ and to His burden for the lost world. This is the one way. There is no second.



This is the simple but weighty purpose behind our extension project. We extend at home to succeed abroad. Extension work is missionary work, for it produces men, money and prayer which are the bone and sinew of missionary activity.

For this cause we appeal to our people for all-out enthusiastic support of our extension program. Our labors here will, in a surprisingly short time, be directly reflected in stepped-up activity on the foreign fields. The two are related as cause and effect. The latter is impossible without the former.

The facts are before us. They can scarcely be challenged. The future of the work of our Society depends very largely upon what we do about them.

Him? "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (1 John 3: 20, 21).

The Upward Look

The upward look is the look of sweetest promise, and one that will assure us of lasting results. When things about look dark and gloomy, when friends have little comfort to offer in the hours of sad reflection, simply look up and gaze with undimmed eyes upon the changeless Christ, and with the Psalmist say: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

In the old tale of the *Prisoner of Chillon* we have the dramatic story of a man shut in a prison house for many years. By and by, with infinite skill and toil and the use of an old nail, he cut niches in the wall of his cell, that he might climb at last until he could see through the tiny barred window. For this he had longed, but it had been beyond his ability to reach. It was a little bird sitting upon the window ledge, singing its sweet lullaby, that prodded him on to make the tremendous effort.

"A lovely bird with azure wings,
That sang and said a thousand things,
And seemed to say them all to me."

When, after toiling through the years, he had reached the little window, he looked out and saw the snow-covered mountains; the eternal hills were still in evidence, the everlasting mountains that pointed majestic fingers to the sky. The bird of hope had come to sing in his heart.

So he has come to sing in our hearts, urging us to climb by faith and look from the mountain peak of victory to Mount Calvary, and yonder to Mount Zion, the Jerusalem that is above where Christ sitteth transfigured in His glory.

Friends, we must keep looking up, and, with our vision clear, just keep beholding Him. To lose sight of Him is to lose the sweet assurance of His presence. We may be walled in by circumstances, but, thank God, we have the everlasting comfort which the upward gaze brings to each of His blood-bought children: "My presence shall go with thee, and I will give thee rest."

What Is Eternal Life?

By REV. THOMAS WILLIAMSON

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17: 3).

IT IS A VIRTUE to be concise yet comprehensive, to be brief yet inclusive and clear. God the Father excelled in this grace. At times, when necessary, He could be extremely laconic yet lucid. The moral law is an interesting example of His succinctness; it is terse yet intelligible: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." Who could say more by adding anything, and who could be more economical in utterance? In some instances, it would be impossible to omit as much as a letter and retain the sense.

In this respect Jesus was certainly God's Son. He, too, could condense volumes of truth into short, penetrating sentences. He reduced the whole will of God to a simple sentence: "This is the Father's will . . . that every one which . . . believeth on him (the Son), may have everlasting life: and I will raise him up at the last day." Recall His well known prayer. It is devoid of all elaboration. In fact, in spots it is so crisp it is almost brittle: "Hallowed be thy name. Thy kingdom come. Thy will be done in earth. . . . Give us this day our daily bread. And forgive us our debts. . . . Lead us not into temptation . . . deliver us from evil: For thine is the kingdom . . . for ever." This is very pointed, but it is perfectly explicit. It is quite obvious that the prayer is cast in the same mold as the moral law, as though both utterances came from the same source.

If man ever possessed the knack of brevity, it must have departed from him in the Fall. Compared with the Decalogue, human statutes are as involved as a labyrinth, and as vague as an insurance policy. Fortunately for us, the Bible was dictated by the Holy Spirit. Can you imagine its dimensions if it had been the work of newspapermen? To me, a pocket edition of the Scriptures that deal with God and man, and time and eternity, is nothing short of a literary miracle.

Nowhere is the brevity of God more appreciated than in the text, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Defining eternal life, He resorted to the language of the laity, and in twenty simple words has disclosed to us the secret of its source and substance. No wonder the Spirit said of the way of holiness, "The wayfaring men, though fools, shall not err therein."

Eternal Life Defined

According to Jesus, eternal life is the revelation of the uniqueness of God to a man; that God, His Father, is the only "true God," the only God in actual existence. He is the only eternal, independent, and self-existent One. He is unique and absolute in Himself. Alone, He occupied the eternities and beside Him there is no God. It is very obvious, therefore, that since eternity contained naught else but God, God must be eternal life in Himself. Such a conclusion is verified by the Scriptures. The Spirit speaks of God as being synonymous with eternal life, saying, "This is the true God, *and eternal life.*"

In his second epistle Peter said that we are made "partakers of the divine nature." Eternal life is, therefore, the immanence or indwelling of this unique and absolute God in a man. It is apparent, then, that eternal life is not what God does for a man, nor yet is it what man makes of himself. It is something God makes Himself to be in a man. God becomes that man's eternal life. Eternal life is the divine nature reproducing itself in the human nature; it is the energy of the Spirit of God in the spiritual nature of man, imparting to him the life that is God Himself.

Eternal Life Bestowed

The knowledge of God, of which the text speaks, that produces eternal life in us, is a matter of revelation and relationship. The revelation is not simply the conscious awareness of God as a physical and spiritual fact. The devil, I am sure, has no misgivings about the existence of God, but it has not saved him nor his angels. No, the knowledge that imparts eternal life and thereby saves is the practical consciousness of the presence within us of God who, in all His tremendous fulness, saves us by His very own life and being. It is the conscious manifestation to us that God is making Himself to be in us all that is necessary for our temporal and eternal well-being. He is our "all in all," our everything: our hope, our joy, our life, and eternal salvation.

The relationship to God that provides eternal life is, of course, a family relationship. The believer is born of God by the Spirit of God, and in that regenerative and redemptive act God becomes the Father of the believer, and the believer, in turn, becomes a son unto God. Paul spoke of this in his Roman letter. He said, "The Spirit itself beareth witness with our spirit, that we are the children of God," and by the Spirit we cry unto Him, "Abba, Father."

Now, relationship must be distinguished from acquaintanceship, since the latter provides no legal standing whatever. In this connection it must be remembered that eternal life is an inheritance, and, as such, it belongs to the members of a family, not to friends and acquaintances. The writer had a very "passing acquaintance" with King George V of England, but it gave him no right to call the king father or to claim

(Continued on page 8)

Done Upon the Earth

"I applied mine heart . . . to see the business that is done upon the earth." Eccl. 8:16.

Conditions About Palestine

From a letter from the Near East we quote: "As I am writing these lines I am sitting on the flat roof of a highly situated house in an Arab village of Hauran, Syria. It gives an excellent bird's-eye view of the life and activities about. I have had a chance since returning here to pass through a fair portion of our pioneer areas beyond the Jordan. In Transjordania, Emir Abdullah has been crowned King; but, with the virtual withdrawal of the British, bigotry is on the increase. Syria, too, has obtained its independence, the French being driven out in bitter vengeance, but everywhere one sees stagnation. The villages look more desolate, the stones more numerous, the roads more wretched, and the people in greater misery. The East does not easily change."

Coal in China

The Chinese News Service bulletin announces that the Tsiatso coal mines in north Honan have resumed operation, and that considerable quantities of coal are being mined daily. The difficulty facing the country is the transportation of the coal to other cities in Central China. It was the war and not labor troubles that shut down these mines for a long period. China needs great expansion of the carrying capacity of her railroads in order that her resources may be used to the best advantage. But it is a significant thing that the vast country with its great population has still its natural resources hardly touched. This condition means much for the future of the land and people.

Excommunication of Marshal Tito

On October 14, 1946, Marshal Tito of Yugoslavia, along with every other Roman Catholic in any way connected with the trial and conviction of Archbishop Stepinac, was solmenly excommunicated by order of the Sacred Congregation of the Council (Inquisition). This means that he and the others are deprived completely of the sacraments, absolution from sin, Christian burial, etc. This step, according to the N. Y. *Times,* is without precedent in recent history, although excommunications even of royalty were not unknown as late as last century. This excommunication is part of the Roman Catholic claim of immunity of its clergy from trial by the civil law in all countries, but which cannot be enforced save in countries that are overwhelmingly Catholic.

LeTourneau Plant in England

About eight thousand people assembled in the new LeTourneau factory building at Stockton-on-Tees, England, for the public dedication of the plant to the glory of God. The prayer of dedication was offered by Rev. B. W. Peake, a Baptist minister, chaplain of the new plant. Some thirty persons made decisions for Christ during the services.

The Marechale Still Active

At the age of 88 Mrs. Catherine Booth-Clibborn *(La Marechale),* daughter of General Booth, founder of the Salvation Army, is still conducting evangelistic campaigns and reaching many with the gospel. She has held recent meetings in Great Britain in places as far apart as London, Dublin, Cork, Manchester, Keswick and Glasgow. She is an example of the Old Testament promise, "As thy days, so shall thy strength be."

Rev. W. P. Nicholson

"The Irish Evangelist" is active in his native land. Reports have come of a successful evangelistic campaign for three weeks in Ahoghill, Antrim. A feature of the services was the large number of men who attended. There was not a barren night, some two hundred enquirers being dealt with. Mr. Nicholson, after returning to Ireland, suffered for a time from physical weakness, but has apparently recovered his wonted energy.

Labor Strikes in the U.S.

About one hundred and twenty millions of work days have been lost since V. J. Day. These have taken place as the result of 4,630 work stoppages which have affected about five millions of workers, according to the report of the Department of Labor. Wages were the major issue in more than half of the greater strikes which were studied by the Bureau of Labor Statistics. There should be a better way of handling such disputes than the brute force appeal of the strike.

Atheism in Palestine

Paul Hutchinson, writing from Jerusalem to *The Christian Century,* calls attention to the "aggressively secularist outlook which is in control" in Palestine. "True," he says, "it will be argued that there are communal villages in which Jewish religious practices are carried on. There are, at present, six such villages with a population of 900 out of a total of 108 villages with 28,700 inhabitants. That tiny minority represents what is left of the avowedly religious element. The rest are either vocally atheistic or utterly indifferent to the claims of religion. They were well represented by the able and enthusiastic young teacher who told me how, in the communal schools, they go about inculcating the love of Israel while making sure that the minds of the communal children are not contaminated or confused by hearing the word 'God'."

Be This Their Shame

United Evangelical Action reports that "The *Brewer's Journal* is pleased with the work of the Yale School of Alcohol Research because it is changing religious thinking on liquor. Says the *Journal:* 'There is a growing tendency among church leaders to encourage temperance and the moderate use of alcohol. This rather extraordinary development in the field of religious leadership has been accompanied by the equally astonishing repudiation of the professional prohibitionists. This tendency toward tolerance and moderation in religious thinking has, without doubt, been partly stimulated by research being done in Yale University.'"

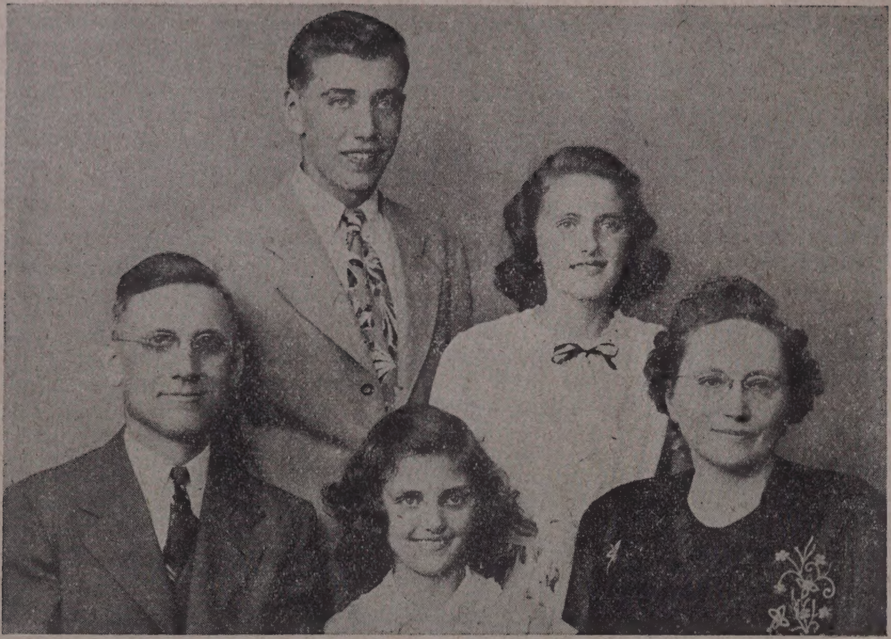
"If alcoholism is a *disease,*" adds U. E. A., "as the Yale School insists, why do our newspapers, magazines, radio stations, and billboards turn themselves inside out to spread it? Nobody ever got it without drinking liquor. Our Bible says alcoholism is a *sin* and that drunkards will be damned."

Crime Breeders

"Why the American people will continue to spend thousands of millions on schools and teachers," says Roger Babson, "to train the children of our cities, and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building, just to make a few dollars, is beyond my comprehension. Such pictures in one night uproot all the good seed which the schools can plant in a month. It is exactly like appropriating money for a fire department, and then permitting every one to set the buildings on fire to collect insurance."

Russia's Youth

A visitor to Russia writes in *The Church of the World* that on New Year's Day, 1946, he visited three churches in the city of Moscow. All three places were packed with people, the majority of whom were between the ages of forty and seventy. He adds that while the churches in that country are free to worship as they please, there is no freedom to propagate the faith by public meetings. If a family asks to have one of its younger members instructed in religion, such instruction may be given privately; but on the whole, the younger generation is receiving no religious teaching. There seems to be no voice raised to urge the youth of Russia to remember now their Creator, ere the years draw nigh in which there will be no joy.



Rev. and Mrs. Paul H. Bartel and family
Kweichow-Szechuan

Honoring the Pastor

By REV. H. M. SHUMAN

> *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"* (Eph. 4:11, 12).

The Bible gives to the pastor a place of great honor, and upon him it places grave responsibilities. To achieve the highest success he needs the prayerful and sincere co-operation of all the members. When such an ideal relationship exists, the good that can be accomplished is almost limitless.

The duties resting upon the minister are manifold. In the public services he is responsible for the order of worship, the administering of the sacraments of Baptism and the Lord's Supper, and the preaching of the Word. Hours of thought and prayer are needed to select such truth as may be timely, to present it in an orderly fashion, and to enforce it in the power of the Spirit.

Another phase of his work is the pastoral care of the members of his flock. His labors in this direction cover a wide field: the visitation of the sick and the infirm, the comforting of the bereaved, the encouragement and guidance of youth; in fact, the whole interest of his people is his constant concern.

There is still another aspect of the work of the pastor that is often not recognized. In conjunction with the officers, he is charged with the government of the church, and is therefore responsible for maintaining proper moral and spiritual standards. Hence, the Word enjoins upon Christians obedience to those who have the rule over them.

A church in which pastor and people are united in the bonds of mutual confidence and in a common effort to make Christ known is indeed a shining light in the world. The counsel of the Apostle Paul is still a safe guide: "Be ye followers of me, even as I also am of Christ." We should follow the undershepherd as he follows the Lord. Believers honor God when they honor the man who is their spiritual leader.

O children, a Star is shining
Into the hearts of men.
It is Christ with a voice of singing,
"Rejoice! for I come again!"
—TERSTEEGEN.

What Is Eternal Life?

(Continued from page 6)

any rights to the throne upon his decease. These were family rights. Spiritually speaking, in Christ we who once were "strangers" are now made "sons" and "heirs," even "joint heirs" with Jesus Christ Himself that we might thereby participate in the inheritance of the eternal life of God.

Eternal Life Through Christ

The natural question now is, How is eternal life obtained as a practical spiritual experience? The answer will account for the inclusion of Jesus Christ in the text, "This is life eternal, that they might know thee . . . and *Jesus Christ whom thou has sent.*" It was decreed of God before the world was that eternal life would be obtained through a mediator, and Christ was God's appointee to that office. Acting upon the authority of His mediatorship, Jesus asserted, "No man cometh unto the Father, but by me." Peter was of the same impression for he said, "There is none other name under heaven given among men, whereby we must be saved." Peter was referring to Jesus, as the context discloses.

In connection with His own experience of eternal life, Jesus made a rather startling disclosure when He said, "I live by the Father." Even He lived life that was in some respects the gift of God to Him, for He said: "As the Father hath life in himself; so hath he given to the Son to have life in himself." It is obvious, now, that the eternal life of God is in Jesus Christ and can be communicated unto us solely by Him; hence we read, "He that hath the Son hath life; and he that hath not the Son of God hath not life," regardless of whatever else he may have. In the light of all this, the words of Jesus Christ to His contemporaries had an awful, literal significance: "Ye will not come to me, that ye might have life," for "I am come that (ye) might have life, and that (ye) might have it more abundantly."

The sum and substance of the whole matter is this: God is eternal life, but the Son of God, even Jesus Christ, is indispensable to your experience of that life that is God and salvation. Hear Him once more: "I am come that (ye) might have life."

Of Far Countries

"And they shall remember me in far countries." Zech. 10:9.

Reoccupying South China

Writing from Liuchow, Kwangsi, Mrs. W. H. Oldfield reports conditions there.

"During the time we were in Wuchow, Mr. Oldfield made a trip to Liuchow and returned. He took up goods to be distributed in relief and met with the Chinese in committee meetings, et cetera. It was decided that Liuchow should be our Headquarters, for the present, at least, so on his return we packed up again and were ready to start. Berths were already engaged on the launch when I was taken ill with a bad stomach attack and was in the hospital for two weeks. The Lord was merciful and restored me to health. Though still weak, we were able to start on our journey to Liuchow on June 26, arriving here on the following Monday night.

"At last we are at home, and we are trying to get settled and into the harness again. Here, too, our old home is in ruins but fortunately one small building was spared and this has been repaired so that it is livable. The small attic bedrooms are pretty hot in summer weather and the whole set-up might look rather crude to you folk at home, but we are getting the necessary furniture made in a local carpenter shop and we shall soon be quite cozy and comfortable.

"Since we are known here as the 'father and mother of the Liuchow church,' a hearty welcome awaited us. A meeting with speeches and special music was arranged for Sunday afternoon and a big meal prepared by loving hands in our honor, the following day. The church here has been hard hit, as in other places. All had to evacuate before the oncoming Japanese hordes, leaving behind their homes and much of their prized possessions. Some who were able to carry away a good portion, lost all, being relieved of their belongings by local bandits. Others had thrilling tales to tell of how God marvelously preserved even their possessions. Still others tell of God's wonderful care over them during their many sojourns and how He brought them back again in safety. At the time of the Japanese retreat, about two-thirds of the city of Liuchow were destroyed by fire. The church building with workers' residence was marvelously preserved during the war, and had only three blackened walls and a heap of rubble. But the Christians rallied to their task and the church has been rebuilt on the old foundations. There is still a debt and the workers' residence is not yet rebuilt, but they are trusting the Lord to send in the needed funds.

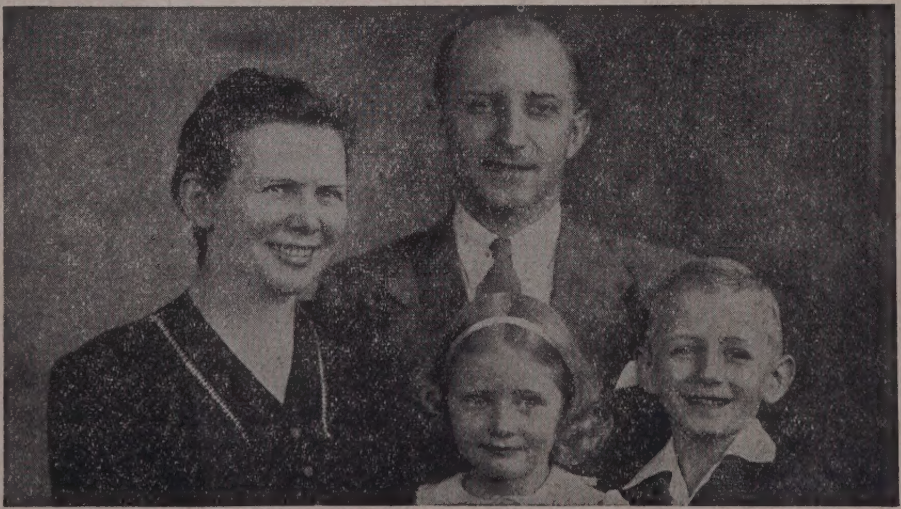
"Many problems face us as we return at this time and there is much that is not easy to the flesh. But God is with us and He is very real and precious, so our hearts are full of praise. Continue to pray for us that His will be accomplished in and through us, that the Chinese Christians may be revived and quickened and that many precious souls may be saved, ere the night come when no man can work."

The Ministry of the Truck in West Africa

Mrs. Franklin Ballard writes from French West Africa: "At last we have the truck that has been so long coming. Mr. Ballard had to go to Bamako to get it, but before he could bring it home he had to assemble it piece by piece. It was not easy and he was very tired when he got home. But the truck works fine, and it has already been a blessing to the work. Tomorrow it will start out on its first long trip. Mr. and Mrs. McKinney will accompany twenty-one of our young Christian men and women to the Central Bible School at Ntoroso. Then in three more weeks it will take three of the missionary men to committee meeting at Kankan. On its return trip it will carry our children and five others from this area home from school. So you see the truck will continue to be a great help in the work of the station as well as on those necessary trips.

"Last Sunday morning we had a very interesting service. The twenty-one men and women who will leave for the Bible School gave farewell messages. Then we had Communion together, and I believe the Lord spoke to many hearts. In the afternoon three groups went to villages some distance away and held services, and quite a number came to the Lord. We are believing for a real revival in these villages.

"Do not forget to pray earnestly for the students who will be returning from Bible School and who will be placed in different villages, that they might be endued with power from on high, and that they will be a great blessing. Pray for all our native workers! Pray for us as we endeavor to help these people!"



Rev. and Mrs. A. G. Kowles and family
South China

A Congo Wedding

By MISS ESTHER GALBRAITH

You are herewith invited to a wedding in Congo. That you may not be too surprised, I shall give you a bit of a preview.

There have been no anxious weeks of preparation of a trousseau for the bride, Doloki. She will wear her one new dress, a bright-flowered, two piece print. The full blouse with short, gathered sleeves and round neck will be worn over the straight skirt which comes to her ankles. This will continue to be her outfit for months to come.

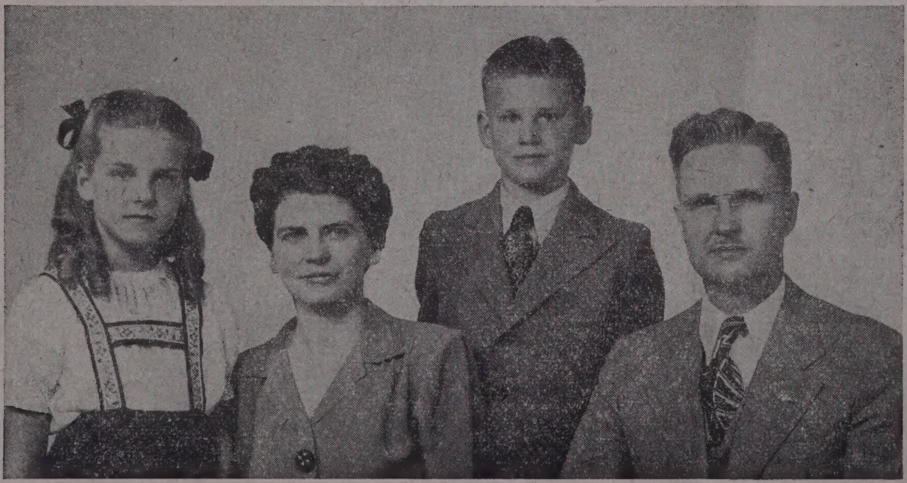
Yakobi has had the most work in getting ready for the ceremony: he has to pay the bride's father a large sum of money, plus two or three goats, give some blankets to her mother and a gift to the tribe, as well as prepare clothes for Doloki. To impress people, he will have her looking especially nice for this occasion. Besides her new dress he will have bought her a sun helmet, an umbrella, and a second-hand pair of shoes, the soles probably "dead." Yakobi will borrow his brother's white suit and a pair of dark glasses for the occasion. To show his sense of real beauty he will have pinned to his lapel the colorful picture from a Christmas card.

Are you waiting for the wedding march? Sorry, you will not hear it, nor any special music. Just look for four people straggling down the aisle. Doloki and Yakobi will stand at opposite ends of the row of four. The attendants in the middle will each hold some flowers in a vase. If you could understand Kikongo you would recognize the ceremony read by the missionary and be able to appreciate the few words of admonition he gives. This is an excellent time to drive home the thought of the equality of man and woman in the sight of God, and that the Lord intended man to love, honor and cherish his wife. What a strange philosophy to the Congo mind!

If you expect to see a smiling, happy bride, you will be disappointed, for Doloki will be sure to look as though she had just lost her last friend, or was being doomed to a life of imprisonment. What shame to appear as though one wanted to get married! When the preacher asks them to join hands, Doloki will cover her face with one hand while gingerly reaching out with the other. Unless Yakobi is wealthy there will be no rings to symbolize the union. For a week or more Doloki will continue to ignore her husband, until he has served a huge feast for all the important members of her tribe.

(Can you figure out what Bible names these young people have, in Kikongo form?)

This ceremony has lost most of the heathen aspect; in fact, before the light of the gospel drove out much of the spirit of darkness, there was no wedding ceremony at all. Some of our Christian families are experiencing the joy that comes from making Christ the center of their home and family, and the old attitude between wife and husband, as if between servant and master, is disappearing. The pastors and deacons are living such godly lives before their children that they too want to wholly follow the Lord and are recognizing the spiritual needs of their people. Truly these Congoese are showing forth the praises of Him who hath called them out of darkness into His marvelous light. And "blessings abound where'er He reigns"!



Rev. and Mrs. Charles E. Notson and family
West China

The Church Advances in Indo-China

Rev. H. A. Jackson gives some encouraging news from Indo-China in his monthly letter to the Foreign Secretary.

"Cambodia is really pushing ahead. Mr. and Mrs. Hammond arrived in Saigon October 29, and went on to Pnom Penh November 8, and according to reports they are quite settled, getting ready for work.

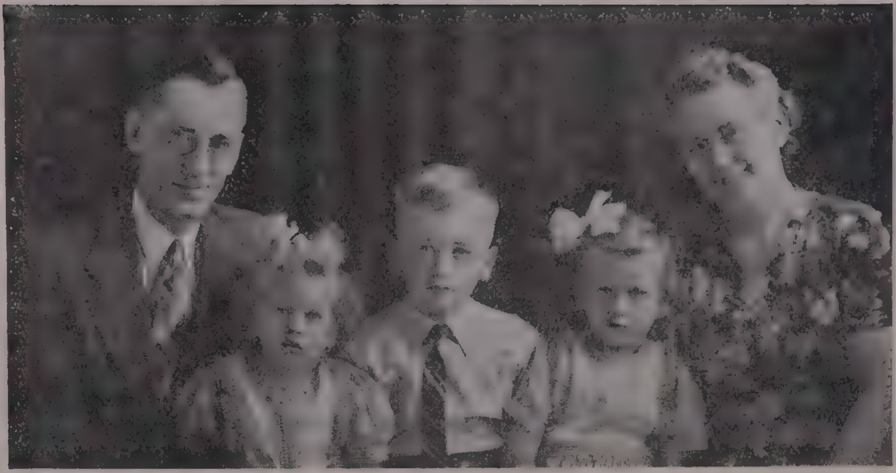
"Mr. and Mrs. Ellison and Helen have come over from Battambang to remain in Pnom Penh until the retrocession of that area to the French has been completed. Mr. Ellison came a little farther and is spending a few days with me in Saigon. It is refreshing to meet an old friend and colleague. Thank God for Christian fellowship.

"He has been telling me of his work in Battambang province since his arrival. He and Mrs. Ellison and Helen have been traveling extensively. Their ministry has been blessed with souls, as in former years. Some of the Christians are responding to Mr. Ellison's teaching concerning the importance of tithing and you will rejoice to know that there are now two fully self-supporting churches in that area (most of the churches in all parts of the field that were self-supporting are now receiving a Mission subsidy).

"The Ellisons have already held a Short Term Bible School with forty adults and ten young people attending the classes. The results are very gratifying. Three native pastors assisted in the teaching of the Bible. This is a definite step forward as Mr. and Mrs. Ellison have always had to carry this load alone.

"Recently I went to Vinh Long, Cochin-China, for a two-day conference. There were forty-three pastors and evangelists and about two hundred Christians present — the largest gathering of the kind in two years. I was pleased to see the initiative that some had taken to form an orchestra. There is also a committee that tries to meet the special needs of the sick. This is very commendable. I was delighted to find the same missionary spirit among the Christians and workers. Mr. Nam spoke for the tribes, giving a gripping appeal.

"There was never a greater need of intercessory prayer for the work and the workers here. Pray for us that we may carry on with the Lord's enabling and be faithful eleventh hour laborers."



Rev. and Mrs. Robert Patterson and family
South China

Women Students in India

Miss Harriet Beardslee describes some of the women students at the Bible school in India:

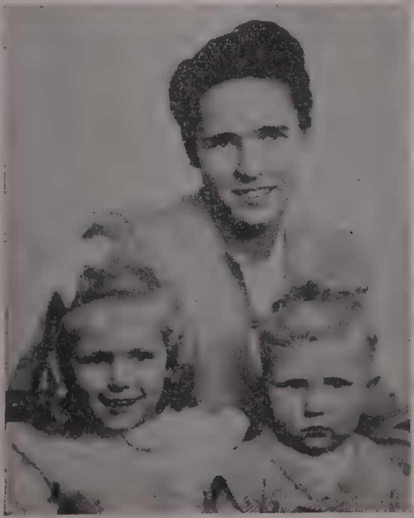
"Mrs. Chakranarayan stands out as one who does with her might whatever her hands find to do, whether it is studying the alphabet or stacking hay, learning Scripture or sweeping a room. She testifies to a definite experience of salvation and she lives her testimony. With nothing in the way of looks or words to recommend her, for she is so uncouth, nevertheless, she has the joy of the Lord in her heart and it shines out in her face.

"Saru is a desperately poor girl, I believe. Her *sari* is in tatters, and she has nothing but a bundle of rags to sleep on. But her face, too, is full of joy. She says nothing about her need, but sometimes when I pass her room I can hear her talking to the Lord about it. She finds it a bit hard to concentrate on her studies. However, with the Lord's help she is making progress. She can now read and write fairly well, and she has a great love for the Word of God.

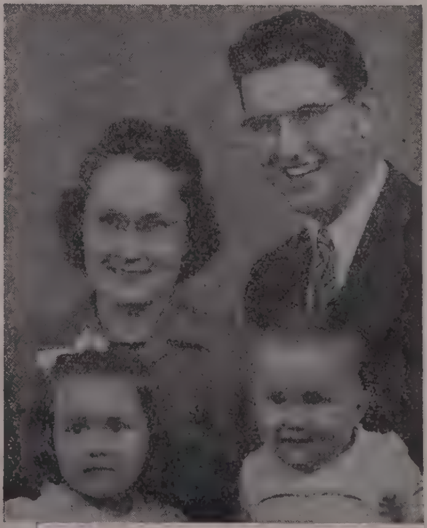
"Our compound has been especially blessed this year in having Sadgunabai, one of the praying grandmothers, with us. She came to us for the express purpose of learning to read the Word. She knew God before she came to school but He has taught her some new lessons. She loves the Word; it is her very life. Morning, noon or night you will find her with her Bible in her hands. Her testimony is precious indeed. Her life has been a benediction to us all. She has a very quaint way of expressing herself. Sadgunabai told Miss Ransom that she was like a child when learning to feed itself. The child tries to put a fist full of food in its mouth at once but part of it inevitably slops out. But she said, 'What I do get tastes so sweet.' When she sits in class sometimes the tears roll down her face as God shows her something new in His Word. Then sometimes she breaks out laughing. Again she has found some precious new truth. We praise God for the privilege of having this child of God with us.

"We could tell of many more instances of His grace and love but suffice it to say, that we believe these souls are 'bound in the bundle of life with the Lord,' and He knoweth the way that they take. When He has tried them they shall come forth as gold."

Rev. and Mrs. G. W. Tubbs and son
South China



Mrs. R. A. Kowles and children
South China



Rev. and Mrs. William Kerr and family
West China

New World Responsibilities

(Continued from page 2)

swiftly and safely to the most remote areas. But there are also closing doors, where the gospel must be preached now or never; where nationals must be brought to Christ and sent forth as preachers now, so that, when the day of exclusion for the foreigner comes, his absence will not be so serious.

Never was there a time when geographic praying counted for so much. Believers in God's plan and power are needed to open the way, by individual and united intercession, to the last tribes and the last districts. Laborers must be called out and thrust forth into the needy places by supplication. Funds must be loosened from the incomes of rich and poor for the King's business. Above all, the downpour of the Spirit of God must be directed into all places where the Word of God is being carried, that souls may be convicted and saved. Brethren, the times are waxing late; the Judge standeth before the door; let us not fail in our appointed ministry.

Positive Christian Evangelism

Those who hold to the simple gospel of salvation through the preaching of a crucified and risen Saviour are being made more and more conscious of the fact that a subtle and malignant form of infidelity has already undermined the foundations of many professed Christian churches. Prominent ministers have been drawn into sympathy with it, and their names appear as supporters and leaders. It parades itself (1) under the guise of world-wide affiliation with other religions; (2) in movements for social reform; and (3) in political efforts for the building of a better world through the introduction of certain Christian principles divorced from the atoning blood and the necessity of the new birth.

We listened in one professedly orthodox church to the statement from its minister that "the missionary who goes to India finds Christ there already in the religion of the people." The inference was that the best things in Hinduism could be combined with Christianity, and the religion and its followers raised by the mighty lever of divine grace. In another meeting we heard a discourse on the theme: "Christianity: Glorified Judaism," which showed how Christianity had evolved out of Judaism—but without a saving Christ.

Christianity is something in itself new, though it was foreshadowed by types and ceremonies. It has no worldly source and no worldly affiliation. It was revealed in the fulness of time by God incarnate. "Seeing that in the wisdom of God the world by its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save them that believe." And the thing preached was directly contrary to the wisdom of the world: "We preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are the called themselves, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1: 21, 23, 24, R.V. marg.).

The church today is not preaching this Christ. But the evangelist who, like Paul, determines to know nothing in his ministry save "Jesus Christ and him crucified" (1 Cor. 2: 2), will find the power of God and the wisdom of God accompanying his preaching.

All Through the New Year

"As thou goest, step by step, I will open up the way before thee" (Prov. 4: 12, Heb.).

Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying, I go before.

Frank J. Exeley.

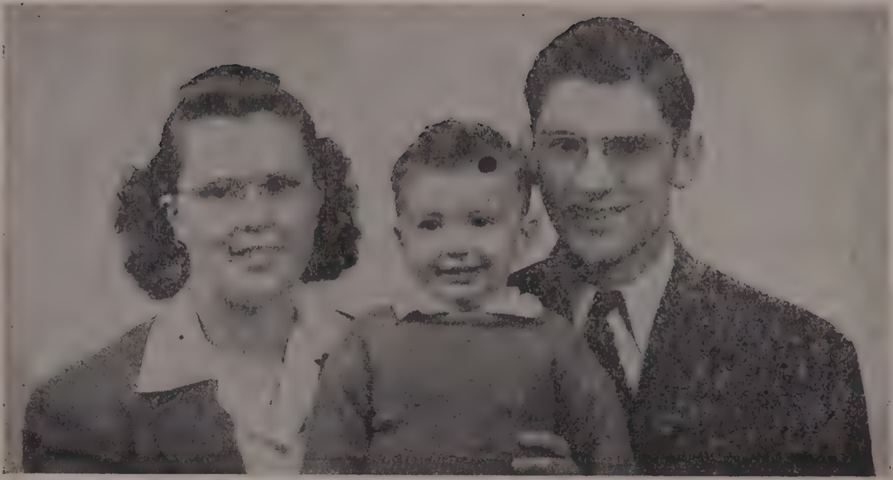
India's Crisis Hour

As this item is being written there has come to London for conference with the heads of the government of Great Britain, Lord Wavell, Viceroy of India, accompanied by representatives of the Hindu and Moslem factions. It seems to be a real effort to arrive at some decision regarding the future independent rule of the great sub-continent with its more than four hundred millions of people, the vast majority of whom are heathen. What the outcome will be depends on the prayers of the people of God around the world who are interested in the spiritual needs of India. The Lord is still the Supreme Ruler of the hearts of men even in these days of nationalism in politics and individualism in religion.

A letter from India received during the past week looks somewhat gloomily on the situation ahead. It is from a Christian missionary who has spent years ministering to the people of that land. The writer expresses wonder as to how long her service may be allowed to continue. And the fear is justified. Both the Hindu and the Moslem factions are practically a unit in their attitude that evangelization and Christian propaganda must cease in India, apart from educational and philanthropic work. How and when the exclusion of missionaries may occur is a matter for the future—perhaps the near future. It is a serious situation, and cannot fail to impress on every Christian the responsibility which all of us are under.

Everywhere Preaching

> "And they went forth, and preached everywhere, the Lord working with them." Mark 16:20.



Rev. and Mrs. Anthony Bollback and son
Central China

Missionary Departures

On December 15, 1946, the so called "missionary ship," *Marine Lynx,* sailed from San Francisco for the Orient for the second time with a large company of missionaries, including the following of the Christian and Missionary Alliance:

FOR THE PHILIPPINES: *Mrs. R. E. Bressler* and daughter and *Miss Blanche E. Palmer* will disembark in Manila and then proceed by coastal steamer to Zamboanga. Mrs. Bressler is returning to her former field of labor and will rejoin Mr. Bressler who went back last spring. Miss Palmer was interned in Manila when caught there on her way to India, but now will work in the Islands under the Alliance.

FOR CENTRAL CHINA: *Rev. and Mrs. Anthony Bollback* and their small son, new missionaries, will disembark at Shanghai and proceed to Wuchang, where they will study the language and reinforce our Central China field.

Miss M. C. Oppelt, who has served three terms in our South China mission, volunteered to assist Central China in its present dire need of workers. She too will disembark at Shanghai and proceed to Wuchang.

FOR KWEICHOW-SZECHUAN: *Rev. and Mrs. P. H. Bartel* and three children also will disembark at Shanghai and proceed to Wuchang, where Mr. Bartel will spend about half of the year in editorial work and the supervision of the Alliance Press. The balance of the year they will work in Kweichow-Szechuan.

FOR WEST CHINA: *Rev. and Mrs. C. E. Notson* and their two children are en route to our Kansu-Tibetan Border mission where they will assist in the Bible School.

Rev. and Mrs. William Kerr and two children, and *Rev. and Mrs. Jack Shepherd* are also bound for the Tibetan Border, and together with the Notsons will disembark at Shanghai and proceed west either by plane or by train, as may be found most practicable.

FOR SOUTH CHINA: The following will disembark at Hong Kong, travel by boat to Wuchow, and thence proceed to interior points of the province of Kwangsi as indicated:

Rev. and Mrs. A. G. Kowles and two children are returning for their second term for work at Tsingsi City and among the aboriginal tribes people in northwestern Kwangsi.

Mrs. R. A. Kowles and two children are going to China for the first time to join Rev. R. A. Kowles, who preceded them for his second term. The R. A. Kowles family will probably work in Pinglo.

Rev. and Mrs. Robert Patterson and three children, returning for their second term, will again be located in Kweilin.

Rev. and Mrs. G. W. Tubbs and son are going out for the first time as missionaries, although Mrs. Tubbs spent her girlhood in Shanghai. They will study the language in either Wuchow or Liuchow.

Miss M. E. Turley, returning to South China for her fourth term, is expected to work in Liuchow district.

Miss M. E. Whitney, who spent her first term in Hong Kong in study, work, and internment, is returning to share her time between Hong Kong and Wuchow.

Marriage

Fritsche-Schlatter: On November 16, in India, Miss June Schlatter, daughter of Mrs. Ruth Schlatter, was married to Mr. John Fritsche, son of Swiss missionaries in India.

Miss Blanche Palmer
Philippine Islands

Miss Etta Whitney
South China

Mrs. R. E. Bressler
Philippine Islands

Miss M. C. Oppelt
Central China

Miss M. E. Turley
South China

Rev. and Mrs. Jack Shepherd
West China

Pastoral Personnel

TRANSFERS

Rev. Douglas T. Mack from Northeastern District, to New Britain, Conn.

Misses Ruby Wilson and *Eunice Harris* appointed as temporary workers at Southampton, N. Y.

Rev. Walter Williamson, from Kingston, N. Y., to Evangelistic Field, Northeastern District.

Rev. Norman J. Larson, from Susquehanna, Pa., to Foreign Mission Field.

Joseph Frett, leaving Northeastern District.

Rev. Elwood Meyerhoff, leaving Northeastern District.

Rev. S. G. McElwain, from Punxsutawney, Pa., to Butler, Pa.

Rev. J. W. Dittmar, from Uniontown, Pa., to Durham, N. C.

Mrs. Mary Peacock, retiring from Western Pennsylvania District.

Miss Frances Louise Cox, from Christian Worker to Official Worker at Rosetta and Sandy Gap, Ark.

Rev. Paul Kirk, leaving Southwestern District.

Rev. C. Oliver Carlson, from Hastings, Minn., to Affiliated Church, Arnolds Park, Iowa.

Rev. Roy J. Anderson, formerly reported leaving Brinsmade, N. Dak. for Walla Walla, Wash., will remain at Brinsmade, N. Dak., until the Spring.

Rev. M. L. Anderson, from Marshfield, Wis., to Appleton, Wis.

Rev. Erwin Brueckner, taking charge of work at Fond du Lac, Wis.

Rev. Lyle Adams, from Evangelist, to Spooner, Wis.

Mr. Keith M. Bailey, from Unassigned to Hastings, Minn.

Mr. Herbert Handley, leaving Northwestern District.

Mr. George E. Moir, leaving Northwestern District.

Mr. W. S. Doty, leaving Northwestern District.

Rev. G. A. Ferguson, from Trail, B. C., to Regina, Sask., Canada.

Rev. Murray Kirk, from Giscome, B. C., to Mirror, Alta., Canada.

Rev. E. Phillips, from Wimborne, Alta., to Vermilion, Alta., Canada.

Miss Phyllis Kirk, from Giscome, B. C., to Irma, Alta., Canada.

Mr. A. Schroeder, from Fairholme, Sask., to Trail, B. C., Canada.

Rev. Richard Merrill, from Regina, Sask., to Kamloops, B. C., Canada.

Mr. William Spady, leaving Western Canadian District.

Mr. Martin Weber, leaving Western Canadian District.

Mr. Selwyn Neal, appointed Evangelist, Western Canadian District.

Rev. Harvey Jesperson, leaving Western Canadian District.

Mr. Burton Roberts, leaving Western Canadian District.

Mr. Allan Dredger, from Buffalo Gap, Sask., Canada, to Unassigned.

Rev. S. G. Keller, leaving Western Canadian District.

Mr. R. Kennedy, leaving Western Canadian District.

Mr. Alvin Willie, from Buffalo Gap, Sask., Canada, to Coronach, Sask., Canada.

Rev. Dellmer Smith, from Northeastern District, to Moose Jaw, Sask., Canada.

Rev. Robert H. Sjoblom, from Unassigned, to Milden, Sask., Canada.

Mr. Ralph Shellrude, from Moose Jaw, Sask., Canada, to Bible School.

Rev. Stanley Cronkhite, leaving Western Canadian District.

Miss Betty Valpy, leaving Western Canadian District.

Miss Margie Doorneweerd, from Christian Worker to Official Worker.

NEW WORKERS

Mr. Joel Floro, appointed Assistant Pastor and Christian Worker, Bethel Church, New Britain, Conn.

Miss Joy Palmer, appointed Christian Worker, New England District.

Mr. Clifford E. Harrod, appointed Christian Worker, Chatham, N. J.

Mr. James Evans, appointed Christian Worker at Mars, Pa.

Mr. Latham N. Fitch, appointed Christian Worker at Mars, Pa.

Rev. Ralph Fowler, appointed to Arlington, Va.

Rev. C. Kenneth Mann, appointed Industrial Chaplain, LeTourneau Technical Institute, Longview, Tex.

Mr. Daniel Heringer, appointed to Squaw Point Mission, Cass Lake, Minn.

Mr. J. C. Wenninger, appointed Instructor, St. Paul Bible Institute, St. Paul, Minn.

Rev. R. K. Mills, of Beulah Beach, Ohio, appointed to Peterborough, Ont., Canada.

Rev. W. H. Newman, appointed to Wimborne, Alta., Canada.

NEW WORK

Arlington, Va., South Atlantic District.

ORDINATIONS

Rev. Robert Gray, September 5.
Rev. E. W. Ray Sawler, September 5.
Rev. Leroy Webber, October 24.
Rev. Louis J. Isch, Jr., October 24.
Rev. T. Robert Brewer, October 24.
Rev. Samuel Meakim, October 24.
Rev. David B. Hustad, December 1.

Local Conventions

Convening January 5-12

Attendance upon a missionary convention makes it possible for us to hear Missions through missionaries from abroad; to see Missions through pictures of the field; and to feel Missions by the presence of the Lord of the harvest.

Western Pennsylvania
New Castle, Pa. (Washington
Union Mission) ......January 5– 8
New Castle, Pa.
(People's Mission) ...January 8–12
Kittanning, Pa. ....January 8–12

Southeastern
Waycross, Ga. ....January 5– 7
Jacksonville, Fla. ....January 7–12

South Pacific
Tucson, Ariz. ....January 9–12

Meditations in the Word

By MISS EDITH M. BEYERLE

Sunday

DAILY READING—John 20: 19-31.

DAILY TEXT—*"He breathed on them"* (verse 22).

The beautiful figure suggested by this passage is full of simple instruction. It is as easy to receive the Holy Ghost as it is to breathe. It almost seems as if the Lord had given the disciples the very impression of breathing, and had said, "Now, this is the way to receive the Holy Ghost." It is not necessary for you to go to the smallpox hospital to have your lungs contaminated with impure air. It is enough that you keep in your lungs the air you inhaled a minute ago to kill you. All the pure elements have been absorbed from it, and there is nothing left but carbon and other deadly gases and fluids. Therefore, if you are to be filled with the Holy Spirit, you must first get emptied, not only of your old sinful life, but of your good spiritual life. You must get a new breath every moment or you will die. God wants you to empty out all your being into Him, and then you will take Him in without needing to try too hard.—*A. B. Simpson.*

Monday

DAILY READING—2 Samuel 17: 15-24.

DAILY TEXT—*"Then David arose, and all the people that were with him, and they passed over Jordan"* (verse 22).

Hushai had done his part well; now David must act in his own interests. So by morning he and his followers were across the Jordan, in country where he might with safety hide. This phase of his experience has enriched our Bible with many Psalms, which show how, amid all his unhappiness, . . . David obtained a deeper insight into the grace and mercy of his faithful God. "False witnesses are risen up against me . . . I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psa. 27: 12, 13). With that vision, the vision of unfaltering faith, came a fresh enduement of strength, which he seeks to share with others: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." "I am the Lord: I change not." Then we may safely count upon Him in today's difficulties.—*Life of Faith.*

Tuesday

DAILY READING—Psalm 142.

DAILY TEXT—*"When my spirit was overwhelmed within me, then thou knewest my path"* (verse 3).

Is it not a comfort to realize that however overwhelmed our spirits may be because of the great darkness, the gaping pitfalls, and the grave dangers along the way our feet must tread from earth to glory, the Lord knows all about it even though we may be so very ignorant concerning it? He knows the road we take from the moment we set out to follow Him, and even before, yea, even from before the foundation of the world; and He who has guided us safely thus far will finish the task even though the path may lead "through the valley of the shadow," over the mountains of gigantic difficulty, or across the precipices of seemingly inevitable ruin and defeat. Yes, our God knows our way—past, present, and future—and will safely bring us home if we but trust Him with childlike simplicity and absolute obedience. "Thou knewest my path." "He knoweth the way that I take" (Job 23: 10).—*Pameii.*

Wednesday

DAILY READING—John 13: 21-35.

DAILY TEXT—*"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved"* (verse 23).

On Jesus' bosom! Nowhere else is found
  Balm for all wounds, and solace for all tears;
Calm 'mid the clouds which gather thickly round,
  Peace from the pain which lingers through life's years.

On Jesus' bosom! Broken, weary, yet
  Finding His welcome, loving, tender, sure;
Soothed by His kiss; some sorrows helped forget;
  Strengthened for those which heart must still endure.

On Jesus' bosom! This my refuge be
  Till shadowed days forevermore are past;
Till, in the home Christ now prepares for me
  I find my everlasting place at last.
—*J. Danson Smith.*

Thursday

DAILY READING—Psalm 42.

DAILY TEXT—*"Why art thou cast down, O my soul"* (verse 5)?

My son, do not take it amiss if some think badly of you, and say about you what you do not like to hear. You ought to think worse of yourself, and to believe that no one is weaker than yourself. If you live an inward life, you will pay but little account to the passing words which are from without. It is no small wisdom to be silent to the evil time, and to turn inwardly to Me, and not to be troubled by man's judgment. Let not your peace rest in the utterances of men; for whether they put a good or bad construction on your conduct it will not make you other than you are. Where is your true peace and glory to be found? Is it not in Me? And he who neither seeks to please men, nor fears to displease them, shall enjoy much peace. From inordinate affection and vain fear arise all disquietude of heart and distraction of the senses.—*Thomas à Kempis.*

Friday

DAILY READING—Habakkuk 3.

DAILY TEXT—*"The Lord God is my strength"* (verse 19).

Andrew Bonar was a public force in Glasgow. People honored him; mothers were glad to call their babies by his name. There was one of his congregation who was led to God by him, led in the ways of life by him, and who trusted him and fed upon him and upon his words. One afternoon as he walked the streets of Glasgow, he saw an announcement in the evening paper, "Death of Andrew Bonar." He said, "What shall I do? My teacher, my friend, my helper is gone." Almost weeping he went into a park. He saw there a nurse with two children in a perambulator. One of them was leaning against the other, and the nurse went and shook him somewhat roughly, and said, "Don't lean on Andrew Bonar!" That was the name of the other baby. That was God's message to the man.—*The Bulwark.*

Saturday

DAILY READING—James 4: 1-10.

DAILY TEXT—*"Ye lust, and have not; ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not"* (verse 2).

Prayer is God's appointed way for obtaining things; and the great secret of all lack in our Christian experience, in our life, and in our work is neglect of prayer. James brings this out very forcibly, "Ye have not, because ye ask not." These words contain the secret of the poverty and powerlessness of the average Christian—neglect of prayer. "Why is it," many a Christian is asking, "I make so little progress in my Christian life?" "Neglect of prayer," God answers. "Ye have not, because ye ask not." "Why is it," many a minister is asking, "I see so little fruit from my labors?" Again God answers, "Neglect of prayer. Ye have not, because ye ask not." "Why is it," many a Sunday-school teacher is asking, "that I see so few converted in my Sunday school class?" Still God answers, "Neglect of prayer. Ye have not, because ye ask not."—*R. A. Torrey.*

A Glimpse at the Lesson

By REV. IRA E. DAVID, Ph.D.

January 12, 1947

The Authority of Jesus

John 2: 1-16

GOLDEN TEXT: *"Whatsoever he saith unto you, do it."* John 2: 5.

DEVOTIONAL READING: Psalm 150.

Introduction

This miracle is recorded only by John, and verse 11 connects it with the manifestation of Christ's divine power. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." Thus the miracle was intended as a manifestation of our Lord's power and glory. It was God's first great witness through the works of His Son. This testimony of God to His Son is emphasized by the statement of its effect upon His disciples, for in consequence of this miracle they believed on Him, and thus their testimony is added to the weight of the miracle itself.

I. Jesus Blesses Social Joys

Jesus and His disciples were called to a marriage in Cana. Christ entered the social joys of life. He did this not for entertainment, but to take into the gatherings He visited something of eternal value. At this feast He gave not simply wine, but a manifestation of supernatural power that servants and disciples could never get over. He also set His approval upon marriage. The Lord Jesus ought to be taken with every believer into every social gathering. If Christ cannot be taken into any gathering, then none of the believers should attend. Peter Cartwright, in his horseback journeys for Christ, stopped for a night at a country tavern. The keeper said: "Parson, it may not be pleasant for you here tonight. There is to be a dance." Cartwright replied: "I will attend." A handsome young woman dashed up to him, and said: "Parson, give me the honor of the first dance with you." He took her hand, got out on the floor, and said: "I never do anything till I pray." Dropping on his knees, he drew her down on her knees. Then the dance was turned into a revival that ran much of the night, and was renewed the next day.

II. Jesus Met Difficulty With Power

Before the wedding party ended, the wine naturally provided was exhausted. The supply had been too meager or the guests too numerous. When difficulty is met or a crisis is reached, it is great to have Christ manifestly present. Of those present at the time, Christ's mother knew Him best. She appealed directly to Him, suggesting that He meet the difficulty. In reply to His mother, He said: "Mine hour is not yet come." Members of this party as a whole had not sought Him for help. When Israel did not seek God in their dire need, Isaiah said: "Therefore will the Lord wait, that he may be gracious unto you" (Isa. 30: 18). Christ's hour to help comes whenever those primarily involved diligently seek Him unitedly. At the wedding before us Christ soon acted to change an unhappy situation.

III. Do What the Lord Says

To the servants the mother said: "Whatsoever he saith unto you, do it." This would be great advice for every human being, but it comes with peculiar force to the Lord's disciples. Complete obedience to Christ's directions is the way to usefulness and eternal blessing. How can the born-again be most useful? Obey the Lord in details. How can we know what He wants? Live in the Bible with yielded hearts. Then the Holy Spirit from time to time will make the Lord's will for us plain. At Cana the servants obeyed. At Christ's directions they filled six waterpots with water. These held two to three firkins apiece. The firkin contained nearly nine gallons. Thus these vessels held over a hundred gallons. F. B. Meyer writes: "It is hardly likely that our Lord made 130 gallons of wine; but as the servants drew and bore it to the guests the wondrous change was wrought." Through nature Christ is ever turning rain and dew into luscious fruit juices. He did here at once what He ordinarily does in weeks. When the governor of the feast had tasted this wine, he said to the bridegroom: "Thou has kept the good wine until now." The world puts on its best first. Night clubs start with glamour and gaiety, but often end with guests unable to drive their own autos home. But joys that come through the Bible and homes truly Christian get better and better. We may say this of heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9). When our redeemed spirits awaken in the eternal glory of God, we shall exclaim: "Thou hast kept the best until now."

IV. Christ's Purification of the Temple

Our Lord showed His authority in cleansing the temple at the beginning of His earthly ministry, and again at its close. A market was established in the temple court and many evils were connected with it. The court was planned as a place of worship. There animals and birds for sacrifice were bought and sold. This turned the temple court into a barnyard and into a place of commerce. It developed covetousness and selfishness at the very house of God. Christ commanded: "Take these things hence; make not my Father's house an house of merchandise" (Jno. 2: 16). As Christ cleansed the temple, so He can cleanse our hearts. When He comes to dwell in us, He finds much that does not glorify God. Given right of way, He casts out the wrong, and gives us new dispositions. Such transformations are not for a day, but for eternity.

Prayer is a rising up, and a drawing near to God in mind, and in heart, and in spirit.—D. L. MOODY.

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the Alliance Weekly

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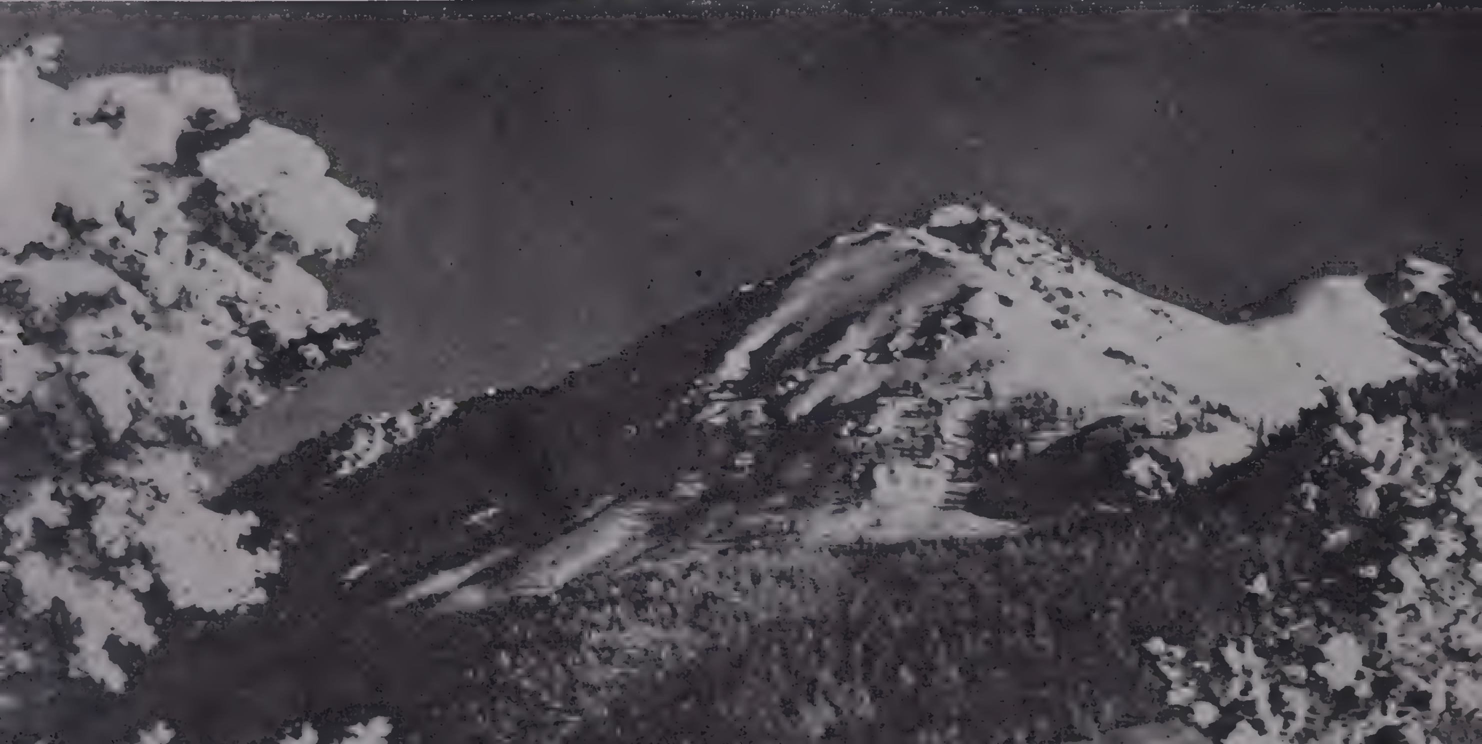

igious News Service

"Unto you is born a Saviour"

From the Editor's Pen

THE TRUE SAINT IS DIFFERENT

The Church's mightiest influence is felt when she is different from the world in which she lives. Her power lies in her being different, rises with the degree in which she differs and sinks as the difference diminishes.

This is so fully and clearly taught in the Scriptures and so well illustrated in Church history that it is hard to see how we can miss it. But miss it we do, for we hear constantly that the Church must try to be as much like the world as possible, excepting, of course, where the world is too, too sinful; and we are told to get adjusted to the world and "be all things to all men." (This use of passage, incidentally, points up Peter's saying that "Our beloved brother Paul" wrote some things which the unlearned and the unstable wrest to their own destruction.)

One sure mark of the Church's heavenly character is that she is different from the rest of mankind; similarity is a mark of her fall. The sons of God and the sons of men are morally and spiritually separated, and between them there is a great gulf fixed. When religious persons try to bridge that gulf by compromise they violate the very principles of the kingdom of God.

Men are impressed with the message of the Church just as far and as long as she is different from themselves. When she seeks to be like them they no longer respect her. They believe (and rightly) that she is playing false to herself and to them. The moral jar that results when an indoctrinated son of Adam meets a son of heaven is one of the most wholesome things that can happen to both of them. And contrary to common opinion, men are more inclined to follow the way of Christ when they are compelled to make a radical alteration in their lives than they are when the way is made easy for them. The human heart senses its need to be changed, and when religion appears offering life without such change, it is not taken seriously by thinking men. The superficial, the insincere, may embrace such a low-powered brand of religion, but the seeking heart must reject it as false and unreal.

All conformity to the world is a negation of our Christian character and a surrender of our heavenly position.

Let us plant ourselves on the hill of Zion and invite the world to come over to us, but never under any circumstances will we go over to them. The cross is the symbol of Christianity, and the cross speaks of death and separation, never of compromise. No one ever compromised with a cross. The cross separated between the dead and the living. The timid and the fearful will cry "Extreme!" and they will be right. The cross is the essence of all that is extreme and final. The message of Christ is a call across a gulf from death to life, from sin to righteousness and from Satan to God.

The first step for any Christian who is seeking spiritual power is to accept his unique position as a son of heaven temporarily detained on the earth, and to begin to live as becometh a saint. The sharp line of demarcation between him and the world will appear at once—and the world will never quite forgive him. And the sons of earth will make him pay well for separation, but it is a price he will gladly pay for the privilege of walking in fruitfulness and power.—A. W. T.

"LET US GO TO BETHLEHEM"

"Let us go to Bethlehem" once more and receive the heavenly echoes that still linger amid the hallowed incidents of these days of remembrance. The dark and dreadful conditions which gather about this Christmas time on the wider horizon of the world are not much like the Christmas song; but above the clouds faith can still sing "Glory to God in the highest," and beyond the dark night that is gathering fast can see the vision of a better morning of "Peace on earth, good will to men."

"Let us go to Bethlehem" and learn once more of the Father's love and the interest of heaven even in this sin-cursed world. It means that "God hath visited and redeemed his people," and identified Himself forever with the human race as with no other created beings.

"Let us go to Bethlehem" and learn the meaning of the new creation. The Holy Babe was the first born of a new race, and henceforth the old humanity must pass away and the Christ family supersede the old Adam race with its heritage of sin and death.

"Let us go to Bethlehem" and learn that deep mystery of the Christ that must be born in every human heart that hopes to inherit eternal life and a happy and glorious immortality.

"Let us go to Bethlehem" and learn the true ideals and standards of character and life which the Christ of Bethlehem has forever associated with the meek and lowly heart and the spirit of self-sacrifice and love. The world is growing away from all this today and writing a new beatitude: "Blessed are the rich, and great, and strong, for they shall inherit the earth and find a way to heaven without the cross and the Christ of the manger bed."—THE ALLIANCE WEEKLY, 1914.

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The True Meaning of *Christmas*

By **REV. H. M. SHUMAN, D.D.**

President of
The Christian and Missionary Alliance

"Hast thou entered into the treasures of the snow?"—JOB 38:22.

FROM the scene in the quiet little town of Bethlehem over nineteen hundred years ago to Christmas on Main Street 1950 is a long reach. The one scene speaks of awe, reverence, holy wonder. The other of raw, brutal commercialism, and the hustle bustle of Vanity Fair.

The observance of the Nativity of our Lord ought to have a meaning for us that is worthy of His Name. We regret that to some it is an occasion only for the display of selfishness and the satisfying of the flesh —all of which is utterly foreign to to the Spirit of Christ. But to many the celebration of this glorious event does have a deep significance. They may be largely unknown or perhaps forgotten. They may even be busy amid all the trimmings and trappings of this holiday season. But to them the coming into the world of this Babe, who is some day to be King of kings, shines with glorious, redemptive meaning.

Christmas speaks of ancient prophecies fulfilled. David beheld Christ on the holy hill of Zion ruling all nations. The prophet Isaiah caught in flashes of heavenly light a series of visions of this coming One. Now it is as the Lamb—the suffering, silent Lamb who is the antitype of all the lambs ever slain on Jewish altars—bringing to all peoples a life and a hope never before known.

Again the prophet speaks of a Child born. This includes all the scenes in Bethlehem, the stable, the shepherds, the heavenly anthem, the mysterious star, the wise men and their gifts, and above all the Babe in the manger whose career is to be climaxed in regal splendor amid scenes of universal peace—peace brought about not by the puny and abortive efforts of the United Nations, but because "The Lord God Omnipotent reigneth!" That will be the golden age of the poet's dream, when "each shall be to each a brother."

Even now that elect company who truly understand what Christ's coming to earth involves see beyond the veil of the flesh. They have heard the heavenly call and have by faith taken Him into their hearts and have experienced the supreme joy of possessing God's great love gift—a perennial fountain of life and love. Of such were John the Baptist, Anna and Simeon, the apostles and martyrs, and a great multitude of others down through the ages. They include the high and the low, the learned and the unlettered, yea, the darkest soul ever saved in pagan lands—all are a part of this glorious company. They have discovered that to each heart that makes room for this Christ Child, the only Son of God, Christmas means peace, hope, fellowship, and an outlook toward a heavenly city with its wide-open gates.

Because of this deep, satisfying, mystical meaning of Christmas, should we take away the outward joys and festivities toward which every boy and girl looks with jubilant anticipation? We would not. Neither would we deny the pleasures of fellowship with loved ones and friends at the Christmas feast. But we would that Christ, the Star of Hope for this world, were recognized and honored by all, and that the observance be worthy of Him. We would learn that true and lasting joy comes from ministering to others of things both temporal and spiritual, for it is surely more blessed to give than to receive.

There are many ways in which we can give a practical demonstration of the Saviour's love. Not alone

(Continued on page 806)

Myrrh

Myrrh in its natural state is a little crystal berry about the size of a teardrop. It exudes from the leaves and stems of wild oriental shrubs along the streams and on the oases. As the pearl is formed by the living oyster covering the irritating sand grain with nacre to ease the pain of friction, so a myrrh drop is formed by the plant's covering with sap the wounds from piercing insects.

Shepherds gather these crystals by a strange and interesting process. The flocks are turned into the bushes to graze in the morning and to rest by the stream at noontide. At twilight, when the fold is reached, the shepherd's family busy themselves with large, coarse, wooden combs, cragging the myrrh drops from the wool. When the berries are dried and crushed, their fragrance is as the sweetness of the pine.—FREDERICK B. FARBER in *The Free Methodist*.

* * *

"All they that heard it wondered at those things."

We must not cease to wonder at the great marvels of our God. It would be very difficult to draw a line between holy wonder and real worship; for when the soul is overwhelmed with the majesty of God's glory, though it may not express itself in song, or even utter its voice with bowed head and humble prayer, yet it silently adores. Our incarnate God is to be worshiped as "the Wonderful." That God should consider His fallen creature, man, and should himself undertake to be man's Redeemer, and to pay his ransom price, is, indeed, marvelous!—CHARLES H. SPURGEON.

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Founder: A. B. SIMPSON
Editor: A. W. TOZER

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Season's Greetings

At this blessed time of year we of* THE ALLIANCE WEEKLY *staff desire to express to our great family of readers our sincere Season's greetings, and to wish each one of you a joyful Christmas and a New Year full of every good and lasting happiness.

The yearning to write something worthy of the season is naturally ours, but the knowledge that such a thing is impossible forbids the attempt. We therefore offer the following familiar Ode as the most fitting expression of our feelings on this sweetly solemn occasion.

For three hundred years this composition has hung alone like a star, its beauty far excelling that of anything else ever written at the Christmas season. The reader will recognize in it a long-time friend, but we are sure it will not be the less welcome for its being so well known.

Ode on the Morning of Christ's Nativity

I

This is the month, and this the happy morn,
Wherein the Son of Heaven's eternal King,
Of wedded maid, and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing,
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

II

That glorious form, that light unsufferable,
And that far-beaming blaze of majesty,
Wherewith He wont at Heaven's high council-table
To sit the midst of Trinal Unity,
He laid aside; and here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay.

III

Say, Heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain,
To welcome Him to this His new abode,
Now while the heaven by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

IV

See how from far upon the eastern road
The star-led wizards haste with odours sweet!
Oh! run; prevent them with thy humble ode,
And lay it lowly at His blessed feet;
Have thou the honour first thy Lord to greet,
And join thy voice unto the angel quire,
From out His secret altar touched with hallowed fire.

—MILTON.

The Gift of Myrrh

A Sermon by

JOHANNES TAULER

"And they presented unto him gifts: gold, and frankincense, and myrrh."—MATTHEW 2:11.

NOW consider the myrrh. It is bitter; and this is a type of the bitterness which must be tasted before a man can find God, when he first turns from the world to God, and all his likings and desires have to be utterly changed.

It is necessary that all which a man has hitherto taken pleasure in possessing should be given up, and this is at first very bitter and very hard work to him. All things must become as bitter to thee as their enjoyment was sweet unto thee. But to this work thou hast need of a full purpose of heart and never-failing diligence. For the greater thy delight in anything has been, the more bitter will it be to give it up, yea, the very gall of bitterness.

Now, it may be asked, "How can a man be without appetites and enjoyment so long as he is in this present state? I am hungry, and I eat; I am thirsty, I drink; I am weary, I sleep; I am cold, I warm myself; and I cannot possibly find that to be bitter nor barren of natural enjoyment which is the satisfaction of my natural desires. This I cannot alter, so long as nature is nature."

True: but this pleasure, ease, satisfaction, enjoyment, or delight, must not penetrate into the depths of thy heart, nor make up a portion of thy inner life. It must pass away with the things that caused it, and have no abiding place in thee. We must not set our affections thereon, but allow it to come and go, and not repose upon the sense of possession with content or delight in the world or the creature. We must mortify and subdue nature and the love thereof within us, yea, even the delight that we have in the children of God and good men. These and all other inclinations must be brought under dominion to a higher power.

But there is yet another myrrh, which far surpasses the first. This is the myrrh which God gives us in the cup of trouble and sorrow, of whatever kind it may be, outward or inward. Ah, if thou couldst but receive this myrrh as from its true source, and drink it with the same love with which God puts it to thy lips, what blessedness would it work in thee! Yea, the very least and the very greatest sorrows that God ever suffers to befall thee proceed from the depths of His unspeakable love; and such great love were better for thee than the highest and best gifts besides that He has given thee or ever could give thee, if thou couldst but see it in this light.

Whatever sorrow comes to me, this also has our Heavenly Father foreseen from eternity, that it ought to come to pass, and had His eternal counsel with respect unto it, and determined it from eternity within Himself. Ought I not, then, to open my inward eyes and ears, and thank my God that His eternal counsel is fulfilled in me? Ought I to grieve at it? I ought to be wonderfully thankful for it! And so also with loss of friends, or property, or reputation, or comfort, or whatever it be that God allots to us, it will all serve to prepare thee, and help thee forward to true peace, if thou canst only take it so.

All the myrrhs of bitterness that God gives are ordered aright, that He may by this means raise men to true greatness. It is for the wholesome exercise of suffering that He has set the forces of nature as it were at war with man. He could just as well and as easily have caused bread to grow as corn, but that it is necessary for man to have his powers exercised in every way. And He has bestowed as much care and thought in arrangement of each single thing, as the artist does when he is painting a picture. But God takes a thousand times more pains with us than the artist with his picture, by many touches of sorrow, and by many colors of circumstance, to bring man into the form which is the highest and noblest in His sight, if only we receive His gifts and myrrh in the right spirit.

There are some, however, who are not content with the myrrh that God gives them, but think fit to give themselves some, and create evils for themselves and sick fancies, and have indeed suffered long and much, for they take hold of all things by the wrong end. And they gain little grace from all their pain, because they are building upon stones of their own laying, whether it be penitence or abstinence, or prayer or meditation. According to them, God must wait their leisure, and let them do their part first, else no good will come of the work. God hath fixed it in His purpose that He will reward nothing but His own works. In the kingdom of Heaven He will crown nothing to all eternity but His works, and not thine. What He has not wrought in thee, He takes no account of.

In the third place, there is an exceeding bitter myrrh which God gives; namely, inward assaults and inward darkness. When a man is willing to taste this myrrh, and does not put it from him, it wears down flesh and blood, yea, the whole nature; for these inward exercises make the cheek grow pale far sooner than great outward hardships, for God appoints unto his servants cruel fightings and strange dread, and unheard of distresses, which none can understand but him who has felt them. And these men are beset with such a variety of difficulties, so many cups of bitterness are presented to them, that they hardly know which way to turn, or what they ought to do; but God knows right well what He is about. But when the cup is put away, and these feelings are stifled or unheeded, a greater injury is done to the soul than can ever be amended.

No heart can conceive in what surpassing love God giveth us this myrrh; yet this which we ought to receive to our soul's good, we suffer to pass by us in our sleepy indifference, and nothing comes of it. Then we come and complain: "Alas, Lord; I am so dry, and it is so dark within me!" I tell you, dear child, open thy heart to the pain, and it will do thee more good than if thou wert full of feeling and devoutness.

Now men receive this bitter myrrh in two ways; they try to meet it as with their practical sense or with their intellectual subtilty. When it springs from outward circumstances, men wish they had known better, and they would have averted it with their wisdom; and attribute it to outward accidents, and think they might have taken steps to prevent what has happened, and if they had done so, the means would have succeeded, and the calamity would have been turned aside. They would fain be too wise for God, and teach Him, and master Him, and cannot take things from His hand. The sufferings of such are very sore, and their myrrh is exceeding bitter.

Now from this myrrh springs a noble branch, which beareth costly frankincense. The frankincense gum sends forth a sweet-smelling smoke; so when the fire catches the rod, it curls round it and seeks to set loose the perfume that is contained therein, that it may go forth and spread a fragrant incense around.

Now the fire is nothing else than burning love to God, which is as it were latent in prayer; and love is the frankincense which sends forth the true fragrance of holy devotion. For, as a writer has said: "Prayer is nothing but the going up of the spirit unto God." And just as the straw exists for the sake of the corn, and is good for nothing in itself but to make a bed whereon to lie, or to manure the earth, so outward prayer is of no profit except in so far as it stirs up the noble flame of devotion in the heart, and when that sweet incense breaks forth and rises up, then it matters little whether the prayer of the lips be uttered or not.

May Jesus Christ, the King of Glory, help us to make the right use of all the myrrh that God sends us, and to offer up to Him the true incense of devout hearts. Amen!

Thou Art Coming, O My Saviour

Thou art coming, O my Saviour!
Thou art coming, O my King!
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing;
Coming: in the opening east
Herald brightness slowly swells;
Coming: O Thou glorious Priest!
Hear we not Thy golden bells?

Thou art coming, Thou art coming;
We shall meet Thee on Thy way;
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say;
What an anthem that will be,
Music rapturously sweet,
Pouring out our love to Thee
At Thine own all-glorious feet.

Thou art coming; at Thy table
We are witnesses for this;
While remembering hearts thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss;
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming, and Thy throne,
All for which we long and wait.

Thou art coming; we are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

Oh, the joy to see Thee reigning,
Thee, our own beloved Lord!
Every tongue Thy Name confessing,
Worship, honor, glory, blessing
Brought to Thee with one accord;
Thee, our Master, and our Friend,
Vindicated and enthroned;
Unto earth's remotest end
Glorified, adored, and owned!

—FRANCES R. HAVERGAL.

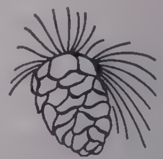
The True Meaning of Christmas

(Continued from page 803)

in things of monetary value, but through the kindly touch of a heart and life in which He has been born again and in which He reigns even now, we may bless others. There may be some needy soul in the next block, or in some cheerless institution, an aged saint removed from active fellowship, or a child, to whom in the spirit of Christ we may give, not only material things, but better still, our friendship and compassion. To the unlovely we may be kind. Love will always find a way.

If we will believe it and receive it, Jesus still walks in the highways and byways of our time. He goes in and out of the homes of the needy, the disillusioned, the hopeless. He enters the sick room, and talks to the prisoner in his cell. Far afield on some lonely missionary trail He is seeking the lost sheep. Even now He walks and talks and serves through the lives of those who have heard Him say, "Feed my sheep." To them He gives a peace and joy not of earth. To them there peals a bell—the music of a Christmas evermore—the Christ of Bethlehem and Calvary born within their hearts.

Christmas is a glad occasion. When Jesus came the first time there were an angel chorus, gold, frankincense, and myrrh, and the homage of a few shepherds and wise men. Later, during His ministry when He entered Jerusalem, the people shouted "Hosanna in the highest," and spread palm branches in the way. Now we show our love and adoration for Him by lives of consecration and sacrifice and by carrying this glorious Christmas message to all nations. And when He comes again, we may join that multitude no man can number out of every nation, tribe, and tongue who will shout His praises, "Glory to God in the highest. . . . For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."



Done Upon the Earth

"I applied mine heart . . . to see the business that is done upon the earth." Eccl. 8:16.

On this page we take a quick look at the religious scene all around the world. The items are selected for their interest to the largest number of readers.

We cannot be responsible for the doctrinal views of any person or groups whose activities are reported by us. The fact that a news item appears here does not mean that its wisdom or its ethical content is approved by this magazine. Some news will be good and heartening; other news can only drive us to prayer.—The Editor.

Urges Emphasis on Religious Values in Jewish Life

Minneapolis, Minn.—Survival of Judaism in the United States is threatened by creation of the new Jewish State of Israel, Rabbi Judah Nadich of Brookline, Mass., told delegates here attending the biennial convention of the Women's League of the United Synagogue of America.

He said that all through history the constant hope of national restoration has been a potent factor in Jewish survival.

"Now with the hope realized and with the Jewish State established, that survival factor is gone," he said. "It must be compensated for, and it can be compensated for in only one way —by an intensification of the purely religious and cultural values in Jewish life."

Illinois Southern Baptists Oppose Ecumenical Movement

Anna, Ill.—Opposition to the ecumenical movement in general, and joining the National Council of Churches in particular, was expressed here by the Illinois Baptist State Association, affiliated with the Southern Baptist Convention.

Fourteen hundred messengers, representing 614 Illinois churches, voted unanimously, amid a loud chorus of "amens!" to have published in the Illinois Baptist, a speech by the Rev. B. J. Murrie, editor of the paper, who spoke against what he called a movement to unite all denominations in a "super-colossal denomination."

Mr. Murrie denounced "all those who say they are opposed to denominations and wish to submerge all the great historic organizations of Christianity into one big church—which is to make one more denomination."

Alabama Outlaws Snakes in Religious Services

In Alabama it will be against the law hereafter to take a snake to church to be used in public worship. So ruled the Alabama Legislature in a bill passed by both houses and later signed into law by James E. Folsom, Governor of Alabama.

For the most part we are against state interference in things religious, but we believe in this instance that such interference is a good thing. The dragging in of snakes as a part of the worship of the God and Father of our Lord Jesus Christ is so plainly a work of the devil that we cannot but be grateful to law makers who have insight enough to forbid it.

Anglicans Split on Approval of Gambling

London.—A split in the Church of England Assembly on the issue of gambling was revealed here when members balked at giving full approval to a special commission report which held that gambling is not necessarily sinful and "is permissible as an amusement." By a vote of 341 to 136, the Assembly agreed to receive the report as "a valuable contribution to discussion," but declared it was "not fully representative of the mind and conscience of the Church of England as a whole."

Although this action merely puts the Assembly on record as not repudiating the report, it was generally accepted here as tantamount to approval.

In some church circles it was felt that the divided opinion in the Assembly was likely to have an adverse effect on future coöperation by the Anglican body with the Churches' Committee on Gambling, a group which has representatives from most Protestant denominations. The Churches' Committee is said to represent an attitude of uncompromising condemnation of gambling.

Free Church circles hesitated to condemn the Anglican Assembly's action, but some leaders were said to feel that it indicates a growing Anglo-Catholic influence in the Church of England. The Anglo-Catholic press has occasionally criticized the Free Church attitude on gambling and temperance issues as "Puritanism." Previously, Congregationalist and Methodist officials had expressed strong disapproval of the gambling report, which was prepared by the Anglican Assembly's Social and Industrial Commission.

Grand Jury Finds Churches "Corrupted" by Racketeers

Miami, Fla.—Greater Miami religious and charity groups were surprised here by a charge that even "churches and charities" have been "corrupted" by racketeers.

The charge was contained in the final report of the "racket-busting" Dade County grand jury which cited the corruption by racketeers of charities and churches as well as political and veterans' organizations, municipal governments, public officials, and political campaigns and elections.

According to Special Counsel Robert Given, the grand jury's reference to churches and charities merely meant that some of these have accepted contributions or gifts from gamblers, racketeers, or persons connected with illicit enterprises.

He said the charge did not apply to the fact that churches and charities —Protestant, Roman Catholic and Jewish—have held bingo parties and conducted lotteries.

The Rev. James H. Caligan, executive secretary of the Greater Miami Council of Churches, declared that the jury statement was misleading to the public. He said that if any group has been holding the line against corruption, it is the churches.

Bible School Places Record Grocery Order

Cincinnati, O.—What is believed to be the largest single grocery order ever recorded in Greater Cincinnati was placed by God's Bible School and College here for the institution's fiftieth annual Thanksgiving feast for needy children.

The order included 5,000 pounds of turkey, 75 sacks of potatoes, 1,000 pounds of candy, three barrels of pickels, 80 baskets of apples, 12,000 goody bags, 70 crates of oranges, 2,000 pounds of peanuts, 50 pounds of lard, 200 pounds of flour, 400 pounds of sugar, 10 cases of milk, 20 cases of oleo, 200 pounds of coffee, 1,600 loaves of bread, 200 gallons of bulk milk, 15,000 half pints of milk, 15 crates of celery, three large sacks of onions, and 12,000 paper cups, plates, forks and spoons.

Students of the school and college canvassed Greater Cincinnati homes and business places for funds to finance the huge Thanksgiving dinner. With several thousand needy children attending, it was held in the Cincinnati Garden the day after Thanksgiving.

Baptists Take Anti-Klan Stand

Charleston, S. C.—South Carolina Baptists have called on law enforcement agencies to see that the Ku Klux Klan does not break the laws or intimidate people. The appeal was voiced in a resolution adopted at the annual meeting of the South Carolina Baptist State Convention here.

Another resolution called for greater efforts to keep Negro Baptists in the denomination. "Negroes have won the right to citizenship," the resolution said. "Let us help them be good citizens. We are making progress and should continue to do all we can to improve race relations. Christians have a great responsibility in this matter. We commend our Convention for helping the Baptist Negro College in very tangible ways. If we are not to lose the Negro Baptists, we must do far more for them than we have done."

Alliance Youth

"I will delight myself in thy statutes: I will not forget thy word." Psa. 119:16

Edited by REV. E. W. RICHARDS, National Youth Secretary

Obedience

By Mrs. J. J. Van Hine

Missionary to French Indo-China

Some years ago, the late Mrs. Shuman, beloved wife of our President, wrote in our guest book: "To obey is better than sacrifice."

Having just witnessed a great deal of disobedience and unruliness in homes, schools and even churches, by which I was appalled, I went to God's Word and studied the context of the above verse (1 Samuel 15).

Do so; you will find it most helpful to realize how great a sin it is to disobey. God wants no sacrifices, even of the best, no bribes, in place of obedience. If He wants you to be a missionary, or serve Him in the homeland, do not offer Him your money instead to send others in your place. Some have done that and have told me how miserable their lives have been. Nothing can take the place of obedience.

I have been warning young people ever since, even the fine group of Vietnamese young people of the Haiphong Church who met at our home last Sunday afternoon. There were twenty-eight of them—all young and unmarried, most earnest—attending all the services including prayer meetings. They represent great possibilities. One has heard already God's call to serve Him in this troubled land, and is leaving this week for Bible school in Tourane.

I told them that I have always been grateful to my father for demanding of me unquestioned obedience. It was that "or else" in my early days in Switzerland. This training made it much easier for me to mind God whenever He spoke, without going through the often painful process of being made to obey.

Our daughter, who is now a pastor's wife in the South, has frequently thanked us for having insisted on immediate obedience. When the Lord did speak to her, she had no trouble obeying Him quickly.

Should God suddenly put a burden of prayer on your heart for someone, do not fail to obey and pray immediately. The salvation of that soul or life may depend on your readiness to obey.

Remember, without obedience we are of no use to God. So may we always be in the place where we can hear His still small voice, and when we do hear it, be quick to obey.

Youth Sunday Echoes

Rev. E. W. Richards,
National Youth Secretary,
260 West 44th Street,
New York 18, N. Y.

Dear Mr. Richards:

We are rejoicing in the Lord. In the evening service last night (November 26) two young ladies were saved, two other youths were reclaimed and a number of others were at the altar to meet God in a deeper way. We had a thrilling testimony meeting following the service and many of our young people took part. So you see things are progressing nicely among our young people.

For Youth Sunday there was special publicity in the church bulletin. A number of the young people participated in both the morning and evening services. The pastor pulled in a trio from Pacific Bible College to augment the program. This trio had the whole AYF meeting. The young people also ushered in both services.

Sincerely,
George Erickson,
Redlands, Calif.

Here's an Idea!

By Paul Milburn

As we approach the end of the year 1950, we again become aware of the truth that "Time Marches On." Time plays an important part in our life. We measure time by minutes, hours, days and years. Here is a suggested "Time" song service as we end the old year and begin the new.

Moment by Moment
Sweet Hour of Prayer
Still Sweeter Every Day
Sweeter as the Years Go By
Yesterday, Today, Forever

The above songs represent measurement of time from Moments to Eternity.

Of course there are many other gospel songs that can be used in your "Time" service: *Old Time Power, Old Time Religion, Take Time to Be Holy, A Shelter in the Time of Storm, O Happy Day, One Day, Is It the Crowning Day, I Need Thee Every Hour,* and *All for Jesus.*

For your time service we would suggest that you have a speaker talk about "The Right Use of Our Time." There are many lessons that young people should learn about time.

The fine group of Vietnamese young people of the Haiphong Church referred to in Mrs. Van Hine's article

Of Far Countries

"And they shall remember me in far countries." Zech. 10:9.

Salvation in Communist China

By Rev. A. F. Desterhaft

At Wuchow the church is humming with activity. All regular meetings continue as before with special emphasis on the evening evangelistic services, when even Communist soldiers drop in to listen and ask questions. Baptismal services are being held quarterly, at which time new converts confess the Lord in baptism. The Kindergarten and Primary School have more than 150 pupils. Then, across the river on the Mission hilltop, the Bible Institute continues to function with the first and second year students in attendance. The enrollment, however, has dropped in number considerably this year; there are no more than twenty in attendance. Some of the students have gone to other schools which are more easy of access from their homes, and some have had other reasons for not returning.

Kweiping is the only city where church meetings are restricted by the government. Only two services are permitted weekly—the regular Sunday worship service for Christians and the Wednesday night prayer meeting. No gatherings for the outside public are allowed. However, Pastor Ts'ai is still able to visit churches throughout the district without difficulty.

Little has been heard of the activities of the churches in Yung Yuen, Paak Lau and Watlam. Perhaps one of the reasons for this is that the district has suffered considerably at the hands of guerrillas. But we do know that these churches have not been restricted in their services. The liveliest church in the whole area is at Pok Pak, under the direction of Miss Ch'en Chi Tsen. The new church building has been completed and souls are being saved and added to the church. Li Fu Hua, the student preacher who has been at Peh Ho, reports the church there is still progressing and is very prosperous.

Tsingsi ("Tranquil West") still remains true to its name so far as the missionaries, Mr. and Mrs. A. G. Kowles, are concerned. They are carrying on with their work as usual and according to their latest word they are "well, busy, provided for and blessed." In spite of numerous lawless bands operating in this district, Brother Yang has been touring the countryside in Ho Chih with splendid results. In four places visited a total of fifty-two confessed the Lord by baptism. Thirteen of these were in the former railway head of Chin Ch'en Chiang where a new church has been established. A Christian brother there presented a plot of ground to the Lord on which to erect a church, and they are hoping to begin building as soon as possible. The total cost of the building will be approximately 800,000 JMP and, praise the Lord, 400,000 JMP has already been contributed. Prayer is requested that the remainder will be forthcoming soon, so that building operations might begin.

Belated word from Kweilin concerning the work of the past three months seems almost fantastic. Brother John Chin tells of from two to three hundred children attending the Daily Vacation Bible School for which there had been no publicity or advertising. During these classes special meetings were arranged for and some 700 to 800 children crowded into the chapel to listen to the gospel message. According to the report, the response was wonderful! More than 200 children signified their definite acceptance of Christ as their personal Saviour. This seems to have been more than just a casual signing of names because the report goes on to say that the act was accompanied by repentance and tears. Many of the children were persecuted by their parents and others in the home, but they continued to come to the meetings and gave testimony of God's keeping grace. Gradually the effects of this spectacular moving took on the aspect of a real revival. Cold-hearted and backslidden Christians came confessing their sins one to another and they were melted together as one. "Now," says Brother John, "everybody turns out to help in the work whereas before it was difficult to get any of them out to service." Of all the churches, that at Kweilin certainly needed revival, and so we rejoice in the good news and pray that God will continue His working there. Life in the country churches around Kweilin, thank God, has not been extinguished either. Even though they are without evangelists, the Christians in most of these churches are carrying on by themselves. Seven baptisms have been reported at the outstation of Lu T'ang and plans for enlarging the chapel there are under way.

Building the King's House in India

By Miss Hilda J. Davies

"So they prepared timber and stones to build the house" of God.

The task which God has given to us in India is that of building His House—the Church in India, for Him. While it is the work of each of us to prepare the living timber and stones to build that House, it is peculiarly the joy and responsibility of the Bible schools to make some of the materials fit for use in building. The rough materials, the timbers and the stones, are sent to us, even as Hiram supplied the timbers and stones, rough and unpolished, to Solomon. Under God, we at the Women's Training School are to polish the timbers and cut and shape the stones so that the rough material which He sends will be for His glory and His praise in His House.

Some of the material which was unloaded at our door in June looked very rough. The young women who came ranged educationally from absolute illiterates to eighth standard graduates. After sorting them out, we found that we had eleven in the first year class, seven in the second, and six in the class for illiterates. These young women represent six Missions, including our own. Fourteen of the number are from our work, and two others are from the Ramabai Mukti Mission.

While we are preparing timber and stone in the school, these same individuals are polishing and shaping other timber and stone. Three students teach in the Sunday school for

Christians, and all the second-year pupils take turns in leading Children's Church. A group headed by our very capable and devoted teacher, Miss Tara Tiede, holds Sunday school for Hindu children after the first Sunday school is closed. On Thursday afternoon another group holds children's meetings for Hindu boys and girls. These children are learning to pray of their own accord. One little chap prayed the other week that as the lost sheep was found by the shepherd, so they might be found and saved. Sakhubai, a former teacher, came to us for revival services, and the Lord richly blessed her ministry. At the final testimony meeting every student stood and testified that she knew for a surety that she was saved.

Last week I was apprehended by a solemn procession of students of the illiterate class. They proudly displayed their first written epistles—*written,* not copied. The individual letters of the words were as good as those of the girls in the seventh standard. It is this class which winds itself around one's heart. With their genuine delight in learning, their sincere appreciation of their opportunity and their joy in finding out new things about the Lord, they are irresistible. It has been thrilling to watch the reactions of these living stones as they have changed in the preparation process. Some of the most unlikely ones are becoming polished and beautiful, and the luster of the quality grows lovelier as each week passes. However, there is a tremendous need, and our hearts are eager and anxious that they be helped to the fullest extent to become beautiful material fit for the King's House in India.

The young women in our school return to their homes to face terrible onslaughts of the enemy in the sin-infested villages of India, often to stand alone in a cesspool of iniquity. If these women can be prepared, trained and equipped to make real Christian homes in the villages, in the midst of heathen darkness, the Church in India will stand. Equip a woman and you equip a family.

In the light of the shortness of the time, we believe that an all-out effort should be made to prepare strong timbers and firm stones, and that none be allowed to spoil.

The Light Shineth . . .

Christ is born of Mary, and the Light of heaven becomes the Light of the World . . . Bethlehem, though small among the thousands of Judah, and little known before, for that it hears His plaintive human cry, outrivals soon the fame of Egypt or of Rome . . . He walks on common soil, and the ground whereon He treads is blessed by grateful men, and through the coming years is called "the Holy Land" . . . He speaks, and Light is vocal, and starving ears rejoice to hear the sound. He works, and Light becomes a deed; the sick are well, the dead live again and the sin-bound go free . . . He beckons to Him plain and simple men and they, transformed, go forth to be apostles, saints and teachers of mankind . . . And still the Light shineth, undimmed by all the passing of the years. The world sees no gleam, but the pure in heart behold the splendor of that Light, and smile to see the Wonder of all worlds shine on.—A. W. T.

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Saved from Polluted Water

By Rev. Byron Ross, Philippine Islands

Like salvation, water is a universal need. From the tundra of Alaska to the torrid zone men need water, but water can be as deadly as guns when it becomes polluted.

Your map of the Philippines indicates a tiny indentation in the right southern shore of the largest island, Mindanao. This is Sarangani Bay, and the name must have been given to it by fishermen caught in a gale —for the word Sarangani may be translated "enough this," or, "this is enough!"

The peninsula framed between Sarangani and Davao bays is an unofficial warren for pagan Bilaans and Manobos. Informed sources indicate that water transportation will be the major means of reaching most of these peoples, for there are no roads into the interior. The trails, like nerve filaments, extend back from such costal villages as Punsad and Margos.

Just across the strait is a quiescent volcano on Balut Island. Sulphurous smells may have given the island its name, for "balut" means "an overripe egg." Many imigrants from Malaya have brought a nominal Christianity to Balut, but little or nothing is known among them of separation or the outpouring of the Holy Ghost.

Missionaries are people in that they need water! We had that fact pressed upon us a short while ago when we moved to Glan, an isolated town southeast of Sarangani Bay. Early American planters probably began the settlement here because of its natural harbor. They planned roads and a water system. The roads were never built, and rusted-out pipe segments scattered about speak testily of the non-existent water-supply system. So we are dependent on such secondary expedients as collecting rain, resorting to briny, brackish wells, or laboriously carrying water from the river, a distance of about a mile.

Our drama opens with the water tank almost empty, and eight souls dependent upon it. The rainy season came but passed without depositing its rain. Nevertheless in answer to your prayers God kept the level in the tank a little over the faucet height. Another tank was added, and a few showers gave the water in it a depth of about six inches.

All of our cooking, drinking and wash-water came from the original tank until one day the water began to taste "woody." So, for the first time we turned to the number two tank. Strangely, the flavor seemed to be the same.

After a day or so, our baby, Nancy Lee Anne, was affected by a high fever that resisted all attempts to lower. Suspicious of the water, we investigated and found in the first tank the mortal remains of a lizard and two locusts. That meant pollution, deadly pollution. Nothing less.

Then we turned to tank number two. The results of a search in the six inches of water brought to light a snake dripping with its own jellied decomposition. And we had been using this water without knowing that it had become a "deadly thing."

The national brethren prayed with us and their intercession made in primitive simplicity seemed to reach out and claim God's promise. Mark 16:18,". . . if they drink any deadly thing, it shall not hurt them," was our hope in that dangerous hour and we clutched it eagerly. All glory to a merciful Saviour, little Nancy's fever soon began to subside and none of the others became ill. God had fulfilled His promise.

Now pray that in this devil's domain we shall be able to fulfill the other part of Mark 16.

BACK ROW: *Messrs. D. Capps, R. F. Perret, A. Shaw, T. Amstutz, J. Derr, F. Schelander, J. Amstutz, K. Kose, J. Ringenberg, P. Haagen, H. Dyke, J. Evans, G. Carner, G. Vandegrift, P. Morris, R. H. Smith.*

SECOND ROW: *A. I. Garrison, Mrs. D. Capps, Mrs. R. Perret, Mr. A. Eicher, Miss A. Droppa, Miss J. Woehrer, Mrs. A. Shaw, Mrs. L. King, Mrs. A. Amstutz, Mrs. J. Ringenberg, Mrs. F. Schelander, Miss L. Burley, Miss Amstutz,* Mrs. R. Schlatter, Mrs. P. Haagen, Miss H. Davies, Miss G. Jasper, Miss M. Ransom, Miss E. Rohrer,* Mrs. G. Carner, Miss W. Sanford, Mrs. K. Kose, Miss M. Wing, Mrs. R. Brabazon, Miss R. Blews, Miss K. Holmes-Libbis,* Mrs. P. Morris, Miss C. Terry,* Miss F. Gerrie, Miss C. Schon (of Indo-China).*

SEATED: *Miss J. Derr, Mrs. A. Eicher, Mrs. A. I. Garrison, Mrs. L. Hartman, Rev. E. Eicher (Chairman), Bishop G. Sinker, Mrs. G. Sinker, Mrs. E. Eicher, Miss Paterson,* Miss B. Steed, Mrs. J. Derr, Mrs. G. Vandegrift, Mrs. J. Evans.*

FRONT ROW: *Mrs. and Mr. D. Cartmel, Mr. L. Hartman, Mr. L. King, Mrs. H. Dyke.*

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* Missionaries of the Ramabai Mukti Mission.

The India Mission Conference

AKOLA, BERAR

THE cooler breezes of the winter season of Central India arrived simultaneously with the showers of blessing from above at the annual Missionary Conference of the India Mission of the Alliance held at Akola, Berar, November 3-9.

The spiritual theme throughout was that our lives, if they are to be lived wholly for our blessed Lord, must be *daily* surrendered to Him; our minds and wills and hearts must be daily trained and disciplined to conform to the mind of Christ.

The missionaries received rich blessing from the Lord under the ministry of Bishop George Sinker, of the Church of England, who emphasized that the life lived on the highest plane is the one that honors Christ in everything—nothing is secular. Being motivated by the love which He has given, we find it a pleasure to please Him in all things.

Rev. E. F. Eicher, Chairman, reminded the conference in his annual report that the Lord's return was one year nearer and, because of this and the needs on the field, we must put first things first.

Our hearts rejoiced to learn that in the past year over 200 illiterates had learned to read through the faithfulness of a number of our national workers. Much has been done along this line, but more remains to be done. Please remember to pray for this work and for those who, having learned to read, will read the Word of God and accept Christ as their personal Saviour.

The conference was happy to welcome several new missionaries to the field. Rev. and Mrs. Karl Kose arrived last year just following the Mission conference. The Misses Janet Woehrer and Ferne Gerrie, also Rev. and Mrs. J. L. Evans and daughter, arrived this year in time for conference. In addition, Rev. L. J. Cutler, our retired veteran missionary, Mr. and Mrs. Donald Capps and Rev. R. H. Smith, returned from furlough. The presence of these reinforcements brought real joy. The increase in our staff means, however, that our national workers must also increase in proportion, and the need is great. As the Lord has answered prayer in sending us more missionaries, we ask you to pray that He will also provide additional native workers.

Although we have received new missionaries we also bade farewell to Rev. and Mrs. A. I. Garrison, who, in answer to the Lord's call, are entering work on the border of Nepal. May the Lord richly bless them as they step out in faith to labor for the Master there.

Two potential missionaries, Warren Bruce Cartmel and Deborah Ann Derr, were dedicated by their parents to the Lord during the conference. A little Indian child, named Alice Jean, was brought to the compound by her recently widowed father, who begged us to adopt her. Miss Paterson, Home Secretary of the Ramabai Mukti Mission, accepted the child on behalf of that Mission. We pray she some day may be a witness to her own people.

We go forth this year remembering that our Lord has said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—*Janet Woehrer* and *Mrs. J. F. Derr.*

Mrs. J. R. Cunningham

Anna Mary Cunningham

By DR. A. C. SNEAD

During the year 1950 eight veteran missionaries of The Christian and Missionary Alliance have gone to be with the Lord. The last of these, Mrs. J. R. Cunningham, received her home call suddenly on November 29, at her home in Roanoke, Virginia, where she and her daughter have lived for many years.

Anna Mary Goode was born on May 24, 1871, at Air Point, Virginia. She received her education in the Virginia schools and became a stenographer. From her conversion at the age of sixteen she followed the Lord, and later in life obeyed His call to go to the foreign field. In January, 1902, she sailed for South China and, after a period of language study at the headquarters in Wuchow and service in that area, was married on January 28, 1904, to Rev. Joseph Raymond Cunningham. Together they labored faithfully in Kweilin, Kwangsi Province, for about twenty years. Two children were born to them, Joseph Raymond, Jr., who died in infancy, and Josephine May, who is now a registered nurse in Roanoke.

During the outbreak in China in 1924, when fighting was going on in Kweilin, Mr. Cunningham was killed, being hit by a stray bullet. Mrs. Cunningham and her daughter then returned to the United States in August of that year. After a period of disability, Mrs. Cunningham was restored to health and enabled to be active in ministry for the Lord, which she continued through the years. On alternate Sundays she held services with women in the jail and often had meetings in homes and country churches. She was also active in the Women's Christian Temperance Union and, whenever possible, visited the patients in the Tuberculosis Sanitorium, in a nearby town. She was used of the Lord in helping to comfort many troubled hearts.

On the Sunday preceding her death she attended church, as was her custom, and enjoyed an automobile ride with friends. On Monday she suffered a cerebral hemorrhage and, although she was removed to the hospital, she did not regain consciousness until she awoke in the presence of her Lord that evening.

The funeral service was conducted by Rev. A. L. Shumate, pastor of the Cave Spring Baptist Church, and burial was in Sherwood Park Cemetery.

We praise God for the godly life and faithful service of this veteran handmaiden of the Lord, and we assure the daughter, Josephine, who so lovingly and faithfully helped her mother during recent years, of our sincere sympathy and prayer fellowship for the days to come.

Watchman, Tell Us of the Night

Watchman, tell us of the night,
What its signs of promise are.
Traveler, o'er yon mountain's height
See the glory-beaming star.
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes, it brings the day—
Promised day of Israel.

Watchman, tell us of the night;
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams, alone,
Gild the spot that gave them birth?
Traveler, ages are its own;
See, it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn.
Traveler, darkness takes its flight;
Doubt and terror are withdrawn.
Watchman, let thy wand'ring cease;
Hie thee to thy quiet home.
Traveler, lo! the Prince of Peace,
Lo! the Son of God is come.

—BOWRING.

To one who asked him the secret of his service, Mr. George Mueller said: "There was a day when I died, 'utterly died;'" and, as he spoke, he bent lower, until he almost touched the floor, "died to George Mueller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

Watch and Pray

We need to watch for our prayers as well as for the answers to our prayers. It needs as much divine wisdom to pray rightly as it does divine faith to receive the answers.

We met a friend the other day who had been in years of darkness because God had failed to answer certain prayers, and the result had been a state bordering on infidelity.

A very few moments were sufficient to convince this friend that these prayers had been entirely unauthorized, and that God had never promised to answer such prayers, and they were for things which this friend should have accomplished himself, in the exercise of ordinary wisdom, which would have rendered such prayers unnecessary.

The result was deliverance from a cloud of unbelief which was almost wrecking a Christian life. There are some things about which we do not need to pray, as much as to take the light which God has already given. Many persons are asking God to give them peculiar signs, tokens and supernatural intimations of His will. Now, God has not promised to give special light of this kind where already we have sufficient light from His Word, or from other sources. Our business is to use the light He has given, and then He will give whatever more we need.

If I were a Christian young lady, asked to marry an ungodly man, I should have no right to go to God and ask some special sign by which I might know whether it was His will that I should marry this man, for He has given the clearest light in His Word forbidding such a step, and if I ask for a sign, I shall probably receive something that will mislead me.

We should be very careful, also, not to ask other people for counsel after God has spoken.—A. B. S.

Everywhere Preaching

"And they went forth, and preached everywhere, the Lord working with them." Mark 16:20.

Missionary Departure

Miss M. I. Hall
Ecuador

Miss M. Isabelle Hall sailed from New York on December 8 per the S.S. *Santa Maria* for Ecuador, South America. Miss Hall first went to the field in 1938 and is returning for her third term to take up her duties as teacher in the school for missionaries' children in Quito.

Personalia

The Harold E. Morgan Evangelistic Party, of Barberton, Ohio, recently held unusual services in the Methodist Church at Bear Gap, Pa. Rev. E. R. Raycroft, pastor, reports that a total of ninety-four souls definitely confessed Christ at the altar during the twelve-day meeting. The simple truth of the gospel was accompanied by divine power and, when the invitation was given, God moved upon the people and they wept their way to Him in repentance.

With the Lord

Mrs. H. G. Crisman who, with her husband, served faithfully for many years in our mission fields in Ecuador and Colombia, went to be with the Lord on December 11, after several weeks of failing health. For some time Mr. and Mrs. Crisman have been residents of the Suppes Memorial Home in Glendale, Calif. An account of her life and service will be published later.

We extend loving sympathy to Mr. Crisman and the family, assuring them of our earnest prayers.

Births

Sjoblom—On November 28, to Rev. and Mrs. John Sjoblom, Melvindale, Mich., a daughter, Judith Lynn.

Irvin—On December 9, to Rev. and Mrs. Donald B. Irvin, High Point, N. C., a son, David Edward.

Of Local Churches

Felton, Pa. Following the missionary convention, November 10-12, two weeks of revival services were conducted with Rev. Arthur A. Ross, Erie, Pa., father of the pastor, as evangelist. A gracious visitation of the Spirit was manifest in which souls were saved and Christians were stirred and strengthened. The attendance was encouraging, especially the fact that a number of families from the neighborhood came for the first time. Mr. Emerson C. Ross, recent graduate of The Missionary Training Institute, is pastor.

Southwestern District and Prayer Conference

The twenty-sixth annual District and Prayer Conference of the Southwestern District convened in September at the Pine Crest Camp of The Christian and Missionary Alliance, near Ozone, Ark.

The Conference was directed by the District Superintendent, Rev. R. Mills Gray, under whose leadership the business sessions were conducted very efficiently, yet without sacrificing the spiritual atmosphere.

Rev. Cecil R. Thomas represented the Board of Managers, and his messages and counseling were the means of bringing rich blessing to all the delegates. Rev. R. Mills Gray was reëlected to the office of District Superintendent by a large majority.

The Lord's presence was very real in the Communion Service which followed, as the delegates searched their hearts and yielded themselves anew to Him for another year of service in His vineyard.—Chester Damron, *District Secretary.*

Western Canadian District Prayer Conference

The annual Prayer Conference of the Western Canadian District convened in October in the Beulah Tabernacle, Edmonton, Alta., with the largest recorded attendance of delegates. The keynote of the entire conference was struck in the first meeting of special prayer when Rev. R. F. Merrill, of Saskatoon, Sask., spoke from the text, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The general theme in the devotional periods and public services which followed was the need and conditions of revival. Under the deeply spiritual and heart-searching ministry of Rev. E. W. Richards, who was the deputation from the Board of Managers, many earnestly sought the Lord for revival to begin in their hearts and to be manifested in their churches.

One of the high lights of this conference was the musical ministry of Rev. Benjamin Jenkins, of New Castle, Pa., who sang under the anointing of God. Mr. Jenkins, who is traveling in the District under the auspices of the District Alliance Youth Fellowship, also ministered the Word on several occasions. Another feature was the preachers' chorus, which was again conducted by Rev. H. Schroeder.

(Continued on page 814)

Letters

A Fair Approach

Since I joined the Alliance fellowship over two years ago I have been a constant reader of The Alliance Weekly. No other magazine that I have seen has been nearly as valuable to me as our beloved Weekly. While I am here in training in London Bible Institute it forms the main connecting link between my little corner of the world and the vast mission fields which the Lord has entrusted to The Christian and Missionary Alliance.

Of special interest to me are the editorials and the articles on different mission fields. Then, too, as a young person, I enjoy reading the Youth Page.

In the November 11 issue I was rather surprised to find a treatment of the Quebec Baptists. We were rather pleased here to find what we consider such a fair approach to the subject, and wonder whether there is not a great deal of truth in what you say. However, it seems that you have only one side of the story, and so I am taking the liberty of enclosing a little leaflet which purports to explain the other.

I am considering the foreign mission field, and would like very much to serve under the Alliance if it could be arranged. If you could send me literature, and a clear statement of Alliance policy regarding mission work, I would be very appreciative.—Ron Tucker, *London Bible Institute, London, Ont., Canada.*

• Full information on Alliance missions is being supplied our young friend. And may he join the long list of great missionaries who have gone out from the Dominion of Canada to bless the world.—*Editor.*

Two Marys

In the article, "What are we Singing?" by Rev. Raymond McAfee, I fear that many of the readers will think Mary, Queen of Scots and Bloody Mary to be the same figure in history. Of course Mr. McAfee did not intend such confusion.

Not all people are up on English history. Mary, Queen of Scots, never ruled over England.—Mrs. M. Walton, *Andover, N. Y.*

• Mrs. Walton is correct. The two Marys were contemporaneous in history, but it was Mary Tudor, Queen of England and Ireland, who earned for herself the unenviable sobriquet, "Bloody Mary." Mary Stuart was never Queen of England, but ruled for a time as Queen of Scotland. Hence she is called in history "Mary, Queen of Scots."—*Editor.*

What do Other Readers Think?

I have been converted from the Catholic faith for about five years, and I do praise the Lord for bringing me out of darkness into Light. Almost that long I have been a subscriber to The Alliance Weekly.

Here is a suggestion: Could you add a Question and Answer column along with the other features? I think this would be an interesting addition.—Mrs. Raymond Palen, *Spring Valley, N. Y.*

All news items should be addressed to The Alliance Weekly, 260 West 44th Street, New York 18, New York.
Kindly send all correspondence concerning subscriptions or change of address to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa. When requesting change of address, send old and new address.

Western Canadian District Prayer Conference

(Continued from page 813)

At an ordination service Sunday afternoon, God's presence was felt in a most wonderful way as thirteen, one of the largest groups to be ordained at any of our conferences, were set apart for the gospel ministry.

Special tribute was paid to Miss Mavis Anderson for her very capable work in the district as Alliance Youth Fellowship and Sunday School secretary. Interesting and challenging displays for both the Young People's and Sunday School departments were set up by Miss Anderson at conference.

The Lord undertook in all business sessions which were conducted under the able chairmanship of Rev. W. H. Brooks. Mr. Brooks did not feel free in the Lord to allow his name to stand for reëlection for the next term of office as district superintendent. Since, due to certain technical difficulties, the New York Board did not make any nomination to conference, and since, after prayerful consideration, the nominating committee also could make no nomination, the matter was postponed until next conference. Supervision of the district will be provided by Headquarters in coöperation with the district executive committee. Mr. S. J. Jessop was reëlected treasurer, Rev. R. F. Merrill was elected secretary, and the following as executive committee members: Reverends J. Cunningham, G. M. Blackett, T. J. Spier, W. M. Fox, H. McVety, G. M. Magnus, W. Rose, A. Orthner, W. H. Brooks and G. A. Ferguson.—T. E. COLLEY, *Conference Secretary.*

Missionary Treasury

NOVEMBER, 1950

General Fund	$174,691.27
Designated Specials	25,081.95
Annuity Account	900.00

Full allowances were paid to the missionaries for the month of November.

NYACK BUILDINGS FUND

Christie Hall Indebtedness	$ 16,500.00
November 1-30	11.25

Gifts for the month of November are covered by our Receipts Nos. 13068 to 14391 and 685 to 766. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 18, N. Y.

David Mason

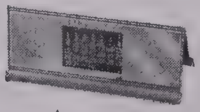
Treasurer.

Israel Radio to Air Christmas Programs

Jerusalem.—Special shortwave Christmas programs will be broadcast by the Voice of Israel radio station here, an announcement said.

A combined Protestant service will be aired from the Jerusalem YMCA on December 23. On Christmas Eve, the Midnight Mass at the Roman Catholic church of the Annunciation in Nazareth will be broadcast. A second joint Protestant service will be broadcast on Christmas Day.

It isn't our surroundings or our circumstances that affect us as much as it is our attitude toward them.—SEL.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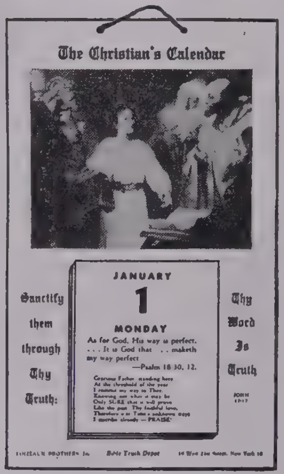

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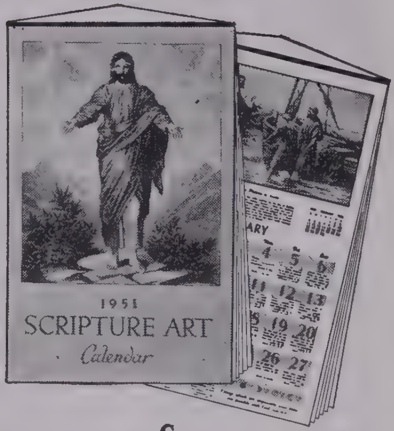

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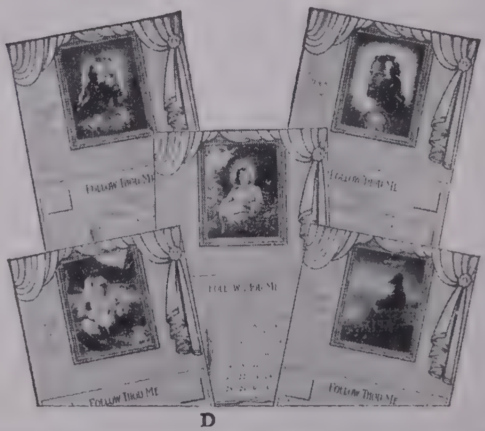

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1951 Calendars

(A) Perpetual Calendars. Copper calendar, burnished and lacquered for lasting lustre. Movable date panel. A religious text is embossed on one side and a design on the other. Size, 5 by 2 inches, gift box.

No. 2171. **He Cares for You – The Good Shepherd**
No. 2172. **God Answers Prayer—Praying Hands**
No. 2173. **Trust in the Lord – The Rugged Cross**
No. 2174. **Jesus Never Fails—Head of Christ**
..........Each **$1.25**

(B) The Christian's Calendar. Scripture and an appealing poem provide a helpful thought for each day. Attractive full-color scenes with colored silk cord and bevel on buff colored back. Calendar pads have special new easy-mounting clip. ....Each $1.00

(C) 1951 Scripture Art Calendar. A scripture text calendar is an everyday reminder, providing daily readings and memory texts. Bible lovers everywhere will cherish the **1951 Scripture Art Calendar** with its 13 reproductions of famous Bible paintings, in full-color on the life of Christ. Titles and scripture references for the uniform lessons, with daily scripture references to encourage daily Bible reading and Bible verse motto each month.

Single Copy	.35c
3 Calendars	$1.00
12 Calendars	$3.50
25 Calendars	$7.00
50 Calendars	$12.00
100 Calendars	$22.00
200 Calendars	$42.00
300 Calendars	$60.00

(D) Triumphant Life Calendar for 1951. The new 1951 "Triumphant Life" Calendar has a new beautiful blue and gold background and the choice of 5 religious pictures in 6 colors. Folds to size, 5¼ by 6¼ inches and furnished with envelope. Mailed for 2c unsealed. Your name or special copy free on 100 copies on orders received before November 15. For orders less than 100 an extra charge of $1.00 for imprint will be made. One choice or assorted.

No. V9000.	**"Head of Christ"**
No. V9003.	**"The Good Shepherd"**
No. V9004.	**"The Boy Christ"**
No. V9005.	**"Christ at Dawn"**
No. V9010.	**"Follow Thou Me"**

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Meditations in the Word

By MISS EDITH M. BEYERLE

Sunday

DAILY READING—Jeremiah 10:17-25.
DAILY TEXT—*"It is not in man that walketh to direct his steps"* (verse 23).

United to Jesus Christ as your Redeemer, you are accepted in the Beloved. He does not merely take my place as a man and settle my debts. He does that and more. He comes to give a perfect ideal of what a man should be. He is the model man, not for us to copy, for that would only bring discouragement and utter failure; but He will come and copy Himself in us. If Christ lives in me, I am another Christ. I am not like Him, but I have the same mind. The very Christ is in me. This is the foundation of Christian holiness and divine healing. Christ is developing a perfect life within us. Some say man can never be perfect. "It is not in man that walketh to direct his steps." We are all a lot of failures. This is true, but we should go further. We must take God's provision for our failure and rise above it through His grace.—*A. B. Simpson.*

Monday

DAILY READING—Luke 2:1-7.
DAILY TEXT—*"There was no room for them in the inn"* (verse 7).

There was no room in the inns of the world
For the Lord of the world to come;
In a manger bed He must lay His head,
In a stable make His home.
There is no room in the inns of the world
For the Saviour of men today;
The feasts of the earth, with their song and mirth,
Leave Him no place to stay.
There is no place in the inns of the world
For the Lord of the world to rest,
But again and again in the hearts of men
He has found a shelter blest.

. . . .

There is no room in the inns of the world
For the Lord of the earth and sea;
Let us give Him room and bid Him come
To the hearts of you and me.
—*Annie Johnson Flint.*

Tuesday

DAILY READING—2 Samuel 5:13-25.
DAILY TEXT—*"The Philistines . . . spread themselves in the valley of Rephaim"* (verse 18).

The Philistines, who were they? Why, they came from Egypt. Their name is parallel to the name of Palestine. God never told the Israelites to cut off and blot out the Philistines. He left them there to stand for the flesh in the life of the Church, or the world and the flesh in the life of the believer. They never had a Red Sea experience; never had forty years in the wilderness, but there they always were, the thorn in Israel's side. Always it was the question—who was going to be the master—Israel or the Philistines? Always the question, as it is with the Church. Will the world be over the Church or the Church over the world? Will the flesh be over the believer or the believer over the flesh? . . . Remember how Saul had a concubine called Riza and Riza was a Philistine, and when Saul died, he died at the hands of a Philistine. He died because he was overcome by the flesh which he had courted.—*H. J. Ockenga.*

Wednesday

DAILY READING—Matthew 18:11-20.
DAILY TEXT—*"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father"* (verse 19).

Our Lord Jesus gave a special pledge to the gathering of only two or three in His name. With the concurrent prayers of saints there is much sweet smelling incense from the golden censer on high. That perfume depends in no wise upon the earthly office, rank, or learning of petitioners. The humblest, if filled with faith, may be mighty in supplication. Could the Bible, teaching so largely as it does by example, make the truth in that way plainer to us today, that men having common relations should in their corporate capacity pray to God, and that such prayer secures what individual supplication would not? Obviously there are collective blessings which may not be looked for except as collective entreaties are offered (2 Chron. 7:13-14; Joel 2:12-32). In the arithmetic of the kingdom two and two make more than four. The Church's responsibility and power exceed the aggregate of individual duties.—*Tertullian.*

Thursday

DAILY READING—Deuteronomy 8:1-10.
DAILY TEXT—*"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live"* (verse 3).

It is well to remember this admonition when the reader is wading through the first fifteen chapters of First Chronicles, for, although they are important documents for the nation of Israel, the average child of God likes better to feed on greener pastures! But God has said that we are to live by every word He has spoken. Hence, it means a part of our very spiritual life to include such passages. Maybe it develops patience; perhaps an interest in God's ancient people, or respect for a God of details. In any event it adds something to life, for God Himself intimates as much. Some of us are unfortunate enough not to relish spinach, carrots and some other most necessary diet to make strong blood and thus nourish muscles, brain, nerves and body tissues. We eat them, not because of a fondness for them, but because of prudence and necessity. It were well to follow the same rule with regard to the Word of God, not lightly passing over anything, but reading with reverence and expectation.—*Pameii.*

Friday

DAILY READING—Ephesians 3:13-21.
DAILY TEXT—*"The love of Christ . . . passeth knowledge"* (verse 19).

I . . . wonder at three things in His love:—First, freedom. Oh, that lumps of sin should get such love for nothing! Secondly, the sweetness of His love. I give over either to speak or write of it; but those that feel it, may better bear witness what it is. But it is so sweet, that, next to Christ Himself, nothing can match it. Nay, I think that a soul could live eternally blessed on Christ's love, and feed upon no other thing. Yea, when Christ in love giveth a blow, it doeth a soul good; and it is a kind of comfort and joy to it to get a cuff with the lovely, sweet, and soft hand of Jesus. And thirdly, what power and strength are in His love! I am persuaded it can climb a steep hill, with heel upon its back; and swim through water and not drown; and sing in the fire, and find no pain; and triumph in losses, sorrows, exile, disgrace, and rejoice in death. Oh, for a year's lease of the sense of His love without a cloud, to try what Christ is! —*Samuel Rutherford (1637).*

Saturday

DAILY READING—Psalm 103:1-14.
DAILY TEXT—*"Forget not all his benefits"* (verse 2).

A man once said to Sam Jones: "Jones, the church is putting my assessment too high." Jones asked, "How much do you pay?" "Five dollars a year," was the reply. "Well," said Jones, "how long have you been converted?" "About four years," was the answer. "Well, what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About $250 a year." "How much were you worth?" "I rented land and plowed a steer." "What have you got now?" "I have a good plantation and a span of horses." "Well," said Sam Jones, "you paid the devil $250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give God, who saved you, five dollars a year for the privilege of plowing with horses on your own plantation. You are a rascal."—*Selected.*

A Glimpse of the Lesson

For January 7, 1951

By **REV. EARL R. CARNER**

Jesus Begins His Ministry

Mark 1:9-20

GOLDEN TEXT—*"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men"*—MARK 1:17.

DEVOTIONAL READING—Isaiah 42:1-9.

Introduction

What an inviting prospect is before us in the lessons of the first quarter of this new year! We are to gather them all from what W. Graham Scroggie calls the "rapid, energetic, realistic, pictorial, dramatic, abruptly transitional record" of Mark, the briefest Gospel. Mark was endowed with the ability to express himself in direct, graphic terms. His Gospel is concise and to the point, and if not as perfect in literary art as that which we find in Luke, yet it is filled with interesting and enlightening little touches peculiar to Mark which in the end make perfect his unique portrait of the Lord Jesus. And of course we do not forget that to paint the portrait he was endued by the Holy Spirit, and when his task is finished we may, so to speak, find at the bottom of this portrait of the wonderful Man, its title, written by another divinely guided hand, seven hundred years before Mark lived, "Behold my servant!" (Isa. 42:1.) Let us, through the coming weeks, gaze upon this portrait humbly and prayerfully and allow the Spirit of God to move upon our hearts, that we may hear what He longs to say to us, and be made ready to serve and to sacrifice in the love and power of Jehovah's Servant Himself.

I. The Divine Servant Is Heralded (Mark 1:4-8)

Mark's record of the sojourn in the flesh of the eternal Son of God presents that Son without recording His descent from David and Abraham, as do Matthew and Luke. For why, as has aptly been asked, should there be given the genealogy of a servant? The herald of the Servant is girded with "a leather girdle" (1:6—*Weymouth*), and Mark is guided to make our Lord appear always as "girded for service."—*Morgan.* Yet Mark is careful to tell us who the One John heralded is, and to explain in a brief citation from Isaiah (40:3) that His coming among us is not an afterthought of God but something which belongs to a plan which runs through the ages. The forthright "voice" shouts in the wilderness that *repentance,* turning from sin to God, is that which prepares the way and makes a straight, even path over which the Lord can come. That path is the same today, and John's voice still cries in the great world wilderness "Prepare ye the way of the Lord, make his paths straight."

II. The Divine Servant Appears (Mark 1:9)

Suddenly there stands among John's hearers the One whose shoe lace John knows he is unworthy "to stoop down and unfasten."—*Weymouth.* Thus "Jesus came from Nazareth of Galilee, and was baptized of John in Jordan" (1:9). Mark is not led to explain why "the Son of God" (v. 1) should partake of the rite of "the baptism of repentance." We are to learn this from viewing Mark's portrait throughout. The "gospel" (v. 1) which Jesus brings presents Him as having come among us "to minister, and to give his life" (Mat. 20:28b). That ministry includes His bearing all our burdens, even the burden of our sins! God's love "has made him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God" (2 Cor. 5:21—*Weymouth*).

III. The Divine Servant Is Acclaimed (Mark 1:9b-11)

What a marvelous moment that was when the divine Servant came up out of the waters of baptism! "He saw the sky parting asunder, and the Spirit like a dove coming down upon Him; and a voice came from the sky, saying, 'Thou art My Son, the Beloved: in Thee is My delight' " (Psa. 2:7; Isa. 42:1)—*Weymouth.* Here was a revelation of God's tri-unity, the Father's voice acclaiming His Son (How can men professing to accept the Bible as the Word of God pass over this incident and still think of Jesus as being only man and not God? To say the very least, they are "unscientific"!), the Son as His Servant, ready now for His great ministry; and the gentle Holy Spirit anointing Him for that ministry. At Jordan, not only is the Son acclaimed, but the holy Trinity is revealed.

IV. The Divine Servant Is Tested (Mark 1:12, 13)

Here we have one of Mark's characteristic touches. In only thirty-three words (in our English version) he tells the story of the great testing of the divine Servant of God, but in these words he reveals some things which are not mentioned in either of the more extended narratives of that event by Matthew and Luke. "Immediately" tells us that there was no delay between the baptism and the departure into the wilderness, and "driveth" shows how certain was the impelling by the Spirit of God. Then the wilderness beyond the wilderness where John was preaching is vividly depicted—a lonely place where wild beasts and Satan are, ready to confront Jesus as He comes fresh from the manifested presence of His Father and the onlooking multitude. There the temptation lasts through forty terrible days. There is no lovely Garden of Eden as was the case with the "first Adam." The forbidding environment did nothing to help the "last Adam" in His human nature, and the prolonged onslaught of Satan was allowed to impinge upon His spirit with unabated cunning, subtlety, and fury. The storm did not, could not, shake the Rock of Ages any more than if its blast had been instead a summer zephyr. At last the foul challenger is driven from the field and angels minister to the needs of God's loyal Servant. Even if there were no further word about it from Matthew and from Luke, we should know from this that Satan had been utterly foiled when he withdrew from the strong Son of God, for the time. The Father was still well pleased with His Son whom He dearly loved.

And what a lesson for us! Only those who come near to God—and we come there only through being identified with His Son in His death for us and His resurrection—will have the kind of testing He suffered. If we are filled with the Spirit we, too, shall be driven into the wilderness; but we, too, shall be ministered unto by angels, though they may not be visible.

V. The Divine Servant Begins His Ministry (Mark 1:14, 15)

"Then, after John had been thrown into prison, Jesus came into Galilee proclaiming the Gospel of God. 'The time has fully come,' He said, 'and the Kingdom of God is close at hand: repent, and believe this Good News.' "—*Weymouth.* Thus, Mark, in painting his own inspired portrait, omits all of the events which took place in Judea between the temptation of Jesus and the time when John was put in prison, simply telling us that Jesus came into Galilee preaching the gospel and confirming His message with miracles of grace. The message is *the Good News of God.* Those who hear are asked, because of it, not only to do what John has already emphasized—repent, but also to believe.

VI. The Divine Servant Calls Co-workers (Mark 1:16-20)

The great message from heaven is to be carried "the . . . world over" (Mark 16:15—*Weymouth,*) and the sojourn of the Servant, though filled with marvelous activity, is to be very brief. Co-workers are to be called and trained to carry on the task of which the earthly ministry of Jesus is only "the beginning" (Mark 1:1). Simon, Andrew, James, and John had been introduced to the Lord Jesus by John the Baptist and knew Him; in fact, had been with Him for some time. Now He calls them away from all else "that they should be with him, and that he might send them forth to preach" (Mark 3:14). He promises, "I will make you to become fishers of men." He expects sacrifice and separation of those whom He calls. But in the light of the glory of the task to which He calls and the reward with Himself in His kingdom, the sacrifice of fishing nets and little boats sinks forever out of sight.

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the Alliance Weekly

DECEMBER 30, 1950

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ONE

In this issue
Jesus among His Jewish Brethren . . . . Page 819
Siam—Land of Challenge in 1951 . . . . Page 824

From the Editor's Pen

WE FACE TOMORROW WITHOUT FEAR

With the passing of the year 1950 there ends one of the most dramatic and exciting years in recent history.

It is altogether possible that the next few weeks may show that the beginnings of the dreaded third World War occurred in 1950. Or if (as we devoutly hope) the world is able to avoid such a catastrophe for a few years more, we can look back upon the past year as one in which the world tottered dangerously upon a precipice and escaped destruction only by the patient love of God.

The new year that lies ahead of us is an uncharted and an unknown sea. No vessel has ever sailed this way before. The wisest of earth's sons cannot tell us what we may encounter on this journey. Familiarity with the past may afford us a general idea of what we may expect, but just where the rocks lie hidden beneath the surface or when that "tempestuous wind, called Euroclydon," may sweep down upon us suddenly, none among the sons of men can say with certainty.

Conditions over the world are so grave that no one who thinks at all is able any longer to maintain a spirit of optimism. The world's philosophers have long ago ceased to preach peace, except as a goal toward which the nations should frantically struggle even while they have but little hope that they shall attain it. The best brains of the world have gone into the production of tools with which to destroy the world. And if they do such things in the green tree, what shall they do in the dry?

When Pharaoh was faced with trouble he sent for Joseph. And Nebuchadnezzar in distress called upon Daniel. These enlightened men knew the score; they could predict the future and point the way to safety. They were wise with a wisdom not of this world and so were able to face the future with cheerfulness even when they knew how dark and troubled that future would be.

Today also there are a few men and women who can face the coming year without discouragement or terror. They are the Christians. They are not smiling optimists who draw their comfort from a denial of the facts or base their hopes upon false expectations of peaceful intentions among nations. They are, rather, of all men the truest realists. They will have no truck with fancy. They demand to know the facts, whether those facts are good or bad. They insist upon squaring their beliefs with the truth, and do not hesitate to face up to any truth wherever it is found.

Now more than at any other time in generations the Christian believer is in a position to go over to the offensive. The world is lost on a wide sea and he alone knows the way to the desired haven. While things were going well the world scorned him with his Bible and his hymns, but now they need him desperately, and they need that despised Bible, too. For in the Bible, and there only, is found the chart to tell us where we are on this rough and unknown ocean. The day when the Christian should mince and apologize is over. He can get the world's attention not by trying to please, but by boldly declaring the truth of divine revelation. He can make himself heard not by compromise but by taking the affirmative and sturdily declaring, "Thus saith the Lord."

Whatever the world does in the year ahead, and whatever happens among the sons of men, the true Christian has no cause to worry. He is safe forever by a covenant of blood and he is dearer to God than the apple of His eye. No night can be dark enough to put out his light, no fire hot enough to burn him, no flood severe enough to drown him on his journey. The winds and the waves are his friends and the stars in their courses fight for him. God is at his right hand and he shall not be moved.

Let us, then, face tomorrow with praise and song. Let us live in a state of perpetual worship. For are we not kept by the power of God "unto a salvation ready to be revealed in the last time"? And the "last time" may be nearer than we think.—A. W. T.

A CONSISTENT LIFE

A brilliant preacher, in a course of lectures, aimed at the conversion of a learned infidel in his church. After the lectures were over, the old infidel became a Christian and joined the church. The young preacher was no little gratified. One day he ventured to ask the old man which of his addresses had brought conviction to him.

He was not a little taken aback when the convert, with a rather chilling smile, said, "My dear sir, it was not through your lectures that I was converted. True, I went to hear them at the request of some of your friends, but I confess that I slept through most of them. You ask what led to my conversion. Why, it was an old crippled colored woman who used to hobble up the steps of your church, limping and leaning on her crutches, and between every thump of the crutch on the stone steps ejaculated, with a shining face that made her look almost white to me, 'My blessed Jesus. My blessed Jesus.' As I looked at that poor old cripple, and saw the genuine content and peace stamped upon her face, and found out from inquiry that she was living a life of sweet consistency, goodness, and gladness, in the face of poverty, pain, and loneliness, I saw a living book to which I could not give any reply, and I resolved to try for myself the Christ whom she loved so well. I have tried Him, and He has met me and proved to me all that she claimed for Him."—A. B. SIMPSON.

Jesus among His Jewish Brethren

By DR. AARON JUDAH KLIGERMAN

Dr. Kligerman is Field Representative for the Department of City and Industrial Work of the Presbyterian Board of National Missions.

WHAT are the grounds of Jewish opposition to Christ? Why is it that Jews, who have been neighbors to Christians since the days of the founding of the Christian Church, are still strangers to them? Why is it that even in this year of our Lord, 1950, in the city of New York, Jewish leaders should arrange "A Pageant of Jewish History," to which Jews and Gentiles are invited, and display that history period by period, beginning with Abraham in 2000 B.C. and closing on May 25, 1948, when Israel's first President visited the White House officially, and *omit one of the greatest events in world history—the coming of Jesus and His Church into the world?* Is Philosopher Philo, who lived in 40 A.D., or the visit of the Queen of Sheba to King Solomon, in 940 B.C., more important to them and to the world than the coming of Him "of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45)? Where, I ask, is the logic or the fairness of this?

The great Hebrew Christian statesman, Benjamin Disraeli, known as Lord Beaconsfield, once said: "The pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as the Prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has He not vindicated all their wrongs? Has He not avenged the victory of Titus and conquered the Caesars? What success did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Christians may continue to persecute Jews, and by so doing misrepresent their Master, and Jews may persist in disbelieving, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"* But such intellectual changes are not enough. Israel cannot remain there. There must be a forward movement among the Jews. Jesus is more than a Great Teacher of a new ethic, or the Champion of some special class, or a Prophet among Israel's great prophets. He is more than these. He is a Healer, not a sociologist; the Saviour, not a twentieth century philanthropist. John says: "God sent . . . *his Son,*" not mere information. Without Jesus the gospel would be as cold and as impotent as the tables of stone on which the Law was cut.

The race with Christ in it is not what it was with Christ out of it. Age after age has asked itself what this Son of Man might be, and age after age, after trying to call Him Prophet, or Sage, or Teacher, has thrown all such categories aside and found great joy only in the words of Peter: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68-69). He is the Guiding Star of a world of darkness. He is the Pillar of Fire to the heavenward traveler. He is our only hope for the life we now live and for eternity. Without Christ there is no perfect example; without His death, no salvation; without His spiritual presence, there is no spiritual life.

Why then are the Jews continuing in their indifference toward, and at times their opposition to, Christ and His Church? Why is the rank and file of Jewry being kept in darkness? Why are they being deprived of meeting the Jesus of history by their so-called spiritual leaders?

There are at least three reasons—and these are:

I. The Jews have been a persecuted people.

Persecution, the devil's weapon, which had led to the ruin of past empires, was grasped by Christianity and used against all those who were opposed to the Church. It is a fact that most of the persecution of the Jews through the centuries past has been in Christian countries. The Anglo-Saxon countries abandoned it some time ago, but on the continent of Europe it has never ceased. This brought forth the Jewish Ghetto and made Judaism dear. We may be certain that as long as the name of Jesus is associated with the persecution of the Jews or with anti-Semitic practices, so long will the Jews as a body show no inclination to make peace with Christ or His Church. Oppression breeds hatred, and the larger and fiercer the oppression, the more enduring the hatred. This employment of the devil's weapon against the Jews has hurt Christianity no end.

There is, however, a second cause for the Jew's refusal to turn Christward on a large scale:

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* Lord George Bentick, "Biography of Lord Beaconsfield," page 363.

II. Our present-day watered-down theology.

There has been for many years a tendency within the Church at large to let go or whittle away the difference which separates the Christian faith from other religions. The Church for a long time believed that there was a vital distinction between the false prophets and the true prophets whose names are in the Bible, and that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things . . ." (Heb. 1:1-2). This view is now considered old-fashioned. In our day, theologians speak of the "true prophets among all nations," and some call Mahatma Gandhi a saint and speak of him as another St. Francis of Assisi.

If the difference between Christianity and other religions be as that between light and darkness, missions are worth supporting; but if one is as good as the other, then our present-day rabbis have a perfect right to ask: "What will a Jew find in Christianity that he cannot find in Judaism?" In other words, if you assure a Jew that Christianity is the truth and rabbinic Judaism is error, there is some chance of his being willing to listen; but, if he can quote some theological authority or minister of a well-known church to the effect that they are equally good, I can see no chance of inducing him to change. The questions we must face are: Is the Bible God's revealed purpose for men and our world? Are there promises in the Old Testament concerning the coming of Jesus who clearly claimed to be that Messiah?

COMING NEXT WEEK

Only One Thing

By Dr. O. J. Smith

January 13

The Divine Logic of Salvation

By Professor W. H. Wrighton

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OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

Founder: A. B. Simpson
Editor: A. W. Tozer

The following officers of The Christian and Missionary Alliance are associates on the editorial staff of THE ALLIANCE WEEKLY: H. M. Shuman, H. L. Turner, W. F. Smalley, D. Mason, A. C. Snead, H. E. Nelson, P. B. Christie.

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In the case of preaching Christ to the heathen it might be possible to start with Christ and go back, if necessary, to the Old Testament. But in dealing with Jews we must start with the Old Testament and lead from there to Christ. The Old Testament is the bridge of approach between the Church and the Synagogue, the Christian and the Jew. Remove that and the bridge is down. If both Jews and Christians deny the Old Testament, cut it to pieces with the critic's knife, what becomes of the link? Only positive beliefs will constitute a link between Judaism and Christianity. It was possible in the past and it is possible today to show that a religion raised on the foundation of apostles and prophets had Jesus Christ for its chief cornerstone.

The third reason for Jewish opposition to Christ is

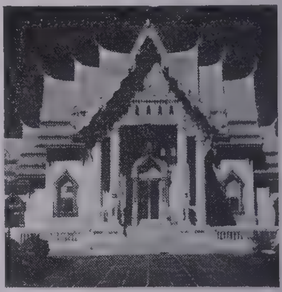
III. The indifferent church.

How can it be otherwise? With a Bible that is not God's revealed Word, but an ordinary book, we find ourselves shaky and uncertain on many things pertaining to Christ and His Church. The Great Commission of our Lord is so paraphrased that some members of our churches think that it does not mean that we must go out to reach men for Christ, or to invite them to our churches, or to organize special missions for them. We are afraid of the word "proselytizing," since such action on our part will be against the spirit of "good will" and "racial relationship"; so we go on and on, while multitudes of Jews, scattered, and with no religious connections whatsoever, live and die without ever knowing the saving grace of our Lord Jesus.

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). That is the express command of our Lord Jesus Christ. By it He has committed His Church to the noble task of taking the gospel to all the world. A church which has no interest in the evangelization of the Jews is not worthy to bear the name of Christian.

What must the Church be in order to be the true representative of her Lord? It must be a Church with a definite mission and a dominant passion for the souls of men and women of all nations. The true Church must have a positive faith and be hot in its passion for it. A Church for all the world must be very sure that "there is none other name under heaven given among men, whereby we must be saved." The Church must say as vehemently as did Paul, "Though there be gods many and Lords many, for us there is one God, the Father; and one Lord, Jesus Christ."

Our Lord knew the way and this is His message: "Go ye . . . , and make disciples of all the nations, . . . and lo, I am with you alway, even unto the end of the world." Here is His mission and here is His promise of His presence, and in this promised presence is the assurance of a true Christian Church, carrying out His will until the chorus shall sound out from earth and heaven, "Now is come salvation, and strength, and the kingdom of our God, and the authority of His Christ."



Our Cover

The Marble Temple in Bangkok, Siam, is made of fine, imported Italian marble and of modern design. One fifth of the city of Bangkok is occupied by Buddhist temples, while there are more than 140,000 Buddhist priests in the land.

(Rev. W. D. Carlsen)

Awake, Church of God! It Is Near Twelve!

By
DR. PETER
WISEMAN

ST. PAUL, in his letter to the church in Rome, said, "And that, knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11).

The slowness of Christian people to realize the time is, in itself, startling and distressing. The scientific world appears to be more concerned over the situation than the religious world is. Outstanding scientists, with their knowledge of the danger of atomic destruction, said some time ago that it was eight minutes of twelve. Since the Korean conflict, some of them have moved up the hands a bit, but the Church still sleeps!

The sweeping advance of atheistic communism is alarming. It has spread so rapidly that one cannot help but wonder if the way is not being readied for the Antichrist to come. But the Church still sleeps!

The creeping paralysis of this Laodicean Age is having its deadening effect on spiritual people. Instead of the Church realizing this, and guarding against it by doing something vital about it, she still sleeps!

The trouble with the church of the Laodiceans was her complacency. She said: "I am rich, and increased with goods, and have need of nothing." God said: "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The church was neither cold nor hot; and that was to God a sickening thing (Rev. 3:14-18).

We listened to a radio broadcast recently, a broadcast contacting the great centers of population in America, seeking to know what preparations are being made to cope with probable atomic bomb attacks. The revelation as to what has been done and what is being done is heartening indeed; but the conclusion as to the probable loss of life during such attacks was most distressing: around fifty per cent, provided a warning had been given. In the case of sneak attacks the percentage of loss would greatly increase. I could not help but wonder what the churches in such centers are doing about a greater loss, that eternal loss of the soul. Who is concerned about this? But for a few earnest Christian people here and there, the Church still sleeps!

Beloved, if you have not a deep concern over present conditions in the world and in the church, will you not ask God to put such concern on your heart? People who are truly baptized with the Holy Spirit have this concern! Will you not ask God to give you a new vision of the need and the possibility? Then, act!

What is the time? and what are we going to do about it?

God's visitation here and there among us reveal His willingness to pour out His Holy Spirit in mighty revival power when we meet the conditions. But will the Church really awake to this fact? Will she awake to this opportunity that presently may pass, never to return? Will she? It is true "that in the last days perilous times shall come" (2 Tim. 3:1-5), and it seems clear that "the last days" are upon us; but it is equally clear that "in the last days, saith God, I will pour out my spirit upon all flesh" (Acts 2:17). We are still living in one of the "days," "the last days" of which the day of Pentecost was the first, and during which days God has promised to pour out His Spirit!

Read the challenge of the Almighty: "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; *if my people*, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then* will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:13, 14).

"And being let go, they went to their own company, . . . And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:23-33).

The impossible becomes possible when the believing Church gets down to God's order, down to business for God!

* * *

Into the New Year

On Thee, O Jesus, strongly leaning,
I calmly onward go;
No cloud, no coldness intervening,
To damp love's blessed glow.

In Thee for ever, Lord, abiding,
I feel that all is well;
Within Thy love forever hiding,
Who can my gladness tell?

True Light of light, forever shining
I hail Thy happy ray;
Bright Sun of suns, still undeclining,
'Tis Thou who mak'st my day.

Without Thee, life and time are sadness,
No fragrance breathes around;
But with Thee even grief is gladness,
My heart its home hath found.

In Thee my soul is sweetly resting,
My hand takes hold of Thine,
My hope is ever upward hasting,
And Thou and Heaven are mine.

My refuge from each storm that rages,
From wind, and wave, and war,
My home throughout eternal ages,
Above yon sparkling star.

—HORATIUS BONAR.

Protestants Fail to Agree on Val d'Or Situation

Montreal.—Discussions between three denominations which were expected to lead to an investigation of the Val d'Or, Quebec, situation involving Regular Baptists have broken down almost completely.

The denominational representatives were to probe the incidents which have caused the arrest of thirty-seven Regular Baptists and the jailing of thirty-four. The arrests were made on charges that the Regular Baptists violated a traffic by-law while holding street meetings. Potential support for the Regular Baptists came from an interdenominational committee on which representatives of the Baptists, United and Presbyterian churches sat.

This committee went so far as to appoint two of its members—a United and a Presbyterian clergyman—to make an on-the-spot investigation at Val d'Or. But the Presbyterian appointee was forced to resign as the Montreal and Ottawa Synod of the Presbyterian Church decided: "It would be below the dignity of our Synod, and would serve no good purpose, for us to take sides in this particular issue."

Another meeting of the interdenominational committee was called, but only four attended—not enough to form a quorum with power to appoint a successor to the resigned Presbyterian pastor. Meanwhile, the Montreal United Church Presbytery had referred the whole matter to a committee, which reported back: "Through lack of unanimity, this (interdenominational) committee failed to function effectively."

Eskimos Becoming Staunch Church-Goers

Toronto.—Eskimos in Canada's Arctic regions are becoming staunch churchgoers, according to the Rt. Rev. Donald B. Marsh, new Anglican bishop of the Arctic.

"They carry their prayer books with them wherever they go. No one is without one," he says. "Churches are filled to overflowing every Sunday. I have had to figure out how to get 800 into a church built to house 250.

"I have held confirmation services out of doors in freezing weather because there was no room in the chapel for friends and families to witness the service. The demand for ministers and missionaries far exceeds the supply in the Canadian northland."

Report Baptist Missionaries Attacked in Brazil

Washington, D. C.—Two Southern Baptist missionaries in Brazil were attacked on October 21 by a native mob and forced to flee for their lives, the Baptist Joint Committee on Public Affairs disclosed here.

The Committee said that, according to a report it had received from the foreign mission board of the Southern Baptist Convention, the Rev. Clem D. Hardy and Miss Dorothy Donnelly were assaulted while attending a meeting at Manaos in Amazonas Province.

The mob was believed to have been seeking Dr. Goia Martins, a native Baptist pastor, when it stormed the meeting. Dr. Martins made his escape in the confusion. The mob, however, mistook Mr. Hardy for him and attacked him, the Baptist report stated.

Police were said to have made "a mild effort" to quell the disturbance, but the missionaries, fearing for their lives, abandoned the meeting and fled.

Done Upon the Earth

"I applied mine heart . . . to see the business that is done upon the earth." Eccl. 8:16.

On this page we take a quick look at the religious scene all around the world. The items are selected for their interest to the largest number of readers.

We cannot be responsible for the doctrinal views of any person or groups whose activities are reported by us. The fact that a news item appears here does not mean that its wisdom or its ethical content is approved by this magazine. Some news will be good and heartening; other news can only drive us to prayer.—The Editor.

Berlin Baptists Open Polio Hospital

Berlin.—A hospital for young polio victims, sponsored by the Baptist community of the Schoeneberg borough under the leadership of Pastor Walter Hoffmann, was officially opened here in Wannsee, American sector. The new hospital, which will house 140 patients, was made possible by the gift of the Siemens family who provided their former estate.

Funds for the conversion of the heavily war-damaged Siemens Castle were raised by the Baptist Church here. A special contribution of about $40,000, made by the United States High Commission for Germany, for the interior equipment, assisted in bringing the project to completion. Also helping in the construction job was an international group of sixty young Baptists from six nations who during a stay of several weeks in Berlin joined rehabilitation work on the building. Among the group were ten college students from the United States.

The hospital is provided with the most modern technical equipment for polio treatment and has every convenience, including bedside headphones for radio and record reception.

Meditation Room Opened at UN Headquarters

Lake Success, N. Y.—Without announcement or ceremony, a small "meditation room" was opened at United Nations headquarters here for delegates, employees and visitors. UN officials explained that it was designed not only for meditation but for silent prayer by those who wanted to pay deference to their Deity.

Conversion of the delegates' typing room into such a chamber was ordered by Secretary General Trygve Lie, who had previously been authorized by General Assembly committees to set up a meditation room at the future UN headquarters in Manhattan.

Draped in blue-and-white UN banners, and reflecting the subdued light of a torch lamp, the chamber has the appearance of a tiny chapel. It has four rows of armchairs, four chairs to a row. Facing these is an altar-like arrangement of the sixty member nations' flags set upon a white linen cloth, which in turn rests on a green baize cloth draped to the floor. In front of the arched flags on the green baize stand are copies of the United Nations Charter and of the Basic Facts about the United Nations.

The door is marked just like those of other chambers along the corridor. It bears the usual blue-and-gold nameplate with the words "Meditation Room" above the chamber's code number CA-15.

Catholics Ordered to Return Gideon Bibles

East Bridgewater, Mass. — Roman Catholics here have been ordered to give back Gideon Bibles distributed to all public school children at school assemblies. The Rev. Edward J. Sullivan, pastor of St. Ann's church, said he had instructed parents of Catholic pupils in his parish to return the Bibles.

He said he had taken this action after Msgr. Cornelius T. Sherlock, archdiocesan superintendent of parochial schools, had informed him that distribution of Bibles in a public school is contrary to state law. He estimated that about 200 Catholic school children received the Bibles.

Miami Protestants to Oppose Bingo

Miami, Fla. — Protestant religious leaders in Greater Miami were preparing to oppose any move to legalize bingo games for the benefit of churches or other groups.

Miami Beach Post, No. 85, American Legion, has started a drive to have the 1951 Florida legislature legalize bingo games for civic, religious, charitable, fraternal and veterans' organizations.

The Greater Miami Council of Churches and Ministerial Association discussed the issue at a meeting. They said that such games tend to incite the gambling fever and that religion and charity might be used as a front for professional racketeers.

Of Far Countries

"And they shall remember me in far countries." Zech. 10:9.

A Christian Dyak Girl Stands True

By Mrs. F. C. Jackson, Borneo

Bun (rhymes with "moon") is a pretty little Dyak girl about fifteen years old, who lives in a nearby heathen village. During the past year she heard the gospel and accepted Christ. Since that time she has faithfully come to the services in Long Bia. Her family opposed her new faith and threatened to throw her out of their home if she followed Christ; her father, who is skilled in witchcraft, beat her, cursed her, and dragged her by the hair, but she continued to come to the services.

Then one day Bun announced to her father that she wanted to be baptized. With strong oaths her father forbade her and said that if she were baptized she could not return home again. But in spite of this Bun was recently baptized. After the service she walked along beside me on the trail under the rubber trees. She told me she was going home again and would testify to her father even though he beat her and threw her out of the house.

Later I learned the sequel. Bun went home and found that the entire family had gone to the rice field which was some distance away. She spent the night on the porch of the longhouse, singing and praising the Lord continually, and in the early hours of the dawn set out for the rice field. She told me she knew nothing but utter joy in her heart as she went. Her father, true to his word, was very angry and forbade her to enter the house, but her mother followed her home and secretly slipped some extra clothing over the rags Bun was wearing. Then she whispered that she too would like to believe but was afraid.

Bun did not know where to go, where to eat, where to sleep. A little old widow lady took her in and gave her food and Bun is still living with her. However, just the other day Bun came to our house and told us that already her father has come and asked her about her Jesus, and his heart has become softened because he has given her some rice to eat. Her mother and older brother are also interested, and we believe that, before long, the entire family will come to Christ.

Do pray for Bun and her family and for many, many others whose story is so similar to her's.

W. W. Conley

A Christian Dyak girl who has had two years of Bible school training in Makassar and is being used of the Lord in her own tribe in Borneo. Pray for such young women.

A Lieutenant Enlists in God's Army

By Rev. W. D. Carlsen, Korat, Siam

Lieutenant Lamai is one who has heard the witness and has recently believed. We first met him over a year ago in an English class for army officers. From the first there seemed to be a hunger in his heart for the things of God, and he became a regular attendant at the Sunday morning services.

Two months ago a Bible school student spoke of fellow students being ridiculed and challenged to a fight while preaching the gospel in a country district. After the service Lamai apologized to me that such a thing had happened in Siam. I explained that this incident was not unusual and that wherever the gospel of Jesus Christ is preached it divides people into two groups: those who accept the message and those who reject it. Immediately he said he was with those who like to hear the gospel. When I asked him if he knew what it meant to be a Christian, he gave evidence that he did. Then I asked him if he wanted to become a Christian and he gladly answered "Yes." So we dropped to our knees at the rear of the chapel where we were standing. Lieutenant Lamai prayed the penitent's prayer, and arose to his feet reflecting the glory of the Lord in his face.

Two Believe in Gabon

By Mrs. J. A. Corby, Mouila

We are praising the Lord for the salvation of two of our station workmen. One of them is an older man who has several wives. He had worked for us for six months or more and was slow to accept the teaching he heard. But, praise God, after much thought and counting the cost, he has accepted Christ as his Saviour. Pray for him that he may find strength to break completely with the old ways. The second workman is a young fellow who seems truly hungry and thirsty for the things of God. We are praying that the Lord will have full control of his life and that, if it is His will, he may be called to full-time service.

There is an increasing response to the preaching in the villages about us, but thus far we have seen no lasting fruit. It is never difficult, however, to get a crowd to look at the big Sunday school picture rolls and to listen to the gospel stories at the twice-weekly markets held at the government post.

We now have our regular Sunday morning service in the native language. But the second service in French is held across the river in the home of one of the government hospital nurses. Such an arrangement is not altogether satisfactory, and we shall be happy to have our chapel building in which to meet, in the near future, we trust.

There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the Church, and a real spiritual revival among the members. The one real lack today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit.—ANDREW MURRAY.

Siam—
Land of Challenge in 1951

By DR. A. C. SNEAD

THE maps accompanying this article show the nineteen provinces in Siam (with a total population of 6,617,026) for which The Christian and Missionary Alliance is responsible in its missionary task. At present Siam is a peaceful country; its doors are wide open to the gospel, and the unreached provinces challenge the messengers of Christ.

To date the Alliance has entered eleven of these provinces with the gospel, three being occupied December of this year. Eight provinces are still without the gospel light.

Here is the story of how these three provinces were opened:

Buriram

In September the Chairman, Rev. R. M. Chrisman, and Rev. Paul Johnson, missionary at Surin, made a trip to the provincial capital of Buriram, which lies between Korat and Surin on the railway line. Reporting on this trip Mr. Chrisman writes:

"To my knowledge Rev. Paul Gunther was the first missionary ever to enter this capital city. That was in 1941. On that occasion he was suspected of being a French spy and was arrested because he failed to have his identification papers with him and no one in the city could vouch for him. He left Buriram in police custody for his station at Surin, where he was quietly released. Yesterday Mr. Johnson and I entered the city under very different circumstances. Identification papers were not asked for. Immediately we met people who knew us and through them met others who were anxious to do everything they possibly could to help us get established in Buriram with its population of 239,496. We called on the governor, who knew a great deal about missionary work. He was most cordial and offered to help us in any way he could. We called on other government officials and business men, all of whom showed more desire for and interest in our coming to Buriram than I have ever experienced anywhere else in Siam. One official devoted hours of his time and recruited two members of his staff to assist him in contacting people who owned houses suitable for conversion into missionary residences. Within a day's time several prospects were considered and a number of contacts made, among which one seems very promising. Three Chinese merchants, who own a very desirable new building intended for a Kuomintang Club House, are anxious to have us use their building for a residence. This is because of their interest in missionary work. The rental suggested is $20 U. S. per month and they are willing to give us a five-year lease. If China does not become united and free, we could have it indefinitely.

A Siamese threshing rice by hand, Korat.
R. M. Chrisman

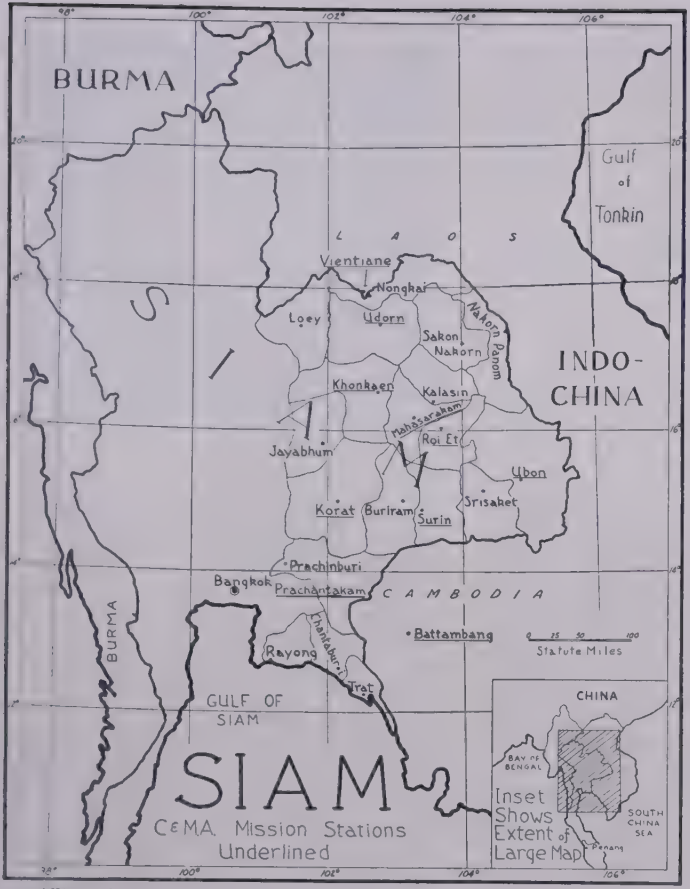
"All of this is remarkable. Usually when opening a station, it has taken us a year to find a suitable house and close the deal. At Buriram we found the building, apparently the only one in the city available and usable, and have secured a verbal option to lease it. At a later date, D.V., we shall return to close the deal which will mark an opening phase of pioneer missionary work in the province of Buriram.

"The eight provinces which we have been occupying, namely Ubon, Khon Kaen, Korat, Roiet, Udorn, Surin, Mahasarakam and Prachinburi, were entered because they were strategic, progressive, populous, prosperous and more accessible than some others. The other eleven are either the most inaccessible or undeveloped areas in our field. The primitiveness, the inaccessibility, and the fact that in these areas are some 250,000 Cambodians (besides those in Surin) and about 250,000 Sui and other tribespeople who must be reached in the Sui and at least one other tribal dialect, make these pioneer areas a great challenge to us. We will occupy these areas just as fast as God sends us the missionaries and the funds. I cannot overemphasize the fact that these are days of wonderful opportunity in Siam."

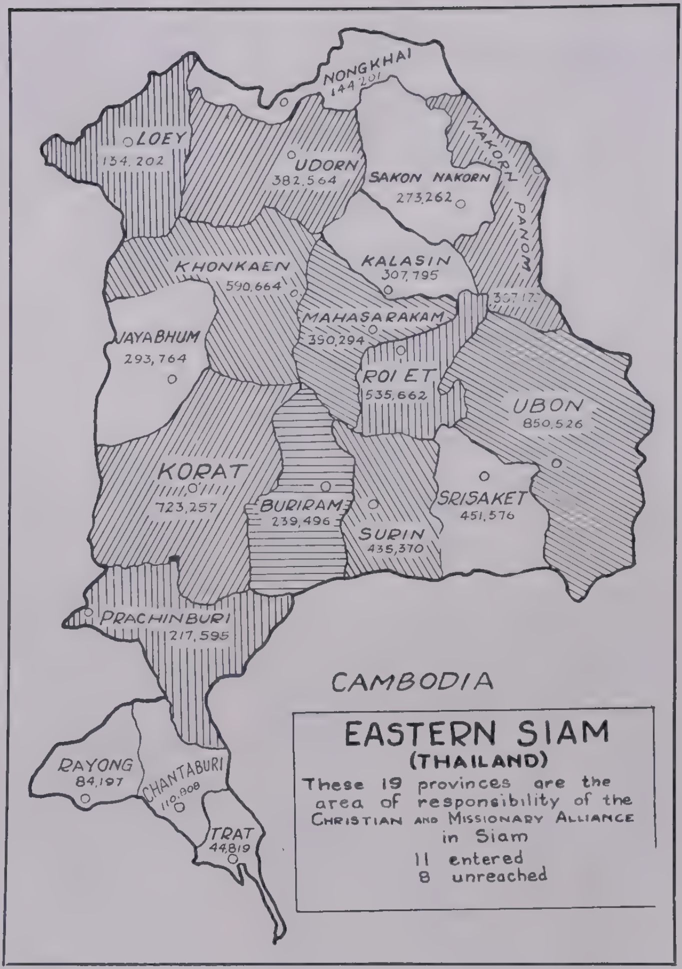
Loey

In October Mr. Chrisman and Mr. Persons traveled by plane to the needy province of Loey and their welcome and experiences were similar to those reported from Buriram. In a later issue there will appear an article by Mr. Persons giving details of this survey trip and God's blessing therein.

Late in October the men members of the Siam Mission met together to consider the matter of opening new stations as well as the manning


BURMA
L A O S
S I A M
Vientiane
Nongkhai
Loey
Udorn
Sakon Nakorn
Nakorn Panom
Khonkaen
Kalasin
Mahasarakam
Roi Et
Jayabhum
Ubon
Korat
Buriram
Surin
Srisaket
Prachinburi
Bangkok
Prachantakam
C A M B O D I A
Battambang
Rayong
Chantaburi
Trat
GULF OF SIAM
Gulf of Tonkin
INDO-CHINA
BURMA
Statute Miles
CHINA
BAY OF BENGAL
SOUTH CHINA SEA
Penang
Inset Shows Extent of Large Map
SIAM
C&MA. Mission Stations Underlined

Alliance Missionary Atlas


NONGKHAI 144,201
LOEY 134,202
UDORN 382,564
SAKON NAKORN 273,262
NAKORN PANOM 307,17
KHONKAEN 590,664
KALASIN 307,795
MAHASARAKAM 390,294
JAYABHUM 293,764
ROI ET 535,662
UBON 850,526
KORAT 723,257
BURIRAM 239,496
SURIN 435,370
SRISAKET 451,576
PRACHINBURI 217,595
CAMBODIA
RAYONG 84,197
CHANTABURI 110,808
TRAT 44,819
EASTERN SIAM
(THAILAND)
These 19 provinces are the area of responsibility of the Christian and Missionary Alliance in Siam
11 entered
8 unreached

H. Martin

Left: *Map of Siam showing Eastern Siam, the responsibility of The Christian and Missionary Alliance. At the right the enlarged drawing of Eastern Siam reveals the eleven occupied provinces (shaded) and those still without a gospel witness. These have a population of 1,710,622.*

of existing ones. After a period of prayer, it was enthusiastically decided that the Executive Committee should arrange for the opening of three new stations and, accordingly, the following action was taken:

"*Whereas,* The burden of the lost in the eleven unoccupied provinces rests very heavily upon our hearts; and

"*Whereas,* God has in an unprecedented way created openings in three unoccupied provinces, including housing for missionaries, without tea money and at nominal rentals; and

"*Whereas,* The language students have made excellent progress and are qualified to assume greater responsibilities, including the opening of new stations: Be it

"*Resolved,* That the following allocations be made:

To Nakorn Panom Province, about December 1, 1950, Rev. and Mrs. M. Martin, to complete language study and thereafter station and district work.

To Loey Province, about December 15, 1950, Rev. and Mrs. W. O. Persons, for language study.

To Buriram Province, about December 15, 1950, Rev. and Mrs. P. H. Undheim, for language study.

Other missionaries were shifted in their allocations so that all the presently-occupied stations would be properly manned, in addition to the opening of the three new centers mentioned above. Much prayer is urged for all the workers, both missionary and national, but especially for these young missionary couples who are taking up this challenge of the unoccupied provinces and are going forth to speed the light into these new areas.

The entering of these three new provinces calls not only for special thanksgiving to God but also for increased giving for the support of the work. The following needs have been presented by the field and approved by the Foreign Department:

For necessary expenses connected with the opening of the three new mission stations, $1,800;

For a motor boat to be used on the Mekong River, with the new station at Nakorn Panom as its base, $1,000. The boat will give excellent opportunity to minister along the banks of the Mekong bordering on four provinces. This will be a distinctly pioneer evangelistic effort.

For the development of the work in the provinces where there is already a witness and where it is necessary to rent street chapels, $750.

The above items are presented as opportunities for investment of money in the service of the Lord which should bring rich returns for Christ in these great pioneer areas. Remittances should be clearly designated as current specials for the desired purpose and sent to The Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 18, N. Y.

Great doors and effectual are open to us in Eastern Siam. Let us enter each one and occupy till Christ comes.

A Search for Peace

By Rev. R. W. Perry, Colombia

Pastor Fuentes was born into a religious family, his parents being ardent followers of a false religion. It was quite natural that they desired their son to follow in the same faith. When he was seven or eight years of age he began to dislike that religion and refused to comply with its rites and ceremonies. As he grew older his mother insisted more and more that he should walk in the way of his parents, but he would not do so and, finally, at the age of fifteen, Pastor decided to leave home.

As he was a bright boy, he was able to earn his living wherever he went. But everywhere he traveled his great desire was to find something that would give him real peace of heart. He indulged in every form of sin and vice, but he only found himself in a worse state than before.

All this time Pastor was a zealous reader of all kinds of books. He later ran across some books on Spiritualism. As he read them he became very much interested. He felt that surely this was what he needed in order to have peace of mind and soul. So he decided to order two very large and expensive books on the subject which supposedly would explain everything regarding the new doctrine. However, he was prevented in this as he did not then have the money to make the purchase.

In the meantime he decided to make a trip to see his family. On the way he had to stay over night in a small village at the home of a good friend, a man who had been on the police force for a time in a distant city and had heard the gospel. He had also attended a number of evangelical services in that town. Before he left the police force to return home, he had purchased a Bible. So the night Don Pastor stayed with him they began to talk about eternal matters and, finally, the friend told him of a book, the Bible, which spoke of real peace. After reading a small portion, Pastor asked his friend to loan it to him for a few days.

The following day he arrived at the farm where his parents lived and began to read the borrowed Bible. As he read of Christ's sacrifice on the cross for our sins and how He promised peace to all who would believe in Him, he felt a deep and definite assurance in his heart of the truth. He read a little more, and saw the true Way of Life and there and then, without a missionary or pastor to help him, he accepted Jesus Christ as His Saviour. He was led out of the dark and uncertain wanderings of years into the true light and liberty in Christ.

He remained at his home longer than he had planned, for he had now found something new and real. He read aloud from the Bible so that his father and mother and sisters and brothers could hear the message, too. But his parents rebuked him and did not want to hear anything about his new religion. Nevertheless, Pastor went on reading, as he was a very persistent young man. Before long one of his brothers became convinced of the truth and soon the father also yielded. The mother found it very difficult to throw away her deep-rooted faith in idols and other superstitions. But, after a few months, she, too, saw the light and one of our national workers was able to lead her to the feet of the Saviour. Later when I made a visit there I found them with a real desire to know more of the Word of God.

Pastor, his father and a younger brother are constantly witnessing for Christ wherever they go. Two members of the family, also, followed the Lord in baptism just a few months ago. Now, every time we visit this family there are new ones to listen to the Word. This family has sold many copies of the Bible and other evangelical books all over the region where they live.

It is wonderful to see how the Holy Spirit worked in the life of this young man and now we want you to pray with us that he will continue to be a mighty witness for the gospel in the large district where he lives and where there is no established pastor.

Election of District Superintendents

Fourteen Prayer and District Conferences were held during the fall months, one in each district of The Christian and Mission Alliance. At all elections were conducted to fill the office of District Superintendent. The following were elected for terms of three years, commencing January 1, 1951:

Rev. James E. Davey	New England
Rev. L. J. Isch, Sr.	Northeastern
Rev. P. R. Hyde	Eastern
Rev. D. C. Kopp	Western Pennsylvania
Rev. R. L. Staley	South Atlantic
Rev. T. G. Mangham	Southeastern
Rev. R. Mills Gray	Southwestern
Rev. G. E. Davis	Central
Rev. C. R. Thomas	Western
Rev. B. S. King	Northwestern
Rev. W. V. Yaggy	South Pacific
Rev. P. A. Collord	Pacific Northwest
Rev. Nathan Bailey	Eastern and Central Canada

The appointment of a Superintendent for the Western Canadian District was referred by the Conference to the Home Department and the Board of Managers. Upon recommendation of the Home Department, the Board of Managers appointed Rev. W. H. Brooks to serve, on an adjusted allowance and for a period of one year. Mr. Brooks will continue his pastoral work in the Vancouver Church, giving part time supervision to the District. Rev. George M. Blackett was appointed to represent and assist Mr. Brooks in the eastern area.

Present incumbents leaving the superintendency December 31, 1950, are Rev. C. J. Mason, Rev. P. S. Allen, and Rev. R. F. C. Schwedler. Mr. Mason has accepted the pastorate of the Simpson Memorial Church in St. Paul, Minnesota, after having served the Northwest District six years. Rev. P. S. Allen, having served the Central District since 1942, will on February 1 become President of the Simpson Bible Institute in Seattle, Washington. Rev. R. F. C. Schwedler leaves the superintendency of the Pacific Northwest District after having served twelve years. Mr. Schwedler has not yet determined his future ministry.

The prayers of the constituency should follow these men who are leaving office, while constant intercession should be made on behalf of those taking these important posts of service.—H. E. NELSON.

One For Another

"And pray one for another."
Jas. 5:16.

India

Many Christians have recently attended the short term Bible schools and have now returned to their villages. They will need courage and strength to enable them to stand true to the Lord, as in many cases relatives and friends will forsake and persecute them. Pray much for these Christians.

Remember those missionaries who have passed their language examinations and are now in the work, that God may give them fluency and that they may be enabled to present Christ in all of His power and glory. There are some missionaries who are still studying the language, together with the new missionaries who have just arrived. Please pray for these that God may enable them to acquire the language readily and well.

French West Africa

There is a fine group of Protestant folk that meet in Conakry every week for Bible study and worship. Pray for them that they may be established in the faith and be made valiant in their testimony for Christ.

Pray that funds may become available for building so that there may be advance in the field.

Congo

Pray for the regular services being held at the hospital, jail and soldier camps in the Boma area. Pray that increased interest may be shown and souls be won from these groups.

Gabon

Pray that the teachers and evangelists on this field may become men of vision. Pray also that the call of the many unsaved may constitute a challenge to the hearts of the evangelists and give them that deep longing for the salvation of souls.

Pray for the new students who have commenced studies in the Bible school this year, that the Holy Spirit may teach them the deeper truths of the Christian life.

Indo-China

A number of evangelistic bands will begin itinerating in Cambodia in January and will continue their activities for about four months. Eleven students and a national pastor will form three bands and work in three different areas. Pray that the funds to cover their expenses may be provided and that the ministry of these bands may be greatly blessed and much abiding fruit may result.

Siam

Pray for blind Khumsing, one of the elders of the Kilometer Two Church, as he goes into full time service for the Lord, that he may become an unusually useful and blessed instrument. Pray that there may be renewed interest at Ban Bawai, where before the war there were many Christians.

Colombia

A very serious situation has developed in Tierra Dentro and among the Cucho Indians. Mr. Langeloh's life has been threatened if he visits the area again, and recently several boys, formerly professed believers, entered a meeting place and attacked and killed several. This is another attack of the enemy on the splendid work being carried on in Cauca. Pray that God may work and get glory to His name in spite of the wrath of the enemy.

Ecuador

The city of Loja is indeed a fanatical city, but there is a considerable number of people who are open to the gospel. They fear to accept Christ as it would mean severe persecution. Pray for a real harvest of souls in this area, and also that a suitable meeting place may soon be secured.

Remember the towns and villages where daily vacation and short term Bible schools are in progress. In some of these centers this is the only time during the year when a missionary or national worker is able to visit and instruct the groups of believers.

Peru

The Lima Bible Institute closed its session late in December, and some of the students will go out in evangelistic work. One of these students will take up work for the second year in the Province of Cajatambo, where the group of believers has been without help since he left eight months ago. There is only one organized church in the entire province. Two of the students plan to go to the Tayabamba region. There is much to be done in this region for they have had no steady worker for more than two years.

Chile

Mr. and Mrs. John Bucher will soon take up their residence in Castro and begin work among the islands of Chiloé, using the new launch which has been built for that purpose. Pray that many may hear the gospel, and even though it be for the first time, that they may open their hearts to receive and accept the message of salvation.

Pray for the conference of the Chilean Church to be held in Temuco during the early days of January, 1951, that it may be a time of real manifestation of the Lord's presence in power and revival.

Pray for the needed equipment in our printing plant in Temuco so that we may be able to fulfill our mission as a center of Christian publications for Latin America.

Argentina

Andres Mielgro, a young graduate last year from the Bible Institute, is responsible for two towns which make a heavy burden for a young man only twenty-two years of age. A tent campaign was planned for December in which Rev. and Mrs. S. G. Barnes would assist him. Pray that many souls may find Christ as Saviour. Pray also for Mr. and Mrs. Barnes as they travel over the field, that they may receive a continual inflow of divine life and strength.

China

The present crisis in Korea and the increased propaganda against the USA will undoubtedly increase the pressure upon our churches and church leaders, not only in the Alliance fields, but in other areas of China. Pray that the Christians may be faithful to God and to His Word of truth and be kept from compromise. Pray regularly by name for the Alliance workers in our China fields as recorded in THE ALLIANCE WEEKLY for August 12 and 19, and September 2, 1950.

Philippine Islands

A short term Bible school is being planned for the Miral area during the month of January, for the purpose of training lay workers to take an active part in local churches. Pray much for this effort, and that the right workers may come to be instructed and prepared for this work.

Indonesia

A serious controversy has arisen between the Indonesian government and the Dutch government regarding the future of Dutch New Guinea. Pray that there may be a peaceful and equitable settlement of this matter so that missionary work may continue without serious hindrance.

* * *

The Source of Power

When Moses waved the mystic rod,
What wonders followed while he spoke!
Firm as a wall the waters stood,
Or gushed in rivers from the rock.

At his command the thunders rolled;
Lightning and hail his voice obeyed;
And Pharaoh trembled to behold
His land in desolation laid.

But what could Moses' rod have done
Had he not been divinely sent?
The power was from the Lord alone—
And Moses but the instrument.

—JOHN NEWTON.

Everywhere Preaching

"And they went forth, and preached everywhere, the Lord working with them." Mark 16:20.

Missionary Arrivals

Rev. and Mrs. H. S. Dutton and son arrived in New York on December 14 per the French Line S.S. *Liberté* from Indo-China. Mr. and Mrs. Dutton first went to the field in 1938 and have completed their second term of service.

Miss Irene Downing arrived in Portland, Ore., by plane from Ecuador on December 18. Miss Downing first went to the field in 1926 and is returning from her fourth term.

Missionary Departures

Rev. and Mrs. R. D. Lytle and son sailed from New Orleans per the Delta Line S.S. *Del Sol* on December 16 for French West Africa. Mr. and Mrs. Lytle first went to the field in 1945 and are returning for their second term.

Rev. F. C. Peterson left from New York on December 19 by plane for Indo-China. Mr. Peterson is returning to the field after a few months' emergency furlough for health reasons.

Births

Hixson—On November 11, to Rev. and Mrs. C. E. Hixson, Roanoke, Va., a son, Millard Timothy.

Caston—On December 11, to Rev. and Mrs. Walter Caston, Winston-Salem, N. C., a daughter, Connie Mildred.

Kowles—On December 14, to Rev. and Mrs. A. G. Kowles, at Tsingsi, Kwangsi, South China, a daughter, Karen Grace.

Of Local Churches

New Castle, Ind. A time of refreshing was experienced recently through the ministry of Rev. and Mrs. W. H. Brand. During the first week hearts were prepared for the gracious outpouring which came the following week. Mr. Brand brought heart-searching messages which caused many, seeing themselves as God sees them, to seek His face for forgiveness. One young man who had been praying for his wife for a long time had the joy of helping her find the Saviour. The following Sunday morning together they dedicated their three-week old baby to the Lord. In the same service this man's brother accepted Christ. A man whose life was almost ruined by the curse of drink found forgiveness and deliverance, while a woman, advanced in years, who was uncertain of her salvation, sought God and found peace for her soul. Many of the young people came back to the Lord and renewed their vows to serve Him faithfully. Brother Brand's ministry in song, as well as that of Mrs. Brand, added much to the blessing of the meetings. Rev. Robert F. Collitt is pastor.

Used Organ Wanted

The Alliance Chapel, Elyria, Ohio, needs a folding organ for Sunday school use. Please contact Rev. Maurice S. Fikes, 709 Middle Avenue, Elyria, Ohio, Phone 2143.

Notice:
Service Men stationed in Florida

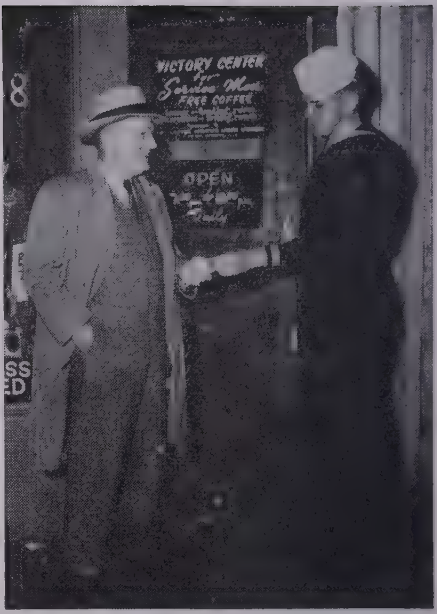
From a young man stationed at Whiting Field, Milton, Fla., has come a suggestion that we call attention to the fact that there are two Alliance churches in Pensacola, Fla., where service men may find fellowship and true gospel preaching. He urges that parents inform their sons stationed in Pensacola, Eglin or Panama City to visit The Westside Alliance Chapel, Chase and "A" Street, Pensacola, Fla., Telephone 4737, Rev. Vernon V. Hozey, pastor; or Ensley Alliance Church, Detroit Boulevard, Pensacola, Fla., Rev. J. W. Brantley, pastor. A full program of services is carried on at both churches: Sunday school, morning worship and evening meetings on Sunday, mid-week prayer meeting, choir, etc.

Local Conventions

Convening December 31–January 14

"God has given us a missionary movement unique in its polity, world-wide in its scope, lofty in its aims, and inspiring in its motives; and it seems fitting that at this time we should be fully baptized into the very heart of this movement until we ourselves go forth as living epistles and apostles for the evangelization of the world."—A. B. Simpson.

Western Pennsylvania District	
New Castle, Pa.	
(Sampson Street)	January 3- 7
Jeannette, Pa.	January 3- 7
Kittanning, Pa.	January 3- 7
New Castle, Pa.	
(N. S. Community Church)	January 7-10
(Hoover Heights)	January 10-14
Irwin, Pa.	January 7-10
Fairview, Pa.	January 10-14
Great Belt, Pa.	January 7-10
East Brady, Pa.	January 10-14
Southeastern District	
Jacksonville, Fla.	January 2- 7
Gainesville, Fla.	January 7- 9
Starke, Fla.	January 9-10
Cedar Keys, Fla.	January 11
Melrose, Fla.	January 11-13
South Pacific District	
Phoenix, Ariz.	January 9-14



A sailor gets an invitation to visit the Victory Center, Norfolk, Va., where he will hear the gospel message.

Christian Victory Center
Norfolk, Va.

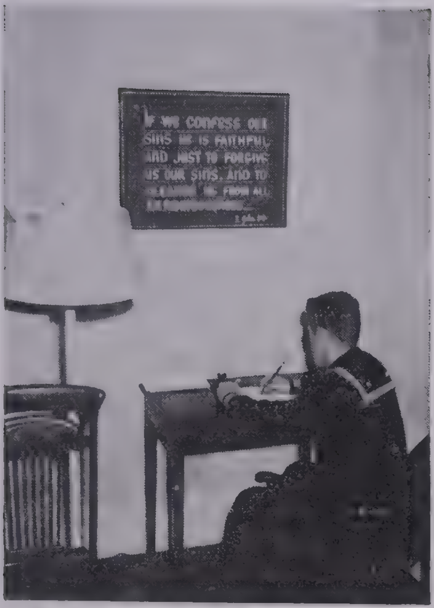
Many of The Alliance Weekly readers will rejoice to know that we have just completed one full year in our Christian Victory Center on East Main Street here in Norfolk. East Main is the focal point of unbridled sin for the over 200,000 service men concentrated in the Tidewater Area, and for years it has been left pitifully unattended by soul-saving agencies.

One year ago the men's Soul-winners' Class decided to plunge. Quarters were secured right in the heart of Tavern Town, and the results have been glorious. Of the five men on duty every night one stands at the door handing out "invites" to the sailors, one registers them and pours coffee, and three others do nothing but engage them in conversation and then take them off to the office when ripe and ready for decision.

To stay out of the coffee business, it is our policy to invite only as many service men up as we have personal workers to deal with them. Even so, we handled over 5,000 men and had 237 definite decisions for the Lord during the year. God keeps the best books, however!

We have just renewed the lease, and our ministry within the Navy is expanding. We have a large listing of the Christian fellows aboard each ship so that our handwritten follow-up letters to new converts may inform them of Christian fellowship aboard ship.—John F. Dunlap, *pastor, The Tabernacle Church, Norfolk, Va.*

• No doubt many readers of The Weekly would like to inform their sons and brothers of the Navy Center in Norfolk, where they may have Christian fellowship.—*Ed.*



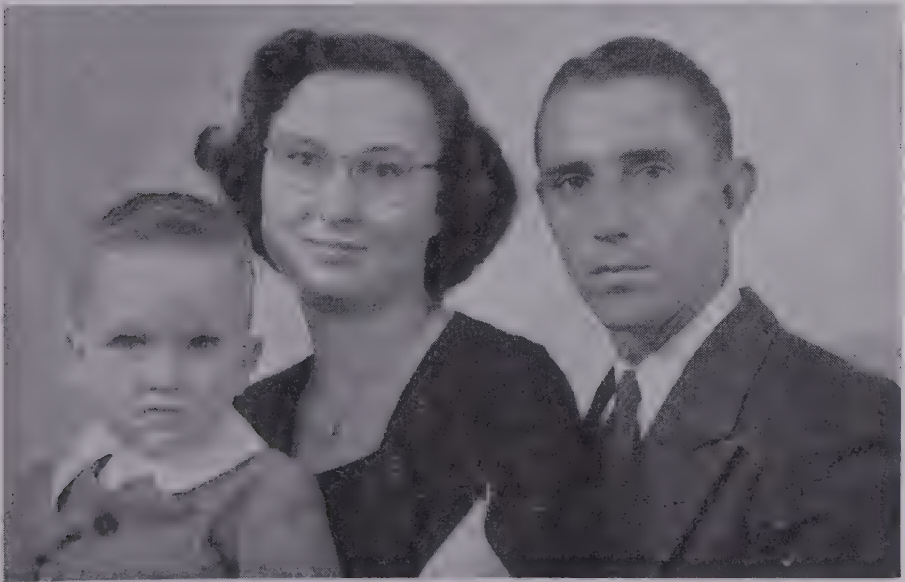
Each sailor is dealt with personally, as well as having access to all the privileges of the Victory Center.

The Night Watches

During January the churches listed below will observe a night of prayer for the world-wide work of The Christian and Missionary Alliance.

January 1951

Monday 1	Acmetonia, Pa.
“	Aliquippa, Pa.
	(Gospel Tabernacle)
“	(Gringo Church)
Tuesday 2	Altoona, Pa.
“	Ambridge, Pa.
“	Arbuckle, Pa.
Wednesday 3	Abbotsford, B. C., Canada
“	Assiniboia, Sask., Canada
“	Anniston, Ala.
Thursday 4	Atlanta, Ga.
	(Atlanta Gospel Tabernacle)
Thursday 4	(East Lake Tabernacle)
“	(West End Alliance Church)
Friday 5	Avondale Estates, Ga.
“	Addison, N. Y.
“	Albany, N. Y.
	(Gospel Tabernacle)
	(Tremont St. Chapel)
Saturday 6	Andover, N. Y.
Monday 8	Arcade, N. Y.
“	Auburn, N. Y.
“	Audubon, N. J.
Tuesday 9	Ardmore, Okla.
“	Arlington, Tex.
“	Austin, Tex.
Wednesday 10	Aberdeen, Wash.
“	Albany, Ore.
	(C. & M. A. Church)
“	(Dever Community Church)
Thursday 11	Amsterdam, Mont.
“	Arlee, Mont.
“	Aberdeen, S. Dak.
Friday 12	Alto Township, S. Dak.
“	Appleton, Wis.
“	Attleboro, Mass.
Saturday 13	Akron, Ohio
	(Brown St. Church)
“	(Lawndale Church)
Monday 15	(Locust St. Church)
“	(Lovers Lane Church)
“	Alliance, Ohio
Tuesday 16	Ashland, Ohio
	Anderson, Ind.
“	Aurora, Ind.
Wednesday 17	Arbella, Mich.
“	Ashcamp, Ky.
“	Arlington, Va.
Thursday 18	Asheville, N. C.
“	Allentown, Pa.
	(Gospel Chapel)
“	(12th St. Baptist Church)
Friday 19	Ansonia, Pa.
“	Avis, Pa.
“	Albuquerque, N. Mex.
Saturday 20	Bakerstown, Pa.
“	Bald Eagle, Pa.
Monday 22	Barnesboro, Pa.
“	Beaverdale, Pa.
“	Beaver Falls, Pa.
Tuesday 23	Beccaria, Pa.
“	Bethel, Pa.
“	Blairsville, Pa.
Wednesday 24	Blawnox, Pa.
“	Bradford, Pa.
“	Braznell, Pa.
Thursday 25	Brownstown, Pa.
“	Burnside, Pa.
“	Butler, Pa.
	(The Alliance Church)
Friday 26	(Institute Hill)
“	Bethel, Iowa
“	Boone, Iowa
Saturday 27	Burlington, Iowa
“	Beatrice, Nebr.
Monday 29	Brunswick, Nebr.
“	Brandon, Man., Canada
“	Buffalo Gap, Sask., Canada
Tuesday 30	Bessemer, Ala.
“	Birmington, Ala.
	(Gospel Tabernacle)
“	(East Lake)
Wednesday 31	(Germania Park)
“	(West End)



Rev. and Mrs. R. D. Lytle and son
French West Africa

Letters

Singing the Psalms

As one who has always enjoyed singing, and who now by the grace of God joys to sing His praises, may I tell you how much appreciated your exhortations concerning proper and fitting gospel songs are. What has been sensed and felt in my heart concerning the worth of much that has passed for spiritual song has been crystallized by what has been said and written recently in THE ALLIANCE WEEKLY.

May I just add a note of especial praise to God for the very great blessing I have been deriving from memorizing and *singing* the Psalms in private devotion since reading the article some months ago in THE ALLIANCE WEEKLY on William Law.—MRS. L. H. WASHBURN, *Alfred, N. Y.*

May His Tribe Increase

THE ALLIANCE WEEKLY certainly fills an important place in the life of a missionary out here on the field. For less than the price of a postage stamp, we get Alliance news regularly, and the inspiration of the many articles and editorials. After a quick look at the titles, we invariably turn to the "Everywhere Preaching" page, and get the latest news on missionary travels and Alliance churches. We like the pictures too.

I am sure most of the subscribers have no idea that the WEEKLY is operating at such a big loss each year, and they would be glad to help. Could we not invite all those who feel the WEEKLY is worth more than the four cents it sells for, to send in a couple of dollars towards covering the deficit this year. If half of the subscribers did this, you would be out of the red. I suggest an amended version of your little poem:

We invite
You to write—
A check.

I am enclosing mine.—JOHN S. JOHANSON, *Banfora, Upper Volta, French West Africa.*

My dear Alliance Folks: I am praising the Lord that I am approaching another Christmas: Hallelujah! ! away over "borrowed time," nearing eighty-eight years. Glory! *Perhaps today* my Lord will come. A good, old Alliance shout right here. God bless the WEEKLY and all the workers *"till He come."* Praying for you. In the name of my Lord and Saviour, Jesus Christ.—MATTIE D'ANGELO, *Bonsall, Calif.*

The article by Rev. Paul Roffe, in the July 8 issue, entitled "Missionary Fundamentals" is superb. What would be the cost of 100 or more reprints?—MRS. F. B. WHALE, *Nigeria, Africa.*

I have found THE ALLIANCE WEEKLY so helpful in planning programs for our Youth Fellowship meetings, so I am enclosing $2.00 for a subscription. I find the missionary articles very interesting. I also use the quotations and poems.—MISS SALLY HAWLEY, *Wheaton College, Wheaton, Ill.*

125 VISTA AVE
SALEM ORE

A Glimpse of the Lesson

For January 14, 1951

By REV. EARL R. CARNER

A Day of Activity

Mark 1:21, 22, 29-35

GOLDEN TEXT—*"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people"*—MATTHEW 9:35.

DEVOTIONAL READING—Psalm 145:10-21.

Introduction

Probably all of God's true servants have noticed that some days stand out to them as red letter days, days full of satisfactory service, when all the wheels of life turn smoothly and effectively. Each task is followed by its orderly successor, without any balking of plans, frustrating obstacles, baffling problems, or irritating interruptions. At the end of such a day the Lord's servant lies down to rest with thankful heart, and with the feeling that he has lived one of the "days of heaven" (Psa. 89:29), a red-letter day indeed. As we look at Jesus in the days of His flesh (Heb. 5:7), we behold One whose whole life was filled with such days. He did always those things which pleased His Father (John 8:29), and when trials came or weariness or onslaughts of temptation, He met them with an ocean of calm in His heart, for He never made even one mistake, never once grieved the gentle Dove within His breast, never had any cause for regrets. Our lesson this week invites us to look at one of His days and wonder and worship and learn how better to use the days He has given to us.

I. In the Synagogue (Mark 1:21, 22)

The Jewish Sabbath morning found Jesus where we should expect to find Him—in the place of worship. What words He said on this occasion we are not told, but this much we know: He told the people that the kingdom of God was come near, that He brought the gospel of God to them (1:14), and that by turning from sin and believing the good news their sins would be forgiven. This was not the thing they were used to hearing, and was in contrast with the cold and formal reading of the liturgy, the lifeless chanting of the portion of the Psalms appointed for the day, the monotonous reading of the stern Law. There was a vibrant faith in the Speaker's voice, an authoritative tone in His exposition of the Old Testament prophecies which compelled attention. And there was not only attention but astonishment as that favored company heard the gospel from the Lord's own lips.

II. The Amazing Power of Jehovah's Servant (Mark 1:23-32)

His Power Over Satan. The words and the presence of the Lord Jesus attracted not only the attention of His human hearers, but created abject fear in the demon world, represented in their midst. In the synagogue in Capernaum was a demon-possessed man and the demon within that harassed victim cried out in terror upon recognizing the Holy One of God, its Judge-to-be. What majesty of power there is in the rebuke and command of Jesus against that demon: "Be muzzled, and come out of him" (v. 25—*Morgan*). Then, as the demon obeys, the people who had been "astonished" at His teaching are "amazed" at His power. His words are confirmed by His works, and His fame spreads "immediately" through all the region.

His Power Over Sickness. Then "straightway"—another of Mark's characteristic words—He and His disciples are in the home of Simon Peter, where Simon's wife's mother lies sick of a fever. We may read over these words with hardly a thought, with perhaps no appreciation of what is involved, but those who have thus lain "sick of a fever" will look with more attention and will perhaps remember the burning flame and the hammering pain of a fever they have had. To that bedside comes the Lord Jesus and takes the hand of the stricken one, and lifts her up. With the touch of His hand the flame dies down, the throbbing brow becomes cool, the stupor is gone, and the patient rises, well and strong, ready to minister to the household and the guests.

Such power and such miracles cannot be hid. When the sun is sinking and the air is cool enough to bring the sick ones to Him, "all the city" is gathered at the door, bearing "all that were diseased, and them that were possessed with demons" (v. 32). Now the great Healer commands health to come where sickness had reigned, gives feet to the lame, hearing to the deaf, eyes to the blind, and rest and sanity to those who have been tormented by demons; for this Servant of Jehovah has power greater than sickness or Satan.

III. The Servant of Jehovah Withdraws from the Multitude to Pray (Mark 1:35)

The number of times Mark records withdrawals of the Lord Jesus from the intensive service which this Gospel depicts is so manifest that some writers have made these retirements the marks of the divisions of the book. As Dr. Scroggie in his excellent study on this book has pointed out, there are no less than twelve of these if we count the "paragraph on the Ascension [which] also reads like the story of the last of His withdrawals." Study these with their contexts (1:35; 2:13; 3:7-13; 6:6; 7:24; 8:27; 9:2; 11:11, 19; 14:3; 16:19). For the present, let us notice the first of these withdrawals. In the solitude of the "desert" (R.V.), long before the dawn, Jesus is alone in prayer (1:35). "Very searching are the lessons which this brief incident brings to the hearts of His modern disciples. He needed to pray; He who, on the day before, had shown His power over demons and disease; He who had surprised men even more by the riches and authority of His teaching; He, at whose power the whole city was wondering—He 'went out . . . and . . . prayed.' How immeasurably great must be our need of prayer! It may be our task to teach. It is our privilege to offer to other lives healing ministries of love; but if the Master needed to seek power and aid in prayer, how much more must we seek strength by the same unfailing means."—*The Gospel of Mark, An Exposition,* by Charles R. Erdman. (By permission of Westminster Press.)

"In the prayer life of Jesus we may learn the true meaning of prayer. He sought these interviews with His Father, not merely or chiefly to ask for strength and wisdom by which to carry on the great service He accomplished but, we believe, for the fellowship it afforded Him with His Father. . . . The crowning attribute of His human character was love to God. It is the supreme honor and attainment of man to be one with God in feeling, thought and purpose. Jesus had this in perfection. To us it is very difficult to realize God. The mass of men scarcely think about Him at all; and even the godliest confess that it costs them severe effort to discipline their minds into the habit of constantly realizing Him. When we do think of Him it is with a painful sense of disharmony between what is in us and what is in Him. We cannot remain, even for a few minutes, in His presence without the sense, in greater or lesser degree, that His thoughts are not our thoughts, nor His ways our ways. With Jesus it was not so. He realized God always. He never spent an hour, He never did an action, without direct reference to Him. God was about Him like the atmosphere He breathed or the sunlight in which He walked. His thoughts were God's thoughts; His desires were never in the least different from God's purpose for Him. How did He attain this absolute harmony with God? To a large extent it must be attributed to the perfect harmony of His nature within itself; yet in some measure He got it by the same means by which we laboriously seek it—by the study of God's thoughts and purposes in His Word which, from His childhood, was His constant delight; by cultivating all His life long the habit of prayer, for which He found time even when He had not time to eat; and by patiently resisting temptations to entertain thoughts and purposes of His own different from God's."—*Dr. James Stalker.* Need we add the words of Jesus Himself, "I have given you an example, that ye should do as I have done"?

the Alliance Weekly

DECEMBER 12, 1951

LEVEL ONE

86-49

Three Lions

A drummer in Central Africa broadcasts tribal news

Three Men on the Banks of the Jordan

See page 771

From the Editor's Pen

FAITH OR SUPERSTITION

Between faith and superstition there is a great gulf fixed. They are as unlike as light and dark and as far apart as heaven and hell.

Yet superstition may have every appearance of faith and may deceive us if we do not stay on the alert. Nor is this anything to wonder at, seeing that in every department of life there are opposites which appear alike to the careless observer. Even nature itself provides examples of this. The toadstool, for instance, looks so much like a mushroom that it takes a sharp eye to distinguish one from the other; yet one is an agent of death and the other a safe and nourishing food.

How then can we tell who is a true believer and who a victim of superstition? How can we know that we are engaged with reality and not simply imagining things? For without doubt there have been sincere men and women who have communed with unreality and found comfort in things wholly imaginary.

The problem is not simple but neither is it insoluble. If we will take the time to examine our own experience with due modesty and in the light of revealed truth we may surely find our way around in this region of the soul.

Faith differs from superstition in its ground of hope. Faith rests upon character, specifically the character of God. A word is only as good as the character of the one who uttered it. Superstition counts upon a word, a text, and never thinks back of the text to the one who gave it. For the superstitious man there is a magic power in a word quite apart from the one who spoke it. The very word is magical and has only to be spoken under the right circumstances to be effective; morality or character have no place in this scheme of things. Words only count there. This in its various manifestations is a sure mark of superstition.

Even in some Christian circles this ill-grounded trust in sounds and symbols is encountered all too frequently. Some believers, for instance, fear to speak the name of Jesus apart from the titles which accompany it: thus they dare not say "Jesus," but must always say "the Lord Jesus Christ," regardless of the circumstances. Obviously they believe that God is concerned with the protocol of word arrangement and will be displeased if the order is broken. Such words as *amen, hallelujah, glory* and others of like sacred association are repeated endlessly and meaninglessly in the apparent belief that they have in them some strange power for good. This *can* be no more than high-grade magic. It will pay us to search our own hearts thoroughly to discover just why we use these words.

Any sound religious experience must begin with a proper conception of the nature of God. The terrible power of idolatry for evil lies in its unworthy conception of the character of the Supreme Being. Indeed it may be said without qualification that all religious experience that incorporates in itself low or ignoble ideas of God is in essence superstitious.

The god of superstition is an irresponsible god, arbitrary and without character. The superstitious person must constantly try to outwit him or placate him or catch him with words and force a favor out of him. But such a person is never at peace because he is never sure of anything. His hope is fugitive and skittish. There is no trustworthy being back of his faith; there are only words.

True faith does not rest upon texts alone but upon God who wrote the text. The word is an expression of the character of God and is exactly as good as that character, no more and no less.

The free man in Christ has been delivered from the "tyranny of words." He has gone beyond the word to God Himself and has found there his true fatherland and his everlasting home. He can no longer be intimidated by the little slave-men who threaten him with every punishment if he fails to repeat this religious phrase or mutter that sacred word. He has discovered the true ground of religious hope—the character of God. To such a man the Scriptures are the very words of God, meaningless apart from Him but altogether glorious when understood as the verbal expression of His holy being.

THE JUDGMENT IS NEAR

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear;
For sorrows abound, and judgment is near;

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale:
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her and know that her promise is vain?
Our heart is in Heaven, our home is not here,
And we look for our crown when judgment is near.

—Reginald Heber.

Three Men
on the Banks of the Jordan

"There was a man sent from God, whose name was John" (John 1:6)

Seminary

By REV. RUSSELL R. KAUFFMAN
Pastor, Indianapolis, Indiana

JOHN the Baptist was a mystic who saw and believed things that no one else in his generation could see or believe. Let us consider him not as one man who stood on the banks of the Jordan, but as three men. The casual onlooker that day saw only the man whom the people knew. But in him was another man, the man that John knew. Finally, there stood the man whom Jesus knew.

The people knew John. Those who took the trouble to inquire learned that he had been born to the priesthood. From infancy he was carefully reared under the shadow of tradition and lived the sheltered life of the son of a priest. In young manhood he left his home and the conventional life of his day to take up his abode in the wilderness and pursue the life of an ascetic. He turned his back not only upon his home and the traditions of his father, but also upon the priesthood. There in the silence and solitude of the desert he brooded away the years. John was no exception to that company of men like Moses and Paul who were separated for a period of years to listen to the voice of God and afterwards burst suddenly upon the world in a mighty avalanche of power.

This man whom the people knew was a man with an irresistible message. He had no doctrine to defend nor theology to debate. He came with no new philosophy or "ism." He did not ask men to consider an idea or make a comparison. This man the people knew had a message which burned with fresh fire. The words he proclaimed were neither theoretical nor controversial. When he spoke men listened and went away only to return again.

The man the people knew caused men to beat virgin paths through the wilderness to stand by his side and listen. He made them forget they were priests and carpenters, scribes and tax collectors, Sadducees and fishermen. For an hour, as they listened to his every word, they were men and women who walked side by side from village and city, farm and suburb. John made his listeners feel that God was angry with their sin; and he commanded them to repent.

The people knew a man who was a strange and refreshing contrast to the age in which he lived. He was clothed with "camel's hair, and a leathern girdle." His food was "locusts and wild honey." John's day was as materialistic as ours. Rome had conquered the world, and men bowed in obeisance to her power. The spirit of the age was imbibed by men in religious circles, and the Sadducees went along hand-in-hand, denying everything but the laws of nature and of force. The man the people knew was a strange contrast to all this in his spirit, and even in his dress and habits. He stood as a scintillating light in dark surroundings. He became a beacon which focused its penetrating ray upon the Son of God.

Spice Winds

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out."—SONG OF SOLOMON 4:16.

Oh, what shall float
From my garden wall
When the winds from the north
So sharply fall?
Faithless complaining?
A wail of woe?
Bitter repining
And grief? Oh, no—
Spices!
Only—spices!

Ah, breeze of the south
And wind of the north,
The aroma within
Is that which flows forth!
Lord! Deeply implant
In this garden of mine
The redolent roots
Of Thy graces divine—
Spices!
Only—spices!

—ELEANOR RUTH BRATVOLD.

The world saw a man deeply emotional and heard him cry in violent protest, "O generation of vipers, who hath warned you to flee from the wrath to come?"

There was also on the banks of the Jordan the man whom John himself knew. Who can deny that his stay in the wilderness was spent in brooding over the story of his own birth, a tale he had undoubtedly heard many times from his mother's lips? Jesus said later, "Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God." But here was a man who had been filled by the Holy Ghost before he was born.

John was a man who knew his message well, and he preached what he knew. Hear him as he cries, "Repent ye: for the kingdom of heaven is at hand." He preached repentance and to him the word meant what it means to God. He told his listeners to turn about, to change their minds, to be so sorry for their sins that they would quit sinning. There was nothing new about his message, for this doctrine has been a basic tenet of the Word since man sinned in the garden. No man can be saved unless he repents, and only as that repentance does violence to every part of his being.

John preached that the wrath of God would be unleashed against men who would not repent. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10). To preach God's love to men before they are aware of their sin is almost like condoning their wickedness. Before a preacher can get men saved he must first get them lost. In the foregoing verse John spoke in the present tense and warned his hearers that the axe is laid at the root of the trees, thus eliminating all hope of new life. A tree merely chopped down can produce shoots and sprouts which offer new life, but a tree cut at the roots warns of no hope of deliverance whatever. The multitude who stood on the banks of the Jordan found themselves in this position. Today the unsaved still have no hope of spiritual recovery apart from the mercy and grace of God.

The finger of John's message pointed to Jesus Christ. Notice Matthew 3:11, where he said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Too many men fail today in not having a message that points to Jesus Christ. America is plagued today with men who have only the message of the water baptism. The water is only a symbol of the cleansing and work of the Holy Ghost in the believer's heart.

John preached also that fruit must follow this crisis experience in the Holy Ghost. "Bring forth therefore fruits meet for repentance" (Matt. 3:8). Professions are many today, but few there are with fruit. The fruit is the proof that something has happened. Without works, James said, faith is dead.

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The man that John knew knew his message well, but he also knew himself well. John said, "But he that cometh after me is mightier than I, whose shoes I am not worthy to bear." This was no false humility; this was John's true estimate of himself. John knew his own heart so well that his trust and confidence were entirely in God.

Now look at the John that Jesus knew. Christ knew what the people thought of John. He also knew what John thought of himself, and Christ loved him for it. I believe the writer of the fourth Gospel would have us to believe that before John knew Christ in his public ministry, Christ knew him and listened to him preach on the banks of the Jordan. "There standeth one among you, whom ye know not," said John (John 1:26). Was Christ in the audience that day when John uttered those words? Yes, Christ knew John well, and one day He revealed His estimate of John: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11).

It is blessed consolation that God knows us and still loves us. What a comfort to listen to His voice in the hour of despair and failure, "Ye have not chosen me, but I have chosen you" (John 15:16). Yes, there is the *you* that the world knows; you may be good or bad according to their standards. Then there is the *you* that you know, and you can't fool yourself, at least not for very long. Finally there is the *you* that Christ knows. This is the important one.

Moses

Moses, the patriot fierce, became
The meekest man on earth,
To show us how love's quickening flame
Can give our souls new birth.

Moses, the man of meekest heart,
Lost Canaan by self-will,
To show where grace has done its part
Sin may defile us still.

Thou, who hast taught me in Thy fear,
Yet seest me frail at best,
Oh, grant me loss with Moses here,
To gain his future rest!

—LYRA APOSTOLICA.

Quotes . . .
from our contemporaries

DR. VANCE HAVNER, speaking to the faculty and student body of Northern Baptist Theological Seminary: "Whatever you may think of the teaching of A. B. Simpson, that man met God! It would be well for some of us if we got his spiritual experience, no matter what doctrines we had to take along with it."

THE PRESENCE
Makes the Sanctuary

By Rev. Thomas Williamson

God's house is not the same when He's not there. A curious tomblike emptiness obtains — cold, hollow, void. I think of death. Unconsciously I'm reminded of a morgue. I wonder—is anything worth having when He's gone?

The trappings of the services seem senseless. Methinks we're merely playing at it now, like children imitating some grand wedding. Even the sermons seem to have a sepulchral echo. Like echoes, they are similar, even accurate, but diminished in authority and power. The sermons are the same, and yet not quite. The same, but only so in sound; the overtone of unction has departed, the voice is like one speaking from a grave.

It takes a flame to make a fire. Wood, paper, coal and match are not enough. Our words, ideas, intellect and logic are the component parts of what we want, but unction is the flame that starts the fire and makes the sermon a burning thing.

I do not mean to depreciate human effort. We do the best we can. But nothing can compare with Him at all, His presence is unique and indispensable. He adds something to everything when He's there; that something, as I see it, is a meaning. His presence gives the church an air of home. Furniture and function build a house, but only personalities create a home. And God it is who effects such transformation—not ceremonies and such, but God.

O God, our God, and where art Thou? Like him who prayed in that first house in Judah—like him, I say, again we kneel and cry, *"Be with us as Thou wert with our faithful fathers."* Amen. Amen.

NOTES FROM A PREACHER'S DIARY

Tuesday

Father, I am wondering tonight how many Christians, out of all the tens of thousands who profess Thy Name, really have fellowship with Thee in a way that gratifies Thine own heart. As I was reading in First John, the burden of John's heart for his "little children" seems to be made so plain to my own heart. "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Praise the Lord! Yet, I know that in talking with people in the church, and even with fellow pastors, so many show little evidence that they have ever experienced a sense of fellowship with Thee. The hardest thing to understand is how they get by in living for Christ at all.

Then, too, I have noticed that when I preach on this deeper walk with the Lord, most of the people look blank, as though I had suddenly launched off into a foreign language and they no longer understood. One can certainly not rub shoulders with the world day in and day out and not take time for prayer, and expect to know much about that fellowship that can only be realized by walking with Christ moment by moment. I have tried to analyze the root of their trouble. Many of these people seem sincere. Some, it appears, have an idea that they can go to an altar and have an "experience" and there get all they need for time and eternity. They do not seem able to grasp the fact that we must draw on the resources in Christ continually, and that to truly know Him demands a constant walk with Him.

In many cases it is most evident that doctrine has actually crowded out Christ Himself. We can say: "I am saved. I am sanctified. I have had this and that experience with the Lord," and yet fail to *know* Him. I think of the poor soul at the altar last Sunday night who kept referring to the Holy Spirit as "it." She acknowledged her need of a Spirit-filled life; she prayed to be sanctified wholly, yet in her thinking was an intangible "it."

Glory to God! Thou art not an indefinite "it," Thou Spirit of the living God, but a Person, One who makes real to us the Father and the Son. Fellowship with the Infinite and the Eternal! Fellowship with the God of love, of peace, and of wisdom and of power! Fellowship with "the high and lofty One that inhabiteth eternity, whose name is Holy"! Poor souls, why do they seek the companionship of a blaring radio, or a television set, when they can walk in communion with Almighty God and the Son of His love—The Beloved! O God, my God, give me the ability and wisdom so to proclaim Christ that these earthly-minded ones will drop these vain things of time and see them for the dust they are. Then they will seek Thee, and search after Thee, the Bread of Life who can truly feed and satisfy their starving souls. Then they will drink at Thy fountain of life and slake the thirst of their hearts there.

More, more of Thee, O Christ, that I may pour out from my innermost being the floods of life-giving truth by the Holy Spirit that will reach these dried-up souls and cause them once more to bear fruit to Thy glory. Words fail. Thou knowest, Lord. Please do something. It is for Thy glory. In such a time as this I feel my own weakness, but thank God for the reassuring words that come just now: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Thursday

There has been a stir of restless dissatisfaction today. This seems to appear in my heart at intervals. I feel that perhaps if I were in some other place I might have a better ministry. It reminds me of the cow I saw scraping the hair off her neck trying to reach a clump of grass on the other side through a barbed-wire fence; behind her were ten acres of good pasture. I suppose the reason the other fields of service look better than mine is that I see them at a distance. "Distance lends enchantment."

Every man in the ministry has his share of problems. My satisfaction in being here comes from a strong conviction that the Lord sent me here. This inner stirring is doubtless the flesh looking for relief from some of these situations that I do not want to face with boldness. It appears for the moment easier to run than to fight.

The Lord had pity on the apostles in their hour of weakness. He said: "The spirit indeed is willing, but the flesh is weak." I wonder how much courage it took on the part of Paul when he had to tell Peter his failure when he ate with the Gentiles. Paul said: "I withstood him to the face, because he was to be blamed" (Gal. 2:11). Then, after telling in the Corinthian epistle how he was beaten, stoned, shipwrecked, and in every imaginable peril, he reaches the climax of it all, "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Thank God I have only one church over which to be burdened. In spite of the hard times it is nevertheless a joy because it is my place of service for Him. And, Lord, I want to thank Thee for ever counting me worthy to shepherd a small part of Thy flock, and to preach Thine unsearchable riches, if but to a few.

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Christian Education in a Democracy, by Frank E. Gaebelein. Oxford University Press, New York. 305 pages, $4.00. Reviewed by Dr. H. C. Mason.

This work is the report of a committee of The National Association of Evangelicals through its Commission on Educational Institutions. The title, *Christian Education in a Democracy,* capitalizes on Dr. John Dewey's *Democracy and Education.*

While the book is largely written by Dr. Gaebelein, certain chapters were written by members of the committee. The twelve chapters of the work deal with aims, the Christian school, the public school, the independent school, the Christian college, the Bible school, the teacher, the church and education, Christian education and the home, Christian youth and a look ahead.

The introductory chapter deals with prevalent religious and moral conditions, attributing them largely to the absence of religious teaching in the schools. America is considered as a democracy rather than a republic. As a democracy it is not Christian, for the average citizen is a thoroughly secular person. Christianity must interact with democracy as it exists. The foundation of Christian education is the orthodox conception of Jesus Christ. This includes the basic historical doctrines of Christendom, but it also includes the translation of them into life.

A Christian school is one which is based upon a Christian philosophy of education, which has a faculty thoroughly committed to that philosophy, a Christ-centered curriculum, a student body loyal to such a Christian program, recognition of the required and voluntary aspects of Christian education, and the Christian ethic in ideals and practice.

Since the 1880's more than 160 Bible institutes have been founded, enrolling 25,000 students. They are without exception evangelical. Nyack Missionary Training Institute was founded in 1882, and Moody Bible Institute began as The Chicago Bible Institute in 1889. The secularism of the church-controlled college has made the mission of the Bible school more significant.

The chapter on the church as educator reviews the Sunday school movement to the days of its spiritual decline. The trend to substitute psychological adjustment for spiritual regeneration has created a grave cleavage between the modern religious education movement and evangelicalism. Contemporary liberal trends such as the Barthian movement are cited. The Evangelical Teacher-Training Movement and The National Sunday School Association founded in 1946 are named as contemporary evangelical Sunday school agencies.

The chapter on Christian youth is summarized in a cryptic sentence: "Only youth firmly grounded on the Rock of Ages has the foundation for the fullest and most creative study of the problems of our times."

The problems confronting Christian education include those of methodology and evangelical teaching, and the need for more schools which are genuinely Christian, including a Christian university. The practical, social application of the gospel must be stressed. Christian education must be directed to the needs of the local church, and more and better teachers must be recruited and prepared.

Sand and Stars, by Ruth Stull. Fleming H. Revell Co., New York, 1951, 189 pages, $2.50.

Missionary life in the Peru jungles is touched with color and romance under the skillful pen of Ruth Stull, who with her husband, Roscoe Stull, pioneered in this region under The Christian and Missionary Alliance.

Those who have heard Mrs. Stull as a speaker will not be surprised to find her writing studded with adventure, alive with action, warm with the human touch, and vivid in description and imagery. The reader is transported into a world of jungle trails, breathtaking mountain scenery, swinging-vine bridges, uncertain noises of the night, and all the atmosphere that goes with missionary life in the hinterland of South America.

The Stulls had a missionary career of strange contrasts. Though completely cut off from civilization, they nevertheless managed to maintain a home with a bit of the American traditions, much to the delight of the jungle Indians and the occasional visitors from the outside world, as well as themselves. They cherished the little things which added a quaint touch of elegance to their crude surroundings and made the difference between civilized living and mere existence. The missionary barrels so gratefully received underwent miraculous transformations with the deft use of shears, a hand sewing machine, and the pattern book. A set of translucent blue china tea cups proved a great morale builder in the heart of jungleland.

Interwoven in the story of a pioneering American family is the thread of another story—the growth of a Christian church among the Campa Indians. The ten years of incessant labor and hardship, culminating in her husband's heart ailment from which later he died, and her own near-tragedy, were not in vain, for out of the suffering came a church, planted and built under impossible circumstances.

While the book weaves its persuasive spell about the reader, the author makes it clear that the life of the missionary must be motivated by more than a love of adventure. The call of the trail that winds itself precipitously over the Andes into the heart of the jungle is the call of benighted men awaiting the gospel. All glamor aside, the challenge of the book remains, as with all other missionary books, the call of a job to be finished. May it inspire an oncoming generation to "hit the trail" for Christ and find the experience as exhilarating as did Roscoe and Ruth Stull back in the '20's.—*P. S. Allen.*

The Passion for Souls, by Oswald J. Smith. Marshall, Morgan and Scott, Ltd., London (The Peoples Press, Toronto). 128 pages, $1.00.

This is another in a series of challenging books by the well-known pastor of the Peoples Church of Toronto. Written in the direct, pungent style that characterizes his writings, this volume is preëminently a hard-hitting apologetic for world evangelism. The major part of the book is a forceful argument for foreign missions: an answer to objections; an insistence on the priority of the Great Commission; a plea for an all-out propagation of the gospel. It is backed up by the distinguished record of the author and his church. The latter part of the book deals more specifically with evangelism at home.

Dr. Smith doesn't hesitate to state that there is no merit in "willing" money to missions; that commercialism brings evangelism into disrepute; that "love offerings" are a questionable practice; that absenteeism from church due to "the car and the summer cottage" is inexcusable. Dr. Smith also has a word of warning to Bible school educators; he thinks that there is too much emphasis on education and degrees. It is nevertheless true that Bible institutes and Bible colleges train more missionaries than all of the regular colleges and seminaries combined. And education for the Bible school teacher should mean far more than mere acquisition of knowledge. It should embrace growth in grace as well as in knowledge. It should include Christlike character, passion for souls, some skill in soul-winning. These are valid educational objectives in any school dedicated to training young lives for the world-wide propagation of the gospel. —*S. A. Witmer.*

Bedtime Stories for Boys and Girls, compiled and edited by Theodore W. Engstrom. Zondervan Publishing House. 162 pages, $1.95.

Thirty-two stories of adventure, animals, Bible incidents, and missions.

Done Upon the Earth

"I applied mine heart . . . to see the business that is done upon the earth." Eccl. 8:16.

JAMES R. ADAIR, News Editor

AT HOME

MBI dedicates new building: More than 2,500 persons attended a dedication service in Chicago for the Moody Bible Institute's Houghton Hall. The new building, a ten-story structure named for the school's late president, will be used as a women's dormitory. It cost more than one million dollars.

●

Poling defeated in Philadelphia: Dr. Daniel A. Poling, editor of *The Christian Herald,* was defeated in his attempt to win election as mayor of Philadelphia on the Republican ticket. Democrats won control of all the city's offices for the first time in sixty-seven years, in a landslide that gave Joseph Sill Clark, Jr., 443,000 votes to Dr. Poling's 320,000. The clergyman had been drafted as a "reform" condidate by a combination of independent and old-line party leaders.

●

Bible-quoting candidate loses: Governor Lawrence W. Wetherby, Democrat, is back in the executive mansion in Frankfort, Ky., after a campaign into which he refused to "inject the issue of religion." The Republican candidate, Eugene E. Siler, a Baptist layman, had filled his campaign speeches with Biblical quotations and appeals to moral righteousness. Governor Wetherby, a Methodist steward, said religion is "too sacred to inject into politics," so he and his Democratic slate campaigned in the usual way.

●

This could ruin business: In North Little Rock, Ark., young people of Bethany Baptist Church barged into three night clubs and asked permission of the proprietors to hold services in front of the buildings. Figuring it is a free country, they agreed, and a fifteen-minute song and prayer service was conducted at each place. One night club owner came to church the next Sunday.

●

Rash retires at Carville: The Rev. Clifton E. Rash (C&MA) has retired as Protestant chaplain at the U. S. Marine Hospital in Carville, La., it was announced by the American Leprosy Missions, national agency which supports Protestant work at the Carville government leprosarium. Mr. Rash has become a field worker for the ALM, and has been succeeded at Carville by the Rev. N. Carl Elder of Wooster, Ohio.

●

Baptists win 10,000 Japanese: A five-week preaching mission in Japan, sponsored by the Japan Baptist Convention and the Southern Baptists, has brought approximately 10,000 "decisions for Christ," according to a Southern Baptist source. About half of the "decisions" were professions of faith in Christ while the rest acknowledged the need of Christ and a desire to attend church and study the Bible. All will be followed up by the forty-three Japan Baptist Convention churches.

PEOPLE SAY

J. V. Axtell, Presbyterian minister, in a will found in his desk following his death: "This perishless property came into my hands by a gift from a merciful Giver. I have found it a precious assurance in sadness and disappointment; in struggle for life advancement, a priceless aid; in bereavement an unsurpassing comfort. Its upkeep has been competently endowed. It never fails or varies in value. I refer to the grace and promises of God through Jesus Christ. It is expressed in the hymn:

'Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!'

"In this abundant and available wealth I have held stock for years and now in your distress I offer you some shares. Freely I have received, freely I give."

●

Two members of the First Christian Church of Lynchburg, Va. (among those who replied to their pastor's question, "Why do you attend church?"):

"I feel God's presence in the music, the sermon and in partaking of the Lord's Supper. . . . I could not worship regularly at home or elsewhere and gain the fellowship of worship I find at church . . ."

"I go to church because it is a sacred and consecrated spot where God meets me."

SIGNS OF THE TIMES

Adventists approve seventeen million dollar budget: Approval of a $17,060,000 budget for 1952 by the general council of the Seventh-Day Adventist Church at its meeting in Cleveland marked the second straight year the church's budget has topped the seventeen million dollar mark. Some nine million dollars of the new budget is earmarked for overseas work. Adventists maintain 4,438 schools throughout the world, an increase of 800 since 1948. Of the total, 283 are colleges and academies, the balance elementary schools. The denomination also operates 106 hospitals and sanitariums, 19 of which are in the United States.

Alliance Youth

"I will delight myself in thy statutes:
I will not forget thy word." Psa. 119:16

Edited by REV. E. W. RICHARDS, National Youth Secretary

You Are An Epistle!

By Rev. Clifford E. Harrod
Pastor, Jersey City, New Jersey

I know that it does not come to you as a new thought—that you are each an epistle of Christ, known and read of all men. But have you ever considered just what kind of an epistle you might be? Men who have made careful study of the ancient manuscripts in which the epistles of the New Testament are found divide them into three groups: Uncials, Cursives, and Palimpsests. Sounds dry, you say? But wait a minute! If you are a Christian young person, one of these unfamiliar terms applies to you!

The earliest manuscripts of the New Testament are called uncials, because they are written in large letters on fine skins of calves or kids. The delight of the translators, these epistles are easily read and convey an unmistakable message! How does your life measure up to this? Is it apparent from just a casual glance at your life that you belong wholeheartedly to Jesus Christ? Does your life convey an unmistakable message easily read by all who turn its pages? If so you are an uncial epistle!

A little later came the cursive manuscripts, so called because they were written in a cursive or running handwriting. This is the kind of a thing your English or algebra teacher has to wade through regularly! It is quite apparent that the ancient scribes who penned these pages lacked either in skill or in interest as to the content of the message. In some places it may be fairly legible, but in others the meaning is almost lost by the lackadaisical swerve of the pen.

There is nothing clear or beautiful about an epistle of this kind, but let me ask you—are you this kind? Is it possible that in some areas of your life you appear to belong to Jesus Christ, but there are other areas untouched by Him, due to a lack of yieldedness? Are you a little difficult to read when it comes to being a letter of Christ? I trust not!

The third type of manuscript is what translators call a palimpsest. This is one from which the original writing has been scraped in order to make the leaves ready for a fresh writing. The surface has been rubbed down to erase the original message and another message has taken its place.

You can begin to see what I'm getting at, can't you? How many young people there are who at one time have had an "on fire" testimony for the Lord, but somehow that message has been rubbed out and another written in its place!

Sure, they had strong convictions at one time and took their places in the youth group—maybe they even gave a ringing testimony at the jail or mission service or on the street corner! But now the world has been scrawled across the pages of their lives and the message of Christ has become almost illegible! It may be that this has been so gradually done that some have not even been aware of the "rubbing off" process, but it has been going on just the same. Translators don't especially enjoy this type manuscript and I am sure that the Master Penman is much displeased when His message is rubbed out for that of the world!

Now let me ask you again—just which kind of an epistle are you?

The Happy Man

The Happy Man was born in the City of Regeneration, in the parish of Repentance unto Life. He was educated in the School of Obedience, and lives now in Perseverance. He works at the trade of Diligence—notwithstanding he had a large estate in the County of Christian Contentment, and many times does jobs of Self-Denial. He wears the plain garment of Humility, but he has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness. He often walks in the valley of Self-Abasement, and sometimes climbs the mountains of Heavenly-Mindedness. He breakfasts every morning on Spiritual Prayers, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the Word of God. Thus happy he lives and happy he dies.

Happy is he who has gospel submission in his will, due order in his affection, sound peace in his conscience, sanctifying grace in his soul, real divinity in his heart, the Redeemer's yoke upon his neck, a vain world under his feet and a crown of glory over his head.

Happy is the life of such a man—to attain which, believe firmly, pray fervently, wait patiently, work abundantly, live holily, die daily, watch your heart, guide your senses, redeem your time, live Christ and long for glory.—*Christian Digest.*

With Our Service Boys

Subic Bay, P. I.

Dear ———

Praise the Lord! This Sunday marked the first time since I've been in the Navy that I witnessed a real Christian gospel service by a chaplain. He spoke from Acts 8:26-40, which deals with Philip's witness. Please read it and you will be able to get a better idea of what I am going to write.

The chaplain told the story and then brought out these wonderful points. First, follow where God leads, like Philip, who was led into Gaza, a desert, to preach. Now the average person would question God if He sent him into a desert. He would say, "Why not send me to big cities where I can preach to throngs instead of to a few." But Philip went, and so should we go when led, even if we don't understand fully. Philip found out why the Lord sent him to Gaza when he saw the great caravan carrying the eunuch. This great man was reading Isaiah the prophet. Philip preached the gospel of Christ to him, led him to the Lord, and then baptized him.

Then he brought out that just showing outward signs of Christianity—like going to church—doesn't save you. This great man was reading the holy words, but he still was lost. The chaplain told how just being a moral, upright man doesn't save you. You must be born again. He went on and gave an evangelistic service and had an altar call, and with results! He held two services Sunday morning. He's really on the ball!

Tonight the chaplain and all that want to and can go (I have duty—just my luck) are going to visit a Philippine Christian church.

This letter is not an English masterpiece, but I just had to let someone know about it. It really thrilled me.

Bob.

This letter was written by Bob Connelly to his AYF president. Bob is a sailor, stationed in Subic Bay, Philippine Islands, and we were sure you'd be interested in his letter. Let's hear from more of you servicemen.—*Editor.*

Of Far Countries

"And they shall remember me in far countries." Zech. 10:9.

Pioneering in Gabon

By Mrs. G. E. Harvey

Pioneering is thrilling—to those who read about it. But we wonder if our grandmothers of the covered wagon days recognized those thrills or mistook them for more bumps in the rough trail across the prairies. We are pioneering—opening a new mission station among a tribe to whom we are the first to bring the gospel message. We appreciate our privilege and count our blessings; but, there are ruts and rocks on the pioneer trail!

What kind of a Sunday morning service would you have with no hymnbooks (not even any hymns!), no Bible, and a new and strange language in which to preach? We have been living in our bark house, "Hollow Stump Bungalow," for seven months, listening to, and learning the Echira language. There are twenty-four gospel songs ready to be printed in a little hymnbook now. But the people do not know how to read.

In two weeks we start an attempt to overcome this rock in pioneer advance. We have prepared a primer, and while the Echira people learn to read we will be imparting to them the eternal truths of God. The translation of Luke and Acts has been begun, so there will be Scriptures to read when they do learn.

The Echira people welcome us warmly (no poisoned arrows!), but they have not wholeheartedly responded to the gospel message. Several chiefs have experienced salvation, and are faithful in attendance at the gospel services. One Sunday morning eight adults stood to confess their sins and pray for forgiveness in the name of Jesus.

A group of women meet on Friday afternoon and are learning how God deals with women by studying the women of the Bible. Yes, there is a real thrill in kneeling on the dirt floor of our little chapel, and hearing these Echira sisters in the faith take their problems to a living, hearing, prayer-answering heavenly Father!

The Lord has given a real avenue of service through the dispensary. All those who come for medical help hear a gospel message before any medicine is given or any bandages are applied. Only those who are present for the gospel message are cared for! The sick come from far and near, and thus the gospel is spread where we have not yet been able to go.

One Sunday afternoon we stopped in a village to preach and found a woman near death with spinal meningitis. She had previously brought her baby for treatment at the dispensary. When we urged her to confess her sins and believe in Jesus as Saviour, she said that the words of God had found lodging in her heart as she had heard them at the dispensary. In her semiconsciousness it would have been difficult to show her the way of salvation; but she had already heard, and accepted with simple faith. The dispensary work is worth while in the salvation of souls, the breaking down of prejudices and the spread of the gospel.

Gabon has a full share of wild life. Several men have been brought to the dispensary for treatment after having been attacked by gorillas. Night before last a leopard howled at the edge of our clearing, but bounded away before we could shoot it. The chimpanzees and elephants visit our banana plants!

We are at the end of the dry season—no rain has fallen for four months. Many of the trees are nearly bare, the leaves of the banana trees are edged with brown, the paths are covered with dead, dry leaves. The smaller streams are dry, and the wild animals stay near the rivers where they can find water. No grass grows and the dusty ground is full of jiggers. We long for the rain; cool, refreshing, purifying. But we must be prepared for the coming of the storms. The roofs must be leakproof, the shutters in good condition; everything must be ready for the downpours.

We long for the outpouring of God's blessing in Gabon—refreshing, purifying, life-giving; but we, too, must be ready. Missionaries, Christian workers, and national Christians unite in intercession for preparation of heart and life. Join us in prayer for refreshing and blessing throughout the entire Gabon field. The difficulties, trials and hardships of pioneering will be forgotten in the joy of seeing souls saved, believers established in the faith, and the Word of God spread abroad in hearts and homes. Pioneer with us in prayer for this!

The 1951 graduates of the South China Bible School. Their new clothing was provided through funds sent by Dr. R. R. Brown.

Victory in the Chinese Bible School

By Rev. W. C. Newbern

Fifty-two years ago Dr. R. H. Glover founded in Wuchow, South China, a Bible school which was destined to be of historical interest, at least to Alliance people, for it was the first Alliance school to be established outside the United States. The forty-third graduation exercises of this school were held on June 30 in Kowloon, Hong Kong, many miles away from Wuchow. It was a day of special joy to us, but you must understand something of the events which preceded it in order to understand our rejoicing.

Rev. Paul Bartel, chairman of the China Alliance Committee, gave the diplomas to the students as they were presented by Rev. W. C. Newbern, dean.

In the summer of 1950 the Communist Government was already in full control of South China. The missionaries connected with the school, Rev. and Mrs. W. H. Holton, Mrs. Newbern and I, had left. The twenty students eligible for the senior class had been sent out to the churches during the summer months, and were expected to return and finish the final year of school in September. Because of the lack of teachers, the Chinese staff was unable to carry on the work, and the question facing the Mission was this: Should the senior students be brought to the British colony of Hong Kong, where a branch school could be established, and where the missionaries could have a part in the final training of these young people? They represented years of work, and were a great investment for the future church in China.

And so, after much prayer the decision was made to bring them from the interior to the island of Cheung Chow, a British possession ten miles to the west of Hong Kong. The Jaffray house, damaged during the late war, was repaired and made into a school, and one by one the students came through the Bamboo Curtain until all twenty had arrived. That in itself was a miracle, for already the Communist Government was prohibiting young Chinese to leave the country. We began classes on October 16, a month later than usual.

Bishop Houghton, of the China Inland Mission, delivered the graduation address, which was translated by Rev. Calvin Lee.

The political situation in the Far East grew steadily worse. An intense anti-American spirit was sweeping over China, and a general war was anticipated. Many American firms and a large bank closed down, many of their employees returning to the United States. Most everyone had the war jitters. During this period doubts assailed us also: if a war developed and Hong Kong fell to the Reds, what would happen to the students? Had we made a mistake in bringing them out of China? Five miles away to the west of us was the Communist-controlled island of Lin Tin, from which point their big guns controlled part of the shipping lanes to Hong Kong. We seemed to be in a critical position.

The anti-American hate campaign spilled out of China, and in Hong Kong we could figuratively feel the breath of hate on our necks. At that time we were made keenly aware of what our friends and fellow workers in China were going through. But as we waited on the Lord we became conscious that we were committed to a program for which He had assumed the responsibility. Gradually the world tension eased, and soon it was June, 1951. During this month I received word that my mother was dying in the United States, and I was asked to return home. But our responsibility was such that we could not leave; the Lord had given us a charge which we could not put aside until it was completed. We chose His will. My mother passed away before we reached America, but I knew she would want me to be true to my trust. Now you understand why on that graduation day of June 30 these twenty graduates meant far more to us than words can tell. A work started years before was finished; a new phase in their lives was about to begin.

What next? Can these young people now return to China for ministry? The answer is an emphatic "No." Having been under the ministry of American missionaries, to return now to China would mean their imprisonment and possible death. Instead, God is sending them forth into newly opened doors among the Chinese in Indonesia, Indo-China and Siam. In these areas are many millions of Chinese representing a vital population in the Far East who are still unreached with the gospel message. In fact, the Communists realize these overseas Chinese control much of the finance and hold great political power in the Orient, and they are putting on a high pressure campaign to win them to the cause of Communism.

Before the close of the winter term of school we received leters from Indo-China and Pastor Lum Ching Yeh, of Indonesia, focusing our attention on the great need there and asking for Chinese workers. They gave us the Macedonian call, "Come over and help us." Then Dr. R. R. Brown from the Alliance Tabernacle in Omaha visited our school and later Indo-China. He saw the need there and also felt that our school could help supply that need. He agreed to help us pray in the needed funds to get these Chinese missionaries out to the needy places. Praise God for the way the doors opened. Before we left Hong Kong I began the necessary arrangements for their visas and by the time you read this article some of our graduates should already be on their new stations.

Communist pressure forced the closing of the school at Wuchow, but we are carrying on at Cheung Chow. Chinese leaders are now in charge, but they desire that I remain as superintendent. The fall term opened in September with a fine group enrolled.

A Pastor Visits Mission Fields

By Rev. A. Paul McGarvey*

IT was an answer to prayer when plans were finally completed that would allow me to visit three or four of our Alliance mission fields. I was whisked out of New York City aboard a Pan American Clipper on a Monday afternoon and on Friday, after crossing Europe and the Middle East, I landed on Siamese soil at the beautiful International Airport at Bangkok, suddenly projected into a completely different world—the Orient.

However, soon Rev. Robert Chrisman and Rev. Peter Voth took me into custody and started me on an exciting itinerary of our Siam mission. A very dependable railroad made it possible for me to go to Nong Kai in the north and Surin in the east. Between these points there were stops at Udorn, Khon Kaen, Korat and Buriram. The Siamese nation is perhaps the most friendly to the United States of all nations in the Orient today. I rode north with a member of the Parliament who profusely expressed his admiration for the American people and their friendliness to his land.

The Siam Alliance mission, which is responsible for over six million souls in twenty provinces, is well manned and well organized. The workers are enthusiastic and are taking advantage of the peace and quietness which prevail to spread the gospel. There is a large proportion of new missionaries in this mission but they all have great vision, are full of the pioneer spirit and want to push out. Even before the language barriers are fully overcome they are being sent to open new stations with the help of national workers.

A Méo girl with heavy silver jewelry

A. P. McGarvey

I spent a day and a half at the Khon Kaen Bible School where there is a tremendous need for dormitory space. In the Sunday evening service about thirty of the students cried out to the Lord in brokenness and confession following the message.

One of the most unusual features of the work in the Khon Kaen area is the effort being made to minister to the lepers (see ALLIANCE WEEKLY November 21). Here the patients are treated in their own village which they built and in which they support themselves. A new sulfa drug in pill form, along with an iron vitamin, is bringing phenomenal results to even stubborn cases if the treatment is followed faithfully. Last month at Khon Kaen it was reported that over 350 patients were treated at the low cost of about fifty dollars. In the last few months scores of these people have accepted Christ, and the joy of the Lord was very evident on some of their faces. I preached in the afternoon service and one old fellow timidly, yet with determination, slipped the spirit charm from his wrist as he listened to the gospel; others prayed for the first time.

There are hundreds of thousands of persons afflicted with this disease in Eastern Siam. It is planned that if at all possible each station should carry on a similar ministry. The American Leprosy Mission is supplying all the sulfa drugs needed at a cost of $40 per thousand, while the Mission supplies the iron vitamin pills and bandages.

God has given this mission a very able leader in the person of Rev. Robert Chrisman, chairman.

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*Pastor, The Alliance Church, Orlando, Florida.

This field, I am sure, under God will report ever increasing results in the next few months and years if the Lord tarries.

Laos

I was the first "outsider" to visit Laos since its opening some twenty years ago, and there was a feeling of excitement in my heart as I stepped from the plane at Xieng Khouang, in Indo-China. I had finally arrived at the area where history is being made in missionary annals. Rev. T. J. Andrianoff, resident missionary, and his daughter, Jeanne, met me with the jeep, work horse of the missionary in the far eastern fields. It took us over an hour to get to town from the airport, while it required only fifty minutes to fly from Vientiane. In these mountainous provinces, distance is not counted by miles but by hours of travel.

The following day we set out for a three-day visit to the Méo villages in the high Laotian mountains, which are from five to nine thousand feet high. It was my first experience on a horse, and I soon found that trail climbing is all the missionary says it is and more. I rather felt guilty in mounting the stubby little horse that was given to me when we left the mission station, but I was amazed to see the stamina and power of that miniature model of an American horse. The trail at times was torturous and at times gorgeous and at times both.

In two hours we reached a Phoo Theng village and after a time of fellowship and prayer in the chief's hut, we pressed on to the Méo village where we were to make our first night's camp. On the way we met a tribesman and his boys trekking toward Xieng Khouang to put his sons in the government school. Although he was already two hours on the way, he turned around and joined the caravan back to his village so he could be there when the missionary and his friends arrived.

The Méos are an extremely hospitable people, and we were accorded a royal welcome. Before suppertime five chickens and several eggs were given to us. Migrating from China and choosing to live on the mountaintops, the Méos have had little opposition from others. Some of them are very rich, according to Méo standards, but it does not make any difference in their living conditions. Their wealth is fashioned into heavy silver neckpieces with coins, chains, and pendants attached, and usually adorns the neck of the unmarried daughters. This jewelry completes the very colorful dress which the young girls wear. The skirt, woven by hand from flax, with a wide border around the bottom of beautiful and intricate embroidery work, is the product of at least one year's work. Of course, the white man's provisions and equipment are a source of wonder to these people. The natives' eyes pop while the coolies unload the cots, sleeping bags, netting, cooking utensils, food, boiled water, and so on.

Rev. and Mrs. H. S. Dutton and son
Indo-China

At worship time the people gather eagerly in the chapel. It is very noticeable that the chapels are the newest and cleanest structures in each village and are always located in the most prominent place. The chapel grounds are enclosed with a bamboo fence to keep out the pigs, chickens and dogs which rove freely all over the rest of the settlement. This care given to the construction and location of the chapel is significant of their new-found joy in the Lord.

The peace and joy which they have in their hearts since they have believed on Jesus is the theme of their testimonies. Villagers were kept poor sacrificing their animals to the evil spirits. As the Spirit of God began to invade this stronghold of Satan one village testified that the evil spirits demanded more and more sacrifice until they had to offer a small child by tying it to the roof of a house and beating it to death. This is the terrible condition from which they have been delivered. Sickness and tragedy stalked their homes, but now they have found Jesus, the Great Physician, for their bodies and souls. In one chapel we found spirit charms and a sorcerer's ring which had come from a neighboring village that just three days before had turned to Jesus. (The chief of the village gladly gave them to me as curios to take back to America.) There was no village life as a group, for fear of offending the spirits. Now they delight in meeting together to sing their theme song —*"Jesus loves me."*

The wonderful thing about this marvelous working of the Spirit in Xieng Khouang province in Laos is that the news of deliverance from evil spirits in the name of Jesus spreads from one village to another without the advantage of a missionary. Planned evangelism is not necessary. The latest word is that in a new section of the province three more villages have turned to Jesus and twenty more are urgently requesting instruction as to the way of salvation. I saw men from two distant villages come to the mission station and ask for someone to come and lead them to Jesus. The staff of workers cannot keep up with all the requests to visit villages and destroy spirit charms and fetishes. It seems as though these mountains are holy ground over which the Holy Spirit is hovering. In the last year and a half there have been over three thousand turn to Christ, and the number grows daily. At the first baptismal service over 120 were immersed. The people trek over the mountainous jungle trails for three and four hours every Sunday morning to worship in the chapel at Xieng Khouang and hear the Word of God preached.

Such is the mighty moving of the Holy Spirit in Laos. Who can say but that this may be the last great harvest of souls from the last tribe before the Lord Jesus comes. Pray earnestly for the missionary pioneers who travel the Laotian trails. •

Everywhere Preaching

"And they went forth, and preached everywhere, the Lord working with them." Mark 16:20.

Missionary Departures. Rev. and Mrs. Edward G. Jacober and daughter, Virginia Ruth, sailed from New York on November 27 per the Isthmian Line S.S. *Steel Chemist* for India. Mr. Jacober received his B.S. degree from the Worcester Polytechnic Institute in 1941 and his Th. M. degree from the Dallas Theological Seminary in 1950. Mrs. Jacober received her B.R.E. degree from the Missionary Training Institute in 1946. They served in the C. & M. A. church in Dallas, Tex., from 1947 to 1951.

Rev. and Mrs. H. S. Dutton and son, Teddy, sailed from San Francisco on November 23 per the Isthmian Line S.S. *Steel Age* for Indo-China. They are returning for their third term, having first gone to the field in 1938.

Rev. F. A. Smith sailed from New York on November 24 per the Grace Line S.S. *Santa Rita* for Colombia, South America. Mr. Smith is returning for his third term of service in that country. Mrs. Smith and their children returned to Colombia a few weeks earlier by plane.

•

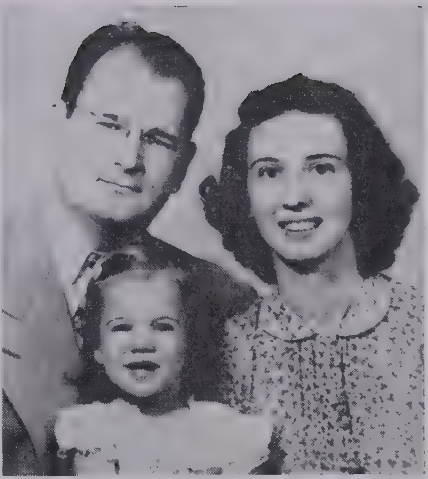
Missionary Arrivals. Rev. and Mrs. C. C. Olenhouse and son, Vance, arrived in Boston on November 21 per the Prince Line S.S. *Javanese Prince* from Indonesia. Mr. and Mrs. Olenhouse have been stationed at Nanga Pinoh, West Kalimantan, and have completed their first term of service.

Mrs. H. N. Rankin and children, Jonathan and Linda, arrived in New York on November 24 per the Prince Line S.S. *Javanese Prince* from Indonesia. Mrs. Rankin has been laboring in the Sesayap District with her husband, who will be returning on furlough in a few months.

•

Nyack, N. Y. A capacity crowd heard the presentation of Mendelssohn's *Elijah* by The Missionary Training Institute Chorus on November 20.

Sung under the able baton of Dr. Lee Olson, the following were featured soloists: Miss Geraldine Southern, soprano, Mr. Henry Grosh, tenor, and Rev. Ray McAfee, bass-baritone. Mr. McAfee, who sang the part of Elijah, is associate pastor with Dr. A. W. Tozer in Chicago, Ill. The accompanists were Miss Doris Jones, pianist, and Miss Edna V. Griffenberg, organist.



Rev. and Mrs. E. G. Jacober and daughter
India

The Ladies Glee Club, under the leadership of Miss Southern, and the Orchestra, conducted by Dr. Olson, will present the annual Carol and Candlelight service on December 11. A variety of Christmas music will be included.

On December 13 the Chorus and Orchestra will present Handel's *Messiah.* This will be the twelfth season in which Dr. Olson, chairman of the School of Sacred Music, has directed the oratorio at Nyack.

•

Dr. Thomas Moseley, President of The Missionary Training Institute and former missionary on the Kansu-Tibetan border, will be among the several outstanding missionary speakers to address the Inter-Varsity Christian Fellowship Missionary Convention to be held on the campus of the University of Illinois, Urbana, Ill., December 27 to 31.

•

Central City, Pa. The church at Central City, Pa., enjoyed spiritual refreshing in a series of meetings held in November with Rev. Thomas Wilcox, Allentown, Pa. The first special meetings held in this church in nearly two years, they were very well attended and attracted many from other churches in the community. Pastor David Muir states that the evangelist's straightforward, Scripture-centered messages caused many to seek salvation and others to desire a closer walk with God. Pastor and people were encouraged and are praising God for this visitation from above.

•

West Hartford, Conn. Rev. O. H. Bublat, pastor of the West Hartford, Conn., church announces a ninety per cent increase for this year's missionary pledge over that of last year. Climbing from $2,918 to $5,550, the average family pledge was $191.38, the average individual pledge $135.49. Personnel for the missionary convention held November 4 to 11 was Rev. G. W. Breaden, Syria, Mrs. D. W. Ellison, Indo-China, and Rev. H. E. Nelson, Home Secretary. A group from Nyack presented special music on the closing Saturday and Sunday. This marks an encouraging event for this little church, with only thirty-eight members at present.

•

Beaver Falls, Pa. A time of refreshing was experienced in recent special meetings with Rev. and Mrs. L. J. Pyne. In spite of stay-at-home weather the interest was keen and the attend-

(Continued on page 782)

Letters

More on Baptism

I have often wondered, since you are so evangelistic and do really love His Word, how you can be so indifferent to His command regarding baptism—the baptism which our Lord observed when He reasoned with John the Baptist that He must be baptized, saying "Thus it becometh us to fulfil all righteousness."

I have never spoken out on this matter (to my shame), but I am so glad to see the letter from "A California Reader" in the October 31 issue.

How can one think that baptism is "unimportant" as I have heard said, when Jesus Christ left us His example in it and gave it as His express command? In Matthew 28:19, 20 we have His words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

I rejoice to see in a recent issue of the WEEKLY how faithful some of our missionaries in Peru are teaching and observing that command in the face of great difficulties.

We do not earn salvation through works. Jesus said, "If ye love me (ye will) keep my commandments." This is one of His commandments, thus witnessing to Him, to ourselves, and to the world that we are fully surrendered, dead to the old life of self, and have risen to walk in newness of life (Rom. 6:3-8 and Col. 2:12). "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It seems almost criminal that our "servicemen are not baptized or admonished to be baptized," as the California reader states. Someone is surely falling short in presenting the whole gospel. I am afraid many are.

As is stated, all accounts of conversion in the Book of Acts specify that those who believed were baptized immediately. Are we taking the Bible as our guide, or man's opinions?—MRS. R. E. STEPHENSON, *Lake Worth, Fla.*

Please send all news items and pictures to THE ALLIANCE WEEKLY, 260 West 44th Street, New York 18, New York.

ance was excellent, many attending for the first time. Cottage prayer meetings were held in various parts of the city prior to the services and also as the campaign progressed. The pastor, Rev. Fred Hartzfeld, writes that many souls found Christ as Saviour, several backsliders came back to God, and the church was generally revived. A splendid musical program was included in each service by local talent and Mrs. Pyne, who presented selections on the piano and Solovox, as well as vocal numbers. The missionary convention, held earlier this fall, disclosed that last year's missionary giving reached the total of $13,282. Another fine pledge was made this year, with the missionary giving for the month of October being $2,420.

•

Lewistown, Pa. The young people of the Lewistown, Pa., church sponsored an evangelistic campaign from November 13 to 18 with Rev. W. S. Corby, manager of Christian Publications, Inc., Harrisburg, Pa., as the speaker. Young people had charge of the services and participated in each meeting with special music. They also conducted prayer meetings prior to the crusade, which in themselves resulted in much spiritual blessing. November 18 was set aside as Sunday School Rally Day, with 332 attending, enabling the school to exceed the goal of 300 which had been set earlier in the year. This was in reality the second Rally Day of the school, an earlier one having been held May 13, with 277 present. Rev. Wilberton Neff, pastor, reports that a new church is now under construction by this congregation, to be occupied by early spring. Cash and pledge offerings taken on Rally Day for the building amounted to over $1,700.

•

Peterborough, Ont., Canada. A Children's Crusade was conducted in the Park Street Church October 15 to 19 with Miss Sarah McDowell, Muncie, Ind., as the evangelist. Rev. Ralph Hobson, pastor of the church, reports that more than 200 boys and girls attended the meetings, with about 60 of them professing to accept the Lord as their personal Saviour.

•

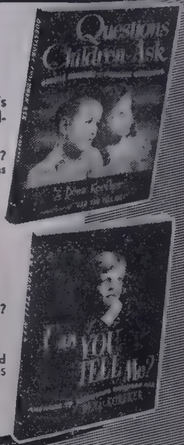
Hamlet, Nebr. Rev. Dwight Hall reports the gracious working of the Lord in a recent series of special services held with Rev. Charles Wilson of Walton, N. Y. In addition to ministering the Word under the anointing of the Spirit of God, Mr. Wilson's ministry of music was greatly appreciated. A special feature of the services was a full question and instruction period held at the conclusion of each service for the seekers.

•

Edmonton, Alta., Canada. Under the leadership of Rev. K. G. Jasper a new tabernacle is being erected in South Edmonton. It is estimated that the building will be valued at more than $45,000 when it is completed. More than 600 persons attended the official opening of this new work on Sunday, September 9. The special speakers for the occasion were Rev. Gordon A. Skitch, and Rev. George Magnus, Lethbridge. This is the third Alliance church in the city of Edmonton.

Save Your Christmas Cards

Used Christmas cards, Sunday school picture rolls and cards, and Scripture calendars are greatly appreciated by missionaries. Write to the Foreign Department, 260 West 44th Street, New York 36, N. Y., for names.



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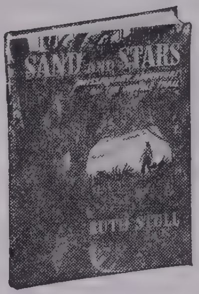

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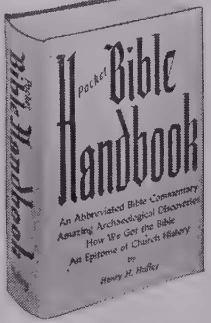

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Meditations in the Word

By MISS EDITH M. BEYERLE

Sunday

DAILY READING—Luke 16:1-13.
DAILY TEXT—*"Faithful in that which is least"* (verse 10).

The man that missed his opportunity and met the doom of the faithless servant was not the man with five talents, or the man with two, but the man who had only one. The people who are in danger of missing life's greatest meaning are the people of ordinary capacity and opportunity, and who say to themselves, "There is so little I can do that I will not try to do anything." One of the finest windows in Europe was made from the remnants an apprentice boy collected from the cuttings of his master's great work. The sweepings of the British mint are worth millions. The little pivots on which the works of your watch turn are so important that they are actually made of jewels. And so God places a solemn value and responsibility on the humble workers, the people that try to hide behind their insignificance, the trifling opportunities, and the single talents; and our littleness will not excuse us in the reckoning day.—*A. B. Simpson.*

Monday

DAILY READING—Esther 4:10-17.
DAILY TEXT—*"Who knoweth whether thou art come to the kingdom for such a time as this?"* (verse 14).

Unexpectedly Esther was called from an unknown, humble home to be queen in the royal palace of Persia. But it did not just happen. Providentially, she had been placed in such a position for a purpose. God had a most important task for her to perform. She was not there to enjoy honors and pleasures but to be a means of salvation to her own people. She had to face danger and risk the loss of all that she had, possibly of life itself, to carry out His plan. When the day came, she was ready to do her part. All depended upon her attitude. But Esther was faithful and brave, and God found in her a servant upon whom He could depend, and the result was victory. Have you, too, found out that the position you now hold is not casual? You are there for a purpose. God is depending upon you. He wants you to do something for Him and for your fellow men. Are you ready to act with decision and courage?—*Selected.*

Tuesday

DAILY READING—Job 23.
DAILY TEXT—*"God maketh my heart soft"* (verse 16).

These were the words of Job while undergoing hard trials. God often softens the heart through trials and undoubtedly sends them for that very purpose. Yet trials and afflictions have not always a softening effect in the lives of some people. In some cases they harden the heart, as for instance in the case of Pharaoh. . . . The heart that is softened by His grace through trials or afflictions is filled with a deep sorrow for sin, and is very responsive to His Word, and ever grateful and thankful for all things and in all things. Let us pray for grace to learn that whatever comes into our life is for some wise purpose, allowed of God, and with the greatest and best love and mercy. Oh, that we may learn to appreciate what God allows, and believe that He does know what is best! He knows all hearts. Let us believe this. —*Gospel Herald.*

Wednesday

DAILY READING—Romans 13:8-14.
DAILY TEXT—*"Love is the fulfilling of the law"* (verse 10).

O Thou who keepest the way of love,
Open Thy fount, Eternal Dove,
  And overflow this heart of mine,
Enlarging as it fills with Thee
Till in one blaze of charity
  Care and remorse are lost, like mates, in Light Divine!

Till as each moment wafts us higher,
By every gush of pure desire,
  And high-breathed hopes of joys above;
By every secret sigh we heave
Whole years of folly we outlive
  In His unerring sight who measures life by love.

—*Keble.*

Thursday

DAILY READING—Jeremiah 33:10-18.
DAILY TEXT—*"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised"* (verse 14).

Just as there are conditions to most of God's promises, so there is a time element in the fulfillment of these promises. The latter usually has to do with the former, for God does not blindly make promises to His people, to be kept regardless of their attitude and faithfulness toward Him. How well this is illustrated in His dealings with Israel! He has promised great things to them in the future days, even a regathering of them from the four corners of the earth, but that regathering in its fullest extent is to be realized only after her repentance for sin and acknowledged genuine faith in Christ as Messiah and Saviour. Then, and not until then, will "the days come" of the fulfillment of His promise. So it is with the individual believer today: God has a time element in the keeping of His promise to him, and the moment of that time element ends when his heart is fully ready for the promised blessing. Shall we coöperate intelligently and do our part in the transaction? —*Pameii.*

Friday

DAILY READING—Psalm 95:1-9.
DAILY TEXT—*"For the Lord is a great God, and a great King above all gods"* (verse 3).

"A great God, and a great King above all gods." What inspiration for us in this thought! We live in a day when the gods of materialism, of force, of greed, of national selfishness and ambition are struggling for the mastery. It almost seems at times as though the God of kindness, of justice, and of love had forsaken the world. But though God's pay day does not fall on every Saturday night, in the end His reckoning is sure. He maketh even the wrath of men to praise Him. "In his hand are the deep places." There are no depths of human experience, of sorrow, doubt, disappointment, or despair that His loving care cannot reach and His power uplift. "The strength of the hills is his also." In the moral structure of the universe, righteousness and justice shall prevail. Our faith, our hope, our ideal have a solid basis of fact. We can trust Him in all the experiences of life.—*Anonymous.*

Saturday

DAILY READING—1 Corinthians 13.
DAILY TEXT—*"Now abideth faith, hope, love, these three; and the greatest of these is love"* (verse 13 R. V.).

As we show love to others we understand His love to ourselves. "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7, 8). The key to the knowledge of the love of Jesus is not in singing rapturous hymns, nor in seeking to arouse intense emotion; but in quietly doing daily deeds of self-denial for His sake. And surely this is the way to sow ourselves as corns of wheat in the ground; whilst He measures the least act of love, not by the magnitude of the deed itself, but by the strength of the love which prompts it. It is astonishing how quickly we graduate in the school of love, when we begin to put in practice all we know—*F. B. Meyer.*

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THE ALLIANCE WEEKLY

A Glimpse of the Lesson

For December 23, 1951

By REV. EARL R. CARNER

The Promise Fulfilled in Christ
(Christmas)

Luke 1:46-55; 2:1-7

GOLDEN TEXT—*"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end"*—Isaiah 9:6, 7.

DEVOTIONAL READING—Luke 1:46-55.

Introduction

The bright little girl, learning the Westminster catechism, was exactly right when she said, "The chief end of God is to glorify man and enjoy him forever"—not "the first man," we hasten to say, but "the second man," which is Christ. We recently listened to part of a series of Bible messages on this very subject, by Mr. T. Austin-Sparks of London, and were greatly edified by what we heard. "God's End and the Way There" was the theme of the series, as we understood it, though it was not our privilege to hear the whole series. God has purposed to bring many sons unto glory (Heb. 2:10), and has become incarnate in the person of His beloved and only begotten Son, thus making known to all intelligence in heaven and earth the end He has in view. Looked at with this thought in mind, how vast is the meaning of Christmas time, and with what awe, what reverence, what praise, what joy we should celebrate it.

I. The Relation of Christ's Advent to the Old Testament Prophecies

During the quarter now nearing its close we have been studying the beginnings of the Hebrew nation. We have seen the patient dealings of God with the nation through whom He chose to come into our race. It is through the Children of Israel that believers receive "the adoption" of sons (Gal. 4:5). Through Israel is "the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. 9:4, 5). To contemplate the ancient Hebrew nation and God's ways with them is to have a better understanding of the sinfulness of sin, of the fickleness and weakness of our own hearts, and a deeper appreciation of the love of God, which passeth understanding. Believing hearts, there were, who prayed in the dim twilight of those ancient times—prayed for the dawn which would chase away the shadows and see the rising of the sun. Grace was given them sufficient for the long night in which they lived; they received the promise and believed it, that "the Sun of righteousness [would] arise with healing in his wings" (Mal. 4:2). When at last He came, such were ready to receive Him and to say, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45). As we look at the Old Testament record in the light of the New Testament record, it seems strange that the Jews found it difficult to believe that Jesus was their Messiah—until we remember that, as in the case of Paul, it is a matter of revelation. The veil must be taken from their hearts and then they will know (2 Cor. 3:14-16). The veil upon the hearts of unbelievers is only removed when the Lord is received as Saviour.

To illustrate how many are the Old Testament prophecies concerning the Messiah and how marvelously fulfilled in the life and death of the Lord Jesus, we here quote from Dr. Alexander Patterson, and with each detail of prophecy mentioned have inserted for the reader's convenience one or two of the Old Testament Scriptures relating to it: "Jesus wondered that they could not see in Him their Jehovah. It was this He meant when He said, 'The works that I do they testify of me.' It was to Jesus as Israel's Jehovah that His life, teaching, and works testified. The force of this argument for the divinity of Jesus, not only to Israel then, but to all in every age, will be seen by reviewing the Messianic predictions. They number hundreds, and are remarkable for particularity and novelty of detail. They refer to His coming (Gen. 3:15; Deut. 18:15); the design of His mission (Isa. 53; Isa. 59:20); His divinity (Psa. 110:1; Isa. 25:9); His nation, tribe, and family (Mic. 5:2; Isa. 11:1); the year He was to come (Gen. 49:10; Dan. 9:24); the place of His birth (Mic. 5:2); the messenger who was to precede Him (Mal. 3:1); His virgin mother (Isa. 7:14); the worship by the Wise Men (Isa. 60:3); the massacre of the babes at Bethlehem (Jer. 31:15); His Egyptian sojourn (Hos. 11:1); His grace (Psa. 45:2), and the gift of the Holy Spirit (Isa. 61:1); that He should preach (Isa. 61:2); that He should work miracles (Isa. 35:5, 6) and cleanse the temple (Psa. 69:9); His triumphal entry into Jerusalem (Zech. 9:9); that He should be hated (Psa. 69:4), persecuted (Isa. 53:3, 5, 7-9), betrayed by one of His own (Psa. 55:12-14), and sold for thirty pieces of silver (Zech. 11:12); His disciples to forsake Him (Isa. 53:3); false witnesses to testify against Him (Psa. 35:11); His silence under all this (Isa. 53:7); the smiting and plucking out of the hair of His face (Isa. 50:6); the scourging (Isa. 50:6) and His death by their unusual way of nailing to the cross (Psa. 22:16); the piercing of His hands and His side (Zech. 12:10); the offer of gall and vinegar (Psa. 69:21); the parting of His raiment and casting lots for His vesture (Psa. 22:18); the mocking (Psa. 22:13), His patience under all this (Isa. 53:7); praying for His enemies (Psa. 109:4); that not a bone should be broken (Psa. 34:20); that malefactors were to be associated with Him in His death (Isa. 53:9, 12); that He was to die in the midst if His life (Psa. 89:45; 102:24); and be buried with the rich (Isa. 53:9)." The crowning proof was, of course, His resurrection from the dead, foretold through David and other prophets (Psa. 16:10; Isa. 53:10-12, etc.).

II. The Bearing of Christ's Advent on the World of Today

He who was foretold by the prophets has come. In Him God is manifest to humanity. What can love, divine love, do that God has not done to save our lost world? God's objective is to glorify the corporate "new man," Christ and they that are Christ's, at His coming. He has become Man that He may redeem man and restore in him His own image and share with him His everlasting kingdom. This should fill our hearts with wonder and joy surpassing that of the shepherds on the hilltops of Bethlehem on that first Christmas morning. Alas for the unbelieving, unheeding world! Only a few, like Zacharias and Elisabeth, Mary and Joseph, the humble shepherds, Simeon, and Anna, were ready to welcome Him when He was ushered into the world with angel songs, then; and only a few are waiting now to hear the sweet sound of the trumpet which will call them to arise and come away to be with Him forever (1 Thess. 4:13-18). He will come. Unto them that look for Him shall He appear the second time without (apart from the question of) sin unto salvation (Heb. 9:28).

If His first appearing meant so much to our dark world and changed for the better the pages of human history so that "the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Isa. 9:2; Mat. 4:16), what will it be when He comes again? For He will come now, not as a little babe to suffer all the woes and weakness our helpless natures experience, but in power and great glory, first for His Church, His mystical Bride, then with her to judge the nations. His infinite heart of love longs for that glad day to dawn. Does my heart and yours desire that day, and do we pray that it may be soon? Let us walk as in the day—that day—so that we may be found watching when He comes, for His coming draweth nigh. We should be like the Psalmist who could say, "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Psa. 130:6).

(Printed in U. S. A.)

The Alliance Weekly

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DECEMBER 19, 1951

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D. Roach

"Glory to God in the highest, and on earth peace"

From the Editor's Pen

THE LOGIC OF THE INCARNATION

Probably no other doctrine in the entire Word of God carries in it greater difficulties than the doctrine of the Incarnation. Paul called it the "mystery of godliness," and later writers either passed over its difficulties without trying to explain them or else involved the whole thing in a maze of explanations that offered little real help to an understanding of it. And we can easily see why this is so.

The Incarnation brings us to the essential mystery of being. It touches almost every phase of human thought and makes demands upon philosophy and metaphysics, as well as upon theology. The great doctors have felt this deep mystery whenever they have come to the consideration of the subject and have tiptoed along the borders of it with deepest reverence. That is proper and right; such an attitude well becomes us who are but dust and ashes.

At the risk of being charged with inexcusable boldness, we venture the assertion that while the Incarnation is mysterious it is not illogical nor contrary to reason. We would not presume to settle with a pen stroke those profound and awful mysteries which have stilled the voices of the ages and brought men and angels to their knees in worship; but we would dare to say that in our opinion the act of becoming man was altogether reasonable from God's standpoint. It placed no strain upon the divine nature and admitted into the scheme of God nothing unnatural nor inconsistent. The reasons for so believing are these:

Man was originally made in the image of God. "God created man; in the likeness of God made he him." This is a cardinal doctrine of the Christian faith. It is not necessary to understand all that is included in this doctrine, for even here we run into some real theological problems. But faith can soar where reason can never climb, and it is only necessary that we believe the truth. Its power over us depends upon our believing it, not upon our understanding it. The fact is all that matters: man was made in the image of God.

Now, if man was made in the image of God, then God must certainly carry something of the image of man. (That sin has marred the image and introduced a foreign and destructive element into human nature does not detract from the force of the argument.) If a boy looks like his father it must surely follow that the father must look like the boy. Somewhere within the deeps of man's nature, twisted and deformed as it may be, there is godlikeness. This will not be seriously questioned by anyone who knows his Bible. No student of Christian theology would deny this as a fact, though he might reject the conclusions we draw from the fact.

If in the infinite condescension of God mankind was made with a nature somewhat like its creator, then is it not reasonable that God could clothe Himself with human nature in the mystery of Incarnation? and all within the framework of easy possibility without the embarrassment of uniting things unlike each other?

When the ancient Word stood up in human flesh He felt at home. He was not out of His element, for had He not heard the Father say, "Let us make man in our image, after our likeness"? There was no jar, no wrench caused by the forced union of dissimilar natures.

It is our humble opinion that the "exile" element in the earthly experience of our Lord has been greatly overplayed. That He was sad and lonely and far from home, a stranger in a strange land, is an idea that has grown up around the beautiful and simple fact, but it is not necessarily a part of the fact. So far as we can recall there is nothing in the record to give the impression that His presence in human flesh was an unnatural or painful experience. He happily called Himself "the Son of man," not an exile among men.

All this is not to attempt to take away from the valid mystery that surrounds the Incarnation or to lessen the awe with which we contemplate the wonder of the Word becoming flesh to dwell among us. It is rather to clear away unauthorized notions and give the beauty of the Incarnation a chance to make its own impression upon us. That impression will be deep enough without our adding anything to it.

QUOTES FROM OUR CONTEMPORARIES

China's Millions: "The way of the Cross may involve sacrifice and suffering, but at any rate it is safe. It cuts right across the world with its snares and temptations, more to be feared than hardship and poverty by the one whose avowed intent it is to be a pilgrim."

LEONARD RAVENHILL, *English Evangelist:* "Paul was not a Stoic; he did not say, 'None of these things hurt me.' He said, 'None of these things *move* me.' There is a difference."

CAMPAIGN LEADERS

Congratulations to the leaders in the 1951 ALLIANCE WEEKLY Campaign:

Chicago, Ill., Christian and Missionary Alliance .... *Dr. A. W. Tozer, pastor*	560
Pittsburgh, Pa., Gospel Tabernacle, North Side .... *Rev. K. C. Fraser, pastor*	412
New York, N. Y., Gospel Tabernacle .... *Rev. J. A. Bandy, pastor*	362
Rochester, N. Y., Alliance Church .... *Rev. W. E. Allen, pastor*	358
Ottawa, Ont., Canada, Gospel Tabernacle .... *Rev. R. W. Battles, pastor*	334

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On Going Another Way

By REV. R. R. BROWN, D.D.

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way"—Matthew 2:12.

THE historic fact recognized at Christmas time is the birth of a Babe in a manger in the town of Bethlehem. The central theological truth is "the Word was made flesh, and dwelt among us." The mystery surrounding the birth of the Babe is explained in the language "God was manifest in the flesh," "Emmanuel . . . God with us."

We are also confronted with striking contrasts—the shepherds watching their flocks by night and the wise men who saw His star in the East. They were different in their occupations and widely separated in their vocations. It was the message of the angelic chorus that aroused the shepherds, but it was a celestial phenomenon, the star in the East, that awakened the curiosity of the wise men. We think, too, of the fact that at the time of the first advent of Christ, only His parents had made preparation for His coming. Even Jerusalem, the ecclesiastical center of Judaism, was unconcerned until stirred by the inquiry of the Magi and the excited interest of Herod.

The Christmas story abounds not only in profound truths and divine mystery, but in beautiful sentiments that have inspired poets and musicians to soar to great heights in an effort to give full expression to their emotions. The contemplation of the Christmas message tenders the human heart and causes the milk of human kindness to flow more generously than at any other season of the year. Furthermore, wherever Christian civilization has gone, the family and motherhood have been given a new place of honor and respect. The expression that inspired this meditation is taken from the text, "They departed into their own country another way." Although it is a simple statement of fact, it is highly provocative and contains some valuable spiritual lessons.

The three wise men set out upon their journey following the star with astonishment and anticipation. Imagine their disappointment when they entered Jerusalem to find the political and ecclesiastical leaders, as well as the common people, going about their tasks unaware of the event that even then was history. There they were in the very center of the religious life of a great people who had access to the Scriptures, which with their prophetic finger pointed toward the little town of Bethlehem. But they had lost contact with divine revelation. Their ears were heavy and their eyes were blinded. They had substituted ritual and traditions for the Scriptures and were more concerned about the external than they were about the truth of God's Word. The Old Testament abounded in prophecies of a coming "seed," a "sceptre" that was to rise out of Judah, and of One who was to become "a child . . . born" and "a root out of a dry ground."

* * *

What Profits It

What profits it that Christ is born,
And bringeth childhood back to men;
Unless our long-lost right we mourn,
And win through penitence again,
And lead a godlike life on earth
As children of the second birth?

What profit ye His death and cross
Unless to self ye also die?
Ye love your life, to find it loss,
Afraid the flesh to crucify.
Wouldst live to this world still? Then know
His death to thee is barren show.

What profits it that He is risen,
If dead in sins thou yet dost lie?
If yet thou cleavest to thy prison,
What profit that He dwells on high?
His triumph will avail thee nought,
If thou hast ne'er the battle fought.

—LYRA GERMANICA.

It is lamentable to find religious leaders out of touch with the movements of God, completely isolated from the progress of His purpose. A heathen political leader aroused them to search the Scriptures in answer to the query of the Magi, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The chief priests and scribes then told them that He was to be born in Bethlehem in Judæa because it was so written in the prophets. The failure of Jerusalem to be alerted to this epochal event was a sad commentary upon the neglect of the religious leaders. Is it possible that the ministry in modern times has failed to impress the people with the importance of the Word of God as our only safe counsel and guide? Rationalism has succeeded revelation, and human opinions are substituted for "thus saith the Lord." Consequently, we find many people who are not conscious of the trend of our times in relation to the unchanging purpose of God. There is great concern about the preservation of religious systems and little interest in the revelation of God's Son. We are busy trying to find solutions to our problems rather than seeking Christ who is the wisdom of God. Men are concerned about *a way* instead of *the Way*.

The wise men were not to be thrown off their course. The star to them was meaningful; they believed that it was a message from God. How often in this day divine providences are given a human interpretation and God is not recognized in them. These Orientals heard the word of Herod but did not remain in Jerusalem and abandon their search. They left the city, and when they did, the star again appeared to guide them to the place "where the young child was."

Too many in our day are content to stop with religion. The journey ends when we begin to find satisfaction in a mere religious philosophy and to follow the course of a prescribed ecclesiasticism. Ritual, ceremony and liturgy have too often been substituted for true heart worship and the knowledge of God as revealed in Christ. Church membership and church loyalty become substitutes for the self-righteous. All of these may have their place, but when they in themselves become a religion, they may prevent one from getting to Christ. There is probably no better example of this than the Apostle Paul himself who, a teacher of the law, kept the requirements faithfully until he reached the place where he counted "all things but loss for . . . Christ." There is nothing more dangerous in America today than the substitution of religion for Christianity. In too many places we are preaching a church-consciousness instead of a Christ-consciousness.

They did not stay in Jerusalem. On they went, following the star, until they reached the place where the young Child lay. What a wonderful moment! Their long trek was fully rewarded. Their faith had found its goal and they worshiped Him and gave Him gifts of gold,

(Continued on page 796)

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Editor: A. W. TOZER
Managing Editor: ANITA M. BAILEY

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Howard photo

Merry Christmas

Now we think of the lowly manger, the virgin mother and the cry of the newborn Babe. Now we think of the wise men from the East and the star that went before them; and in all the reaches of human thought there is scarcely anything so beautiful. Now our hearts are filled with wonder, that same wonder the shepherds felt as they left the Judæan hills and hurried to Bethlehem to see the One of whom the angels told.

When we think of the Babe of Bethlehem we must always have before our minds the Man of Calvary also if we would keep the picture in focus, for in the plan of God Bethlehem's birth was the way to Calvary's death and the triumphant ascent from the Mount of Olives.

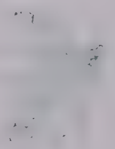
Upon the Child of Bethlehem all history converges. Toward that Child all faith-touched eyes have been turned since man first sinned and the long sad procession of the years began. The ancient world looked forward to His coming; we of today look back upon His coming and forward to His coming again.

As the faith of Christ spread westward and December came to be the month when the wondrous birth was celebrated, the whole beautiful idea became associated with cold and frost and snow-laden pine trees. With true instinct for beauty, men have united in one picture all that is holy and tender and selfless: Man in his tragic helplessness and God hurrying to his aid amid the whiteness of snow and the softness of childhood and the wonder of angelic song. All this has given us the day we celebrate as Christmas. And for millions it is the loveliest, most inspiring day of the year.

We of THE ALLIANCE WEEKLY *staff take this means to offer to all our readers the season's cheerful greetings. May God send you joy as the joy of angels, and peace that passes understanding. And may the Christ of Christmas abide with you always.*

Not by Chance:

Our Christmas Music



By

RUTH E. MARSDEN, Mus.M.*

IT IS not surprising that most of the well-known authors of Christian hymns have given us at least one Christmas song. As the revelation of the Incarnation has come to each heart anew, the world has been enriched by its utterance in poetic form.

The morning stars began the song at creation. The prophets intoned it in the Temple in prospect of the birth of Christ: "For unto us a child is born, unto us a son is given." The angels chanted Glorias over the plains of Judaea. The apostles expressed their joy in "psalms and hymns and spiritual songs," and the Christian Church has echoed the song for centuries.

One of the few hymns Martin Luther gave us is *Away in a Manger*, written in words so simple that a child of five or six can lisp the sublime truth of the Incarnation. "Infant voices proclaim their early blessings on His name," as little children leave their laughter and toys to sing:

I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle till morning is nigh.

Charles Wesley and Isaac Watts forgot their doctrinal differences long enough to give us two of our well-loved Christmas hymns. Isaac Watts extends his vision to the Millennium when the Saviour will reign:

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

Charles Wesley takes us into the heavenlies in his hymn *Hark the Herald Angels Sing.* With beautiful antithesis he shows us Christ, our everlasting Lord, as

Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.

Another beautiful hymn from English hymnody is James Montgomery's *Angels from the Realms of Glory.* Angels, shepherds, sages, and saints are invited to "Come and worship . . . Christ, the newborn King." From the west shores of the Atlantic Phillips Brooks sings of the *Little Town of Bethlehem,* and prays with the Apostle Paul that Christ may be formed in us: "Be born in us today."

Birth—life—death! Is not this the life cycle of our Saviour's earthly mission in universal language, if not understood by all, yet observed by all and experienced by mankind everywhere because of its everyday reality? The wise are still seeking the explanation of the mystery which God has hidden from the wise and prudent, but revealed unto babes. This is the message embodied in J. Wilbur Chapman's glorious expression of praise in his gospel song *One Day!*—for gospel music has not overlooked the Christmas theme.

One day when heaven was filled with His praises,
One day when sin was as black as could be,
Jesus came forth to be born of a virgin—
Dwelt amongst men, my example is He!

The Negro has included the Christmas message in his songs. With plaintive sympathy he sings: "Sweet little Jesus boy, they didn't know who you was." Or he combines the exultation of a rhapsody with the simplicity of a folk song and cries,

Go tell it on the mountains
Over the hills an' everywhere!
That Jesus Christ is born.

As the morning star shone over Bethlehem, so a star crowns the glory of every Christmas tree, and each tiny light gleams in honor of the Light of the world. The Moravians, whose revival fires swept the world with missionary impulse, have honored Christ as Morning Star by their music and with the many-pointed star which is prominent in all their Christmas worship.

One thought through all the ages runs,
One purpose shines afar—
Thee to exalt above all suns,
Thou glorious Morning Star!
To deck Thy head with every crown
Thou Man alone of all renown,
Thou God from whom all are!

Every congregation, every choir, every mother singing to her child *Silent Night,* proclaims the fact that "Christ, the Saviour is born!" To this song, emanating from a quiet Swiss village, God has allowed almost world-wide popularity in that it is the best loved of all Christmas songs. It states clearly and without doubt that salvation is in Christ Jesus.

He whose birthday we celebrate must receive with joy the songs we sing and the gifts we bring to Him, for did not He commend one who brought "spikenard, very costly"? Surely a spirit of praise must please the heart of our Saviour as we seek to sing of the birthday of our King. Even "fields and floods, rocks, hills, and plains, repeat the sounding joy."

Hearts that have never received Christ can dream of a white Christmas or sing of frost fairies and red-nosed reindeer. They can sing *Deck the Halls with Boughs of Holly* with a spirit of gaiety around the yule log. They can blend their voices in beautiful music and in festivities to which He whose birth they celebrate may never be invited and would not, in some cases, be welcome if He came.

We are keenly aware that there is

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* Birmingham, Ala.

an antagonist of Christmas who opposes all that exalts the name of Christ Jesus. He, himself Lucifer, who should as his name implies be a bearer of light, has tried to destroy, secularize, and commercialize Christmas. He would turn its carols into drinking songs, its light into glamour, a holy day into a holiday.

On the other hand, earnest Christians throughout the world are seeking to celebrate Christmas in a manner pleasing to our Lord. God has honored the Christian greeting card by using it to gladden the hearts of little children in Sunday schools and Bible classes throughout the world. Certainly Christmas is a bond of union and fellowship for all Christians everywhere.

The Christmas tree, pagan in its origin, became a part of the Christmas celebration in the time of Martin Luther. Its significance is expressed in the German folk song, "O Tannenbaum," translated, "O Christmas Tree," as it speaks of the faithfulness of God.

O Christmas Tree, O Christmas Tree,
How sturdy God hath made thee.
Thou bidst us all place faithfully
Our trust in God unchangingly.

The cross was established by God early in the Old Testament in the arrangement of the Tabernacle furniture. The Lord Jesus Himself instituted the Lord's Supper till He come. The Christmas tree was not scriptural in origin and possibly not intended for the sanctuary; but it has become traditional in Christian lands. We wonder if we would find it among tribes that have never known the name of Jesus, or in lands held under atheistic regime.

What shall the Christmas tree mean to Christian hearts and homes? Are not its evergreen branches symbolic of everlasting life, of One who is "the same yesterday, and to day, and for ever"? It is more than tinsel! Entwined in cords of scarlet which represent man's deep need of the redemptive blood of Christ, and gleaming in silver and gold which could not obtain forgiveness for the least sin of mankind, the tree becomes again symbolic of the Saviour "who his own self bare our sins in his own body on the tree."

While we see its branches here, its roots may be in eternity. Is it to the Christian a shadow of things to come, of a tree of life, a tree whose leaves are for the healing of the nations, of Christ the Living Word who is even now bringing healing to men of every nation who will receive Him? Are not the very gifts eloquent of the divine love of our God who "so loved . . . that he gave," and of our Saviour who "gave gifts to men"?

Brightest and Best

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation:
Vainly with gifts would His favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

—REGINALD HEBER.

We are not ignorant of the devices of Satan as he attempts to rob us of our Christmas music. If he fails to destroy it, he will endeavor to change it. As early as 1838, in a hymnbook for skeptics, the hymn *Joy to the World* appears on the first page. The first stanza is typical of the revision of the hymn and speaks for itself:

Joy to the world! The light is come!
The only lawful King:
Let every heart prepare it room,
And moral nature sing!

In a recent hymnal (accepted by the Federal Council of Churches) the tune *Herald Angels* appears with the words, "Ring, O ring; ye Christmas Bells." The tune by the Hebrew Christian, Felix Mendelssohn, comes from a composition written to celebrate the four hundredth anniversary of the invention of the printing press, by which "His Word runneth very swiftly." The original words of the first line were *Gutenberg der grosse Mann.* Quite a contrast is evident in the modern version which uses Mendelssohn's great hymn tune but removes entirely the scriptural declaration of the nativity by the herald angels.

Let us sing at Christmas of Christ's redeeming love, not observing the day in cold formalism nor with secular festivities, but in humble gratitude to the Saviour who gave His life for us. In "mystic sweet communion" we can join with angelic hosts, and with the redeemed of all ages adore Him in a song which heralds eternity's praises and millennial blessing until those blessings will flow far as sin is now found, and until the day when righteousness covers the earth as the waters cover the sea, and "the whole world give back the song which now the angels sing."

Yea, Lord, we greet Thee,
Born this happy morning,
Jesus, to Thee be all glory given;
Word of the Father, now in flesh appearing.

O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ, the Lord.

Done Upon the Earth

"I applied mine heart . . . to see the business that is done upon the earth." Eccl. 8:16.

JAMES R. ADAIR, News Editor

AT HOME

Montreal Protestants protest: In Montreal an order by the Montreal City Council requiring that retail stores close on six church holidays has aroused protests from Protestant bodies and churchmen. The church holidays are Christmas, New Year's Day, Epiphany, Ascension, All Saints,' and Immaculate Conception, all Roman Catholic holidays in Quebec Province.

●

Plan fleet of Bookmobiles: A modern version of the pioneer Methodist circuit rider, who carried books to frontier settlers in his saddle-bags, has been instituted by the Methodist Publishing House in Nashville, Tenn. The publishing house has put a bookmobile on the road, equipped not only with books but with Sunday-school literature and visual aids. The new unit, now operating in the South, is the first of a fleet to be operated throughout the country.

●

Twenty-two communities vote right: Under Pennsylvania law Sunday movies are banned unless the electors specifically vote to legalize them. They may ballot every four years on the issue. In November fifty-six communities voted on Sunday movies; three-fourths decided yes and twenty-two said no. Among the twenty-two were State College, site of the Pennsylvania State College, Selinsgrove, and Lewisburg.

●

Ban released-time program in Delaware: For some years the Ministerial Association of Milford, Del., routinely asked for and obtained permission from the Delaware State Board of Education to hold a released-time religious education program. But now the Board is no longer friendly toward the plan. "The Board unanimously decided that I should not grant your request," Dr. George R. Miller, Jr., superintendent of the State Department of Public Instruction, told the Milford ministers. "The members fully recognize the importance of religious education, but believe that such instruction should be given in the home, the family, and in the institutions of organized religion." The 1948 decision of the U. S. Supreme Court holding the Champaign, Ill., plan of released-time religious instruction to be unconstitutional was thought to be largely responsible for the ban, which will be statewide in its application.

ABROAD

Buddhist revival reported in Ceylon: Ceylon is witnessing a revival of Buddhism, according to the Rev. D. T. Niles, director of the Y.M.C.A. Bible School in Colombo, who writes on the subject in the October issue of *The World Christian Digest* (London). "Buddhism," he says, "is a religion of festivals and pilgrimages, and where masses come together there is achieved a depth of devotional feeling which is out of proportion to the actual devotion of the individuals who compose the mass." This mass devotion has been strengthened, he explains, by exhibition of relics of two of the first disciples of the Buddha—Moggallana and Sariputta. Hundreds of thousands flocked to see them, and political leaders made much of the opportunity. The Prime Minister himself prostrated himself before the relics and carried them on his head before the people.

PEOPLE SAY

Dr. Elton Trueblood, philosophy professor, speaking at Methodist conference: "What is good, providing it is auxiliary or dependent, becomes an evil when it is erected into a central position, thus taking the place of God." He was striking at modern man's devotion to such activities as the boy scout movement, the labor union, the parent-teacher association, organized athletics, and bridge clubs which become "alternatives to a vital Christianity."

THE PRESS

Durham (N. C.) "Morning Herald": "The portrayal of the Holy Family, the shepherds and the Magi in store window after store window inevitably will associate them in the popular mind not with the birth of the Saviour but with the sale of Christmas gifts and the hurly-burly of Christmas shopping. The sensitive soul shudders at the mere thought of hearing *Silent Night, Holy Night* blared from loud speakers."—In an editorial warning against "increasing commercialization of Christmas."

SIGNS OF THE TIMES

Rhythmic choir in action: The Pasadena (Calif.) Rhythmic Choir in a program at Oneonta Congregational Church in Pasadena danced its first public "prayer" to God. Among the interpretations was *My Faith Looks Up to Thee.* Said Mrs. Henry David Gray, choir director and wife of the church's pastor: "To worship the Supreme Being in dance is universal. It has been done since man first responded to His presence. One of our challenging tasks is to create movements and patterns which are expressive of Christian concepts and ideals in such a way that they are intelligible and meaningful to a lay congregation gathered for worship."

Alliance Youth

"I will delight myself in thy statutes:
I will not forget thy word." Psa. 119:16

Edited by REV. E. W. RICHARDS, National Youth Secretary

What Christmas Means To Me

By Gwen Lewellen*
Oklahoma City, Okla.

What is Christmas? Is it the opening of gifts on Christmas morning? Is it the gay Christmas tree illuminated by varicolored lights?

In Jewish homes and synagogues, at the same season, the people light eight candles in memory of the peace that came after their war for religious freedom. At their New Year the people of China light candles which they place before tablets of their ancestors, and on their New Year's Eve they visit their friends for the purpose of wishing them long life. In India the people offer a prayer for good luck by placing a spear of flame in each of their windows for three days.

Each of these ceremonies represent the most important season of the year to them. This is the season for which they live. Now, for what do we exist? Is it gifts, long life, good luck or religious freedom alone? No, we have something more wonderful and sure—something which God granted us two thousand years ago. In a humble manger a Babe was born—a Babe which God sent into the world. Not only did He send His son to earth to live among men, but allowed Him to die that we might be saved—saved from the sins that prevail in the world. That is the very thing for which I am thankful, and is just what Christmas means to me—not burning candles, sparkling Christmas lights, long life or good luck. If we live in the assurance that Christ lives in our hearts, we will not need these extra, unimportant things that fade away and disappear as the Christmas season closes.

My Christmas Prayer

Dear Lord, my friends have been to me
Interpreters of love divine,
And in their kindness I have seen
Thine everlasting mercy shine.
And so I pray, on this Thy day,
That Thou wilt search through gifts of Thine
And choose Thy rarest, fairest ones,
To shower upon these friends of mine!

—MARTHA SNELL NICHOLSON

Activity Brief

Northwestern District: Congratulations to Northwestern District AYFers on their new district youth paper, AYF *News.* Rev. H. D. Wagoner, the Youth Secretary, and his committee are evidently responsible. It is a four-page, mimeographed, 8½" by 11" paper, with a cover sheet, packed from beginning to end with district news, "smiles," chatter and information. The Indian work in the Northwest rates one full column. The zone rallies of the district have given a grand total of $14,828.65 for the Indian Work during the fiscal year ending August 31, 1951. This is an amazing record and a great credit to the AYFers in the Northwest.

With Our Service Boys

Sampson Air Force Base

DEAR MR. RICHARDS:

As I sit here and write you, I think of all the goodness of God to me since I saw you last. . . .

I had hopes of meeting a Christian in my Flight, but I did not. In compensation for that, I had the opportunity to witness to my bunk mate and a few others on my first Sunday here. . . . Then about a week later I found a man in one of the senior flights reading his Gideon New Testament. I happened, by the hand of God, to sit by him the next day at chow and as I finished saying grace he started to say his. I said nothing, but a few nights later, a number of us were talking and I drew him aside, reached in his pocket and pulled out his Testament and asked him if he read it. He said that he did and went on to talk about the things of God. I encouraged him to visit an Alliance church when he had a chance.

I really do thank God for Christian people back home praying for me, and that He saved me and has given me the Lord Jesus Christ who is far better than all the worldly, carnal things hoped for and sought after by these men. . . . Praise the Lord always.

Yours in Christ,
HENRY MARGOSIAN

This is part of a letter written by Hank Margosian, who recently joined the Air Force.—*Editor.*

The Alliance Hour Radio Choir, Altoona, Pa.

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*Gwen won a Sunday school contest with this essay last Christmas when she was fifteen. One of the ladies in the Brookline, Mass., church sent the article to us and we saved it for this Christmas issue of the WEEKLY.

Of Far Countries

"And they shall remember me in far countries." Zech. 10:9.

Buddhists Use Modern Methods

By Rev. F. C. Peterson, Cambodia

Frequently the noise of passing traffic makes it almost impossible to hear what is being said from the pulpit of our chapel in Pnom Penh. The other day I passed a house where a group of saffron-robed Buddhist priests were chanting prayers. Outside the house a loud speaker was broadcasting their false doctrines to the entire neighborhood! The devil has been quick to seize upon every new device to propagate error; but how slow are the people of God to use them to make known the unsearchable riches of Christ among the heathen.

I felt ashamed of our failure to use these modern methods to proclaim the glorious truth of the gospel.

Praise God, the Far East Broadcasting Company, which is giving out the gospel over the radio from Manila in Vietnamese, Chinese and Siamese, is anxious to extend its ministry to include Cambodian and other languages of the Far East. We must have a daily program in Cambodian too, which would take the gospel into the homes of many of the wealthy and official classes, which are the most difficult to reach. For this we need a tape recorder and other equipment, so that we can send recorded gospel messages and hymns in the Cambodian language to Manila to be broadcast back to Cambodia.

The students from the Bible school at Ta Khmau are assigned this year to stations as evangelists or assistant pastors, and others are going out once more in evangelistic bands. We have funds in hand sufficient only for a couple of months, but we believe God will supply these special needs again this year as He has always in the past. One band is going to Siem Reap again. Two years ago over seventy-five were led to Christ through their efforts at Siem Reap. Please pray earnestly for these evangelistic bands, that the men engaged in this work may be filled with the Holy Spirit and be on fire for God and for the salvation of precious souls.

Open Hearts at Surin

By Mrs. John Ellison, Siam

Eighty-four Cambodian-speaking Siamese prayed during the month of September. We realize that numbers are not of primary importance, for those who count are the ones who go on with the Lord and really come to know Him in all His fullness. We rejoice, however, over the great openness of heart and the great hunger manifest everywhere.

Our Cambodian teacher seems very hungry, too. A few days ago he asked for the "Gospel Summary" and the "Catechism" in Cambodian, saying that he wanted to study for himself first, then he will more heartily give himself to the Lord. On Thursday, as we studied the words of Christ where He says, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother," our teacher said, "Then He has no favorites. He receives everybody."

Please pray earnestly that these Cambodians who are turning to Christ at Surin may be truly born again and delivered from the power of sinful habits and satanic domination.

Mr. Hoc, president of the Cambodian Church, with his wife and children

D. W. Ellison

We feel the need of a jeep in order to reach the Christians who are too far away to visit in any other way. The workers came back from one trip recently and reported that those who had prayed in one village where they had gone were all drunk, but that one man who was sober accepted Christ as his Saviour. With a car we could keep in touch with such groups who need special help.

Power Needed!

By Rev. William Berg, Philippine Islands

Unprecedented opportunities are ours and we could be preaching every day in different places if we merely answered the calls that come to us, some from Cristiano communities and others in pagan districts. The vast Compestello district with its thousands of Cristiano immigrants and thousands of native pagans is our responsibility.

Recently we were able to contact a Mandayan community and found them very responsive to the gospel. Over sixty gathered in a little house and listened to the gospel for five hours. We closed at nine o'clock only because we were too tired to continue any more. At sunrise a still larger group came to hear. After a service that lasted until 10:30 in the morning we left for another community. A group gathered there and we had the joy of telling them the story for the first time. Many were ready to believe and prayed a simple prayer of repentance and accepted the Lord Jesus as their Saviour. It is here that we so need the power of the Holy Spirit—that a desperate sense of sin will grip the people's hearts. This seems to me an essential if these people are to become established on a firm foundation. A wrong conception of sin and repentance at the start can result only in much backsliding and turning away later on.

The church in Davao City is growing under the leadership of the national pastor, but again the need is for a deep work of the Spirit lest people merely become catechized into the faith and not ruggedly born into it.

Congress Building, Lima, Peru Baselli

A Hymnbook . . . a Magazine . . . and a Bible

By **REV. H. L. TURNER***

THERE are good Christian people who in these days are tempted to doubt the present reality of the Holy Spirit, and His work. Does He today convict men of sin as in days of old? Are men born of the Spirit in these days? Has the day of miracles passed? If you are one of these honest folk who are wondering, the following story will be of help to you. It was told to me by R. B. Clark, an experience of his earlier years as a missionary of The Christian and Missionary Alliance in Peru, South America.

It happened in Tayabamba in the year 1937. It happened to a people who, as far as careful investigation has been able to reveal, had never heard of a missionary, or seen a Bible. They were very far removed from any such spiritual agency.

These mountain Indians lived in a valley high in the Andes, isolated from civilization and four days by mule trail from the nearest center. It chanced one night that one of their number gave shelter to a traveler who carried among his possessions a hymnbook, a religious magazine, and a Bible, all in Spanish. The guest told them of the joy he received as he read and used these books. With his curiosity aroused, and possibly a genuine interest in things spiritual, the host asked the stranger to leave the books with him. The stranger explained that he could not give up his Bible since it was so precious to him, but he did leave the hymnbook and the magazine, and went on his way.

The new owner of the books read them carefully, and became interested and eager for more.

But we must go back two years to a time when a woman of the village had offered this man a book. She had obtained it from a native who had doubtless gotten it on the coast. It was a religious book, and evidently Protestant, and she did not want it. But neither did he want it. And so it lay for two years, awaiting the time when curiosity and desire should lead him to see if it could be by any chance the same book that his recent visitor had found so precious. Going to the woman, he discovered that it was a New Testament, and the book so long neglected was now joyfully accepted and became the constant companion of the man. He became so changed that he became rather alarmed. He no longer wanted to drink the native liquor. Desire for chewing the coca leaf left him, and old things truly passed away. As he told others of his experience, interest was awakened to such an extent that an order for hymnbooks, Bibles, and magazines was sent to the address found on the back of the magazine. Cash accompanied the order which was sent many difficult miles away to the "Inca Bookstore" in Lima.

As orders were received for more Bibles, hymnbooks, and magazines, always accompanied by cash to cover cost, the missionary in charge of the bookstore asked various missionary societies concerning these people of the mountains. No one had heard of them, not even the Bible society.

One day a telegram was received at the bookstore. It asked for help since six men were in jail, in distant Tayabamba. How could one help? It chanced that our brother R. B. Clark was in the bookstore that day, and was told about the telegram. Hearing the story of the lengthy orders for Bibles, hymnbooks, and magazines, always accompanied by cash, he felt that something should be done to help them, and decided to make the trip to Tayabamba.

Going over the long difficult trail, taking in all about six days, he found a group of about thirty believers in a crudely organized church. They sang hymns, putting their own tunes to the words. They prayed, they read and studied the Word of God and conducted Sunday school with the help of the literature received from the bookstore. They had made Jesus Christ their Lord and Saviour. They were a truly born again people. They had increased from one believer to thirty.

And now they were a persecuted

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*Rev. H. L. Turner, Vice-President, is now in Chile.

people. The hatred of the religious leaders of the village was aroused, but try as they would they could find nothing by which the so-called heretics could be stopped. Finally, however, it was learned that these changed people were conducting a school. It mattered not that it was a Sunday school. Did not the law of Peru decree that no one should teach school without a license? Were not these heretics teaching school? Were they not thus breaking the law of the country?

And for this six of their leaders were put into jail, where they remained in an underground cell for five weeks. During the day they were permitted to be in the patio of the prison. The death of the wife of one of the men obtained their release, the police authorities making this bereavement the pretext for liberating the other five. Some little time after, the missionary arrived on the scene and visited the chief of police who told him that he was glad to be rid of these fellows as he did not like their Protestant music! He told Brother Clark that they seemed to be singing night and day.

The work of the grace of God was marvelous, spreading to other villages, until in one part an entire village became Christian. The following year a number of these Tayabamba brethren attended a Bible conference at which Dr. A. C. Snead, our foreign secretary, was present. This meant a journey of twelve days on foot, and then twelve days back. Within two years of the first missionary visit, a graduate of the Peruvian Bible Institute in Lima had been able to organize a Bible conference in their own region, and it was attended by nearly three hundred believers.

This is the story of a hymnbook, a religious magazine, and a Bible. To this day there is no resident missionary among them—because there is no one to send to them. But today, in the twentieth century, the Spirit is still working in the lives of men. He can use a hymnbook, a magazine, a Bible, a stranger, to save souls. May this encourage you to pray, to give, to go.

* * *

Broadcasting the Gospel in Siam

By REV. PAUL S. DAVIS

Come to the Saviour, make no delay,
Here in His Word He has shown us the way;
Here in our midst He's standing today,
Tenderly saying, "Come."

THESE words sound forth from thousands of radios all over the land of Siam in the theme song of the first Christian broadcast ever produced in the Siamese language. Five evenings a week, from 6:00 to 6:30 p. m., Bangkok time, the truth that can make men free is on the air.

In a moment there is an announcement of the source of the program, then there are more hymns telling of the freedom in Christ. Soon there comes the message of God's love for the world, this world that is torn between the forces of evil and righteousness. The message is of salvation from sin, of God's righteousness provided in Christ Jesus, of freedom from the power of sin and of holy living through the Holy Spirit. The message is practical, direct and pointed, given earnestly in a spirit of love by born-again Siamese who know personally the truth that has made them free, and who plead with their own people to turn to the living Christ. As the message closes, the claims of Christ on the people of Siam are pressed on every listening heart. Then, once again the theme, this time signing off with its plea, "Come to the Saviour."

The program is not broadcast from our capital city of Bangkok. Radio stations in Thailand are owned by the government, and it is not possible to purchase time for the presentation of the gospel of Christ. Praise God, however, that the Far East Broadcasting Company of Manila has given us a free, daily half-hour to broadcast the glorious truth of the gospel. This Christian company has recently offered us an additional morning half-hour which would reach many more listeners

Please pray for this vital and far-reaching ministry. Through radio the gospel message can reach tens of thousands, many of whom would never come to a public service, while others live far away from the nearest messenger of the Cross. Radios are very common in Siam. They are owned by officials and the better-educated people throughout the land. Stores in the larger centers have radios which are usually connected to a loudspeaker on the street to attract customers. Pray that many of these will carry the good news to the passing throngs. In a Christian hospital in Northeast Siam the program is put on the public-address system so all the patients can hear. There are plans under way to provide pretuned radio receiving sets so that country people in the remote regions of Siam may gather around to hear the message each day. The first experimental pretuned radio—or "P.M." for "portable missionary" as it has been called—is already in use in Siam.

Reports are coming in of blessings received and interest aroused through the message heard on the radio. In talking to a visiting missionary, the Christian prosecuting attorney at Nongkhai expressed his joy and thankfulness for this new program, saying with tears in his eyes that it is so good to hear the preaching of the Word and to be able to have the gospel every day on the radio after being separated for over fifteen years from Christians and any church group. Then, there is the schoolteacher at Prah who is enthusiastic about the broadcast and has requested that, if it is at all possible, we go on the air at least twice a day so that he can hear more. A man living in Bangkok has written twice because of the interest stirred up in his heart by the broadcasts and has asked several pertinent questions about the way of salvation. Pray that Christians will be built up in the faith and that there will be souls saved.

We need not only your prayers, but, if the Lord lays the burden on your heart to do so, please send your gift to The Christian and Missionary Alliance, 260 West 44th Street, New York 18, New York, and designate it for the radio work in Siam. We praise God that the radio time itself is free, but your gifts are needed to help pay for the costs involved in preparing the programs in Siam. These are recorded on tape and then sent by air mail to Manila. Siamese Christian talent is used wherever it can be found, and this involves a lot of travel. Then, there are the advertising costs, the cost of tapes and air mail postage and the upkeep of the batteries for the "P.M.'s" as these pretuned radios are strategically located throughout the land to help swell the size of the listening audience. Your gifts toward the radio work in Siam will be translated into direct, aggressive evangelism among the unreached people of Siam.

In turbulent Southeast Asia, Siam is a haven of peacefulness and prosperity, but the false doctrines of Communism are pressing in on every side. God grant that by every means available we may reach everyone in Siam with the truth of the gospel in the shortest possible time.

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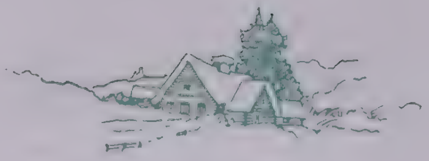
"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:2, 6). "The Lord God shall give unto him the throne of his father David: and he shall reign . . . for ever" (Luke 1:32, 33). "KING OF KINGS, AND LORD OF LORDS."



On Going Another Way

(Continued from page 788)

frankincense and myrrh. They were led by the light of the star to Him. If we will allow His Word to be a lamp to our feet and a light to our path we, too, will be led, not to the young child but into the presence of the living Lord Jesus Christ. The urgent need of our times is not more religion, but a clearer revelation of Christ in the glory of His person, in the power of His presence and in the inspiration of His purpose. The world does not need more religions; it needs to see Jesus.

The words "they returned another way" suggest to us the impact of His influence upon these men. It is true that God warned them in a dream to go "another way," but we are sure that the confirmation of their faith when they saw the Child influenced their direction.

What a tremendous effect His coming has had upon men, upon institutions and upon history! It is glorious to see how the power of His life has affected the lives and living of men from the first century until now. Men of culture and refinement, as well as the peasant, have been influenced to go "another way." The moral wrecks, the wretched souls, as well as the rich and influential, have touched Him and from that time on they have traveled by "another way." There is nothing so inspiring as to see the pagan in the hinterlands of the Philippines, the illiterate in an Indian village in the Andes, the superstitious in the forest of Africa, the cultured Brahman of India or the businessman in the market place of the Orient—all of them, in spite of their background of centuries of paganism, going "another way" since they met Him. They have left the way of sin and death, the way of the gods of wood, stone and clay, the way of their base superstitions.

The pages of history record the stories of men who had planned, or for whom others had planned, their course of life, only to be completely changed when they met Christ, and from that hour they went "another way." His love to them was irresistible. The joy of following Him eclipsed all the pleasures they might have anticipated by going their own way. The honor of His companionship meant more than the plaudits and praises of men. They gave themselves and their treasures to Him. For many it was not a pathway of pleasure, but a road that led to loneliness and to martyrdom at last.

To some the way of Christ has meant a life of disownment, and to others a moment-by-moment giving up of many legitimate things in order that they might go "another way." But we need not go back into early church history to find such examples. The records of our own Society tell us of those who abandoned professional, political and artistic careers and many other worthy pursuits to go by "another way," the way that has led them to the islands of the sea, the heart of China, the tableland of Tibet, the burning plains of India, the vast expanse of Africa, the sacred land of Palestine, and to the highlands of South America. Think of what honor they would have been denied and joys they would never have experienced had they not gone by His way. Let us contemplate the loss it would have been to us and to the Church had not thousands since the day the Magi returned by "another way" given up their own way for His.

Let us pray at this Christmas time that we might push past all the tinsel and wrappings, tender as their associations may be, and go beyond the satisfaction of sentiment until we again meet Christ and feel the power of His presence. We, too, will go another way—the way of life, light and love, the way that leads to sacrifice, suffering and glorious service and to a blessed hope that will ultimately terminate in the place where He is.

★ ★ ★

He deigns in flesh to appear,
Widest extremes to join;
To bring our vileness near
And make us all divine;
And we the life of God shall know,
For God is manifest below.

—CHARLES WESLEY.

Everywhere Preaching

"And they went forth, and preached everywhere, the Lord working with them." Mark 16:20.

With the Lord. *Miss Mary F. Parmenter,* for more than forty-five years a missionary of the Alliance in Central China, passed away December 2 at the age of eighty-five. A full account of her life and ministry will be published later.

•

Births. On October 30, to *Mr. and Mrs. LeRoy Anson,* Waterloo, Nebr., a daughter, Donna Lee.

On November 25, to *Rev. and Mrs. Ralph W. Herber* (*née* Ruth Roseberry), of French Soudan, a daughter, Sharon Ruth.

On December 2, to *Rev. and Mrs. T. J. Andrianoff,* Indo-China, a son, Steven Andrianoff.

•

Belleville, Ont., Canada. More than 200 boys and girls were reached during a recent Children's Gospel Crusade held in the Alliance Tabernacle with Miss Sarah McDowell, Syracuse, N. Y., as the evangelist. The Rev. G. Robert Gray, pastor of the church, reports that more than eighty definite decisions were made as the result of the interesting gospel presentation of Miss McDowell. The closing program attracted many parents and one mother was restored to the Lord. Several new children have been added to the Sunday school and interest created for work among children.

•

Binghamton, N. Y. The second annual Triple Cities Missionary Convention was conducted November 18 to 25 by the Alliance churches of Johnson City, Endicott, and Binghamton. Sunday services were held in the Alliance churches, with all services through the week being held in the large Boulevard Methodist Church. Chairman for the combined services was Rev. L. J. Isch, Superintendent of the Northeastern District, with Rev. Harold Hill, Wellsville, N. Y., in charge of convention music.

Speakers included Rev. H. E. Nelson, Home Secretary of the Alliance; Rev. E. F. Eicher, India; Mrs. A. R. Fesmire, China; Mrs. August Helfers, former missionary to India; and Mrs. Wesley Perry, missionary to Colombia, South America. One of the high lights which attracted a good crowd was the Missionary Rally conducted by all the speakers on the closing Sunday afternoon of the convention. Mr. Nelson brought the closing message of this great service which saw hearts genuinely stirred. The three participating churches held their own services on the last Sunday, each receiving their own pledge.

It was generally agreed that this united effort resulted in a greater impact being made upon the area for Alliance missions than would have been made by independent conventions. The three cooperating pastors are Rev. C. E. Humiston, Binghamton; Rev. Howell R. Graf, Johnson City, and Rev. Richard Fortran, Endicott.

•

Nyack, N. Y. The opening services of the Simpson Memorial Church, South Broadway, Nyack, N. Y., were held on November 18, with a capacity crowd rejoicing at the near-completion of the new edifice built as a memorial to the faith and work of Dr. A. B. Simpson, founder of the Alliance. Though the building is not completely finished, the congregation has moved into their new home and are doing the finishing touches as quickly as possible. The dedication is scheduled for April, 1952, when the congregation will celebrate its seventh anniversary.

The Christian and Missionary Alliance has been represented in Nyack since 1897, for it was then that The Missionary Training Institute was transferred to this location from New York City. It was not until March 26, 1945, that the Simpson Memorial Church was organized in memory of Dr. Simpson. The present membership of the church is 137, with a Sunday school enrollment of 185. Since 1945 the congregation has given over $25,000 to foreign missions in addition to supporting the local building program. The new building is of Georgia colonial architecture and has been erected at the cost of $80,000. The first of three units planned, it will seat 450 persons when the balcony is completed. The latest model Hammond organ has already been installed, and provision has been made for both a large choir and orchestra on either side of the rostrum. A local theatre owner donated over 500 seats, as well as the lighting fixtures in the main auditorium; others have given a communion table and a set of flags. The Institute has donated a pulpit and a pulpit chair with long seniority on the Hillside. The church school floor has ten classrooms as well as a small auditorium; two other rooms are in the subbasement. To the rear of the balcony is to be constructed a soundproof nursery.

(Continued on page 798)

Letters

Your series on the Holy Spirit is excellent! I have enjoyed THE ALLIANCE WEEKLY for about a year, and each issue seems better than the last, until the November 14 issue seemed to reach the very top. I wonder if it would be possible to obtain prints of the series, or parts (particularly the third sermon)? I should like very much to have copies to distribute to friends, and members of a teacher training class I am attending.—KAY MCKAY, *Altadena, Calif.*

May I express my delight with your articles on "The Holy Spirit" published within the last four weeks in THE ALLIANCE WEEKLY.—MRS. E. G. BARTON, *Hamilton, Ont., Canada.*

Simpson Memorial Church, Nyack, N. Y.

From its inception the pastor of this church has been the Rev. C. Donald McKaig, Ph.D., director of the Department of Christian Education of the Institute. Dr. Lee Olson, head of the School of Sacred Music of the Institute, directs the music.

•

Cranford, N. J. The recently-held annual missionary convention closed in the Cranford Tabernacle with a pledge of $18,438 and a report of great spiritual blessing. The pastor, Dr. George A. Aitcheson, writes that the ministry of the missionary speakers was most acceptable. They were Rev. Harry Post, Indonesia; Rev. Raymond Clemmer, Philippine Islands; Rev. W. H. Oldfield, formerly of China; Mrs. Mary Baer, formerly of China; and Rev. and Mrs. A. L. Hammond, of Indo-China. This church gave a total of over $19,000 for missions last year, with the pledge $16,565.23.

Prior to the convention special services were conducted by the Lancaster Evangelistic Party. The preaching was done by Rev. Robert Lancaster, the song leading by his brother, Arden, with Mrs. Robert Lancaster playing both the piano and organ on different occasions for the services. These services were very well attended with many professions of faith and revived hearts resulting. The blessing of God continues to rest upon this church.

•

Missionary Training Institute, Nyack, N. Y. The *Rev. W. H. McWhinnie, F.R.G.S.,* outstanding speaker from Edinburgh, Scotland, will be the evangelist for the winter revival services to be held at Nyack February 10 to 17. This will be the third appearance of Mr. McWhinnie at The Missionary Training Institute. His deep searching messages from the Word of God have gripped faculty, staff, and students alike during his brief visits here. Everyone is looking forward to hearing this man of God from Scotland for this one-week series of services.

•

Congress of Bands. The annual Congress of Missionary Prayer Bands, presenting "World Missions in Review," will be held on February 22 at 7:30 p. m. in Carnegie Hall, New York City. This missionary convocation, one of the highlights of the year for students and friends of The Missionary Training Institute, will be held under the chairmanship of Dr. Thomas Moseley, president of the Institute. Dr. Lee Olson, chairman of the School of Sacred Music, will direct the musical portion of the program, with the orchestra, chorus, and ladies glee club presenting musical selections.

The student speakers for the various prayer bands will be Miss Ruth Stahl, Near East; Mr. James Tarr, South America; Mr. Harris Rees, Africa; Mrs. Robert Newman, Indo-China; Miss Ruth Fitzstevens, the Islands; Miss Gloria Stitzman, India; Mr. David Moore, China; and Mr. Robert Sawders, the World. This unusual missionary presentation has filled Carnegie Hall to capacity for the past ten years, with friends coming from many states and Canada.

Hymnbooks wanted. The Alliance church in Salt Lake City, Utah, would like to secure a quantity of used copies of *Hymns of the Christian Life.* Please write the pastor, Howard Emory, 368 University Street, Salt Lake City, Utah.

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Redemption Melodies

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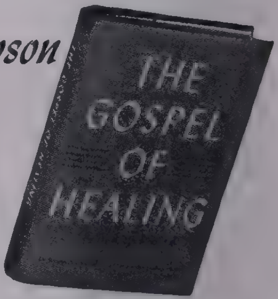

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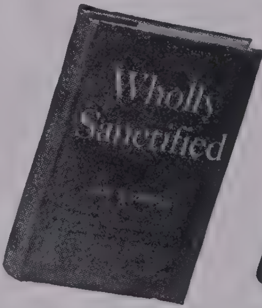

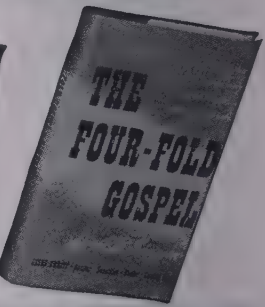

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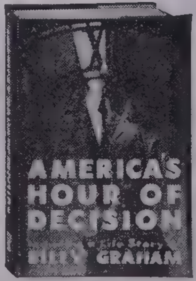

For the first time Evangelist Graham has permitted the story of his life to be published, with his full cooperation and verification of the details. It is illustrated with pictures of his family life, portraits of the men who work with him and eight pages of dramatic campaign shots. In addition, the complete stories of some of his campaigns have been included, as well as four Graham sermons and one by Harold Ockenga. It contains 160 pages with 16 pages of pictures and the price is $2.00

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Meditations in the Word

By MISS EDITH M. BEYERLE

Sunday

DAILY READING—Matthew 6:25-34.
DAILY TEXT—*"Consider the lilies of the field"* (verse 28).

Just as the flower is made to receive the sun and only reaches its individuality when filled with sunshine, . . . so the human heart is made for Christ and it is incomplete until it receives Him. It is the complement of its being and it unfolds and blossoms into all its predestined powers when quickened by His life and inspired by His presence and planted and watered by His indwelling life and love. The fifteenth chapter of the Gospel of John is perhaps the most perfect unfolding of this message of the abiding life. The three keynotes are in *Him,* in *us,* and *abide.* We are not to struggle. We are not to try. We are not to do. We are not to be. We are simply to let Him be and so abide that His life shall flow through us as the sap flows through the branches of the vine, and the rich clusters hang without an effort through the spontaneous life which flows through all the beautiful organism of the plant.—*A. B. Simpson.*

Monday

DAILY READING—1 Samuel 8:1-9.
DAILY TEXT—*"Make us a king to judge us like all the nations"* (verse 5).

The determination to be "in style" sometimes makes otherwise sensible people conform to customs which they know are neither wholesome nor uplifting. In substance, the Israelites said to Samuel, "We are tired of being old-fashioned. Other people have kings; get one for us." Samuel knew that God was the only true king but his people would not listen. Before we smile at the folly of the Israelites, let us be very sure of our own ground in this matter. Have we never adopted questionable customs simply because they were in fashion for the moment? Have we never relinquished those known to be good because certain of our friends considered them out of date? Perhaps we are not so much wiser than the Israelites after all.—*Selected.*

Tuesday

DAILY READING—1 Thessalonians 5:15-28.
DAILY TEXT—*"Quench not the Spirit"* (verse 19).

There should be . . . a constant searching of our own hearts on the part of all of us who name the name of Christ, lest unawares there may have crept in there those things which quench the Spirit of God or that form impediments against His outflow. And it is a significant thing that in both the Old and New Testaments there is the clear implication that exactly in proportion to our privilege is our responsibility. The more active our service in His name and the more we are entrusted with the Word of His grace, that much more should the self-judgment be operative. You will recall Ezekiel's vision of the slaying in Jerusalem, wherein the man clothed in linen, who carried a writer's inkhorn by his side, was to set a mark upon the foreheads of the men that sighed and cried because of the abominations of the city. Thereafter, he was to smite with the sword those who bore not that mark—and he was to begin at the sanctuary of the Lord (Ezek. 9:6)! Even there would be found those who were not concerned over evil, whose profession of allegiance to the Lord was empty, in spite of their nearness to His sanctuary.—*King's Business.*

Wednesday

DAILY READING—Isaiah 49:8-21.
DAILY TEXT—*"Can a woman forget her sucking child . . . ? yea, they may forget, yet will I not forget thee"* (verse 15).

When shall I doubt? Not while
He guides my feet!
Not while He feeds my soul
With manna sweet!
Not while He sees and knows
My slightest needs,
And e'en with food of earth
My body feeds!
When shall I doubt? Not yet,
Until God forgets
And my soul ahungered goes—
No manna gets!
Not until my God cares not!
When will that be?
When time is not, nor e'en
Eternity!

—GEORGE W. TUTTLE.

Thursday

DAILY READING—Revelation 2:12-17.
DAILY TEXT—*"To him that overcometh will I give to eat of the hidden manna"* (verse 17).

One of the most precious rewards promised to the overcomer is this one given to those of the church of Pergamos. These saints were under peculiar "fire" from the enemy whose "seat" was located right where they dwelt (verse 13). Such would need some specially sweet morsel from the Father's hand. And they have it: "hidden manna." The manna upon which God's people fed in the wilderness (Ex. 16:14, 15) was used by Christ (John 6:32) as a type of Himself. Food for the body, in the first instance; food for the soul, in the second. And this particular type of "food" described in our text is not for the careless, superficial Christian, but for the "overcomer," overcomer experimentally, not merely positionally. The superficial child of God will never eat of the "hidden manna," since his very superficiality will keep him from *seeking* or *digging,* as the word "hidden" suggests. He may read books, hear sermons and even study the Bible systematically, but it requires more than these to discover the secret things of the Lord. The overcoming saint is the seeking saint, for while he seeks he is not indulging the world, the flesh and the devil.—*Pameii.*

Friday

DAILY READING—1 Peter 5:1-7.
DAILY TEXT—*"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble"* (verse 5).

A fine comment on this passage is in *Pilgrim's Progress* when Christiana and her children come to the Valley of Humiliation, "as fruitful a place as any the crow flies over." Greatheart says, "I have also known many laboring men that have got good estates in this Valley of Humiliation. In this valley our Lord formerly had his country-house; he loved much to be here: he loved also to walk in these meadows, and he found the air was pleasant." "Here," says Mercy, "one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him." Here also they met the shepherd boy who sang,

"He that is humble ever shall
Have God to be his guide."

—*Selected.*

Saturday

DAILY READING—Romans 12:1-8.
DAILY TEXT—*"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice"* (verse one).

On nothing does the Word of God lay greater emphasis than on the law of sacrifice. As if it would say, "The extent of the sacrificial spirit within you is the proof of the reality of your faith and love." "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). The source of sacrifice is love. "God so loved . . . that he gave." The outcome of love is sacrifice (Gal. 2:20). How deep are we prepared to allow the power of Christ crucified, risen, and resurrected, to work in our lives? "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."—*Gordon Watt.*

* * *

Through a blessed fellowship in Thy wonderful humiliation, we shall partake forever hereafter in the exaltations of Thy glory.—BISHOP MOULE.

A Glimpse of the Lesson

For December 30, 1951

By **REV. EARL R. CARNER**

The People Make Their Choice

Joshua 24:1-8, 14-18

GOLDEN TEXT—*"Choose you this day whom ye will serve"*—Joshua 24:15.

DEVOTIONAL READING—Joshua 24:14-18.

Introduction

The record of our race is a tragic record. Most of the pages of history are taken up with deeds of evil, of tyranny and oppression, of rebellion against God, of lust and greed, of futile struggle, of decay and death. Such is the story which ancient and modern historians tell us, such is the silent witness of the images and statuettes which archæology uncovers.

But in the wreckage there is always a little group who triumph over their environment, who live for a day that is yet to be. And among these are a few individuals, not more than one or two in a generation, who belong to all the ages. One such man is Joshua. He towers like a moral giant above his contemporaries, and when he comes to the end of his earthly career, he does not die, but as another great soldier of our own time has put it, "he just fades away." He is one of the beacon lights of history and cannot be forgotten. We close our lessons for another quarter and another year with the record of his parting counsel to the people for whom he fought and suffered, prayed and wept, and gave all of his noble life. Truth does not die and his counsels, therefore, are for us as well as for the ancient Hebrews.

I. A Review of the Past with Its Lesson for the Present (Joshua 23—24:16)

Twenty years have passed since Joshua led Israel through Jordan into Canaan. They have been eventful years. As to the land itself, it has not disappointed them, for it has been all that God promised them it would be. But there have been foes to face and battles to fight, and that too had been promised them. No less than thirty-one kings have had to be destroyed on the west side of Jordan before Israel could call the land her own. "Nothing, however, could withstand the fiery enthusiasm of the Hebrews, who came, like the valiant Franks in the fifth century, as the last great wave of national migration to seek new homes. It was well that they had failed forty years before, when still imperfectly grounded in their religious principles, for they would then assuredly have adopted the idolatry of the Canaanites. Forty years of seclusion in the wilderness, with its terrible discipline, crowned by the calamity of Baal-peor (Israel's shameful sin with the Midianites and its punishment, Num. 25; Deut. 4:3; Psa. 106:28; Hos. 9:10), had made them, at least for the time, fierce zealots, to whom the idols of Palestine were abominations, as hateful as the hideous gods of Mexico with their human sacrifices, in the eyes of the invading Spaniards; an aversion which in spite of temporary apostasies on their part, in the end wrought the overthrow of the whole system so utterly that we are indebted for the names of the Canaanite deities rather to their revival by Milton in his *Paradise Lost,* than to the pages of Scripture."—*Geikie.* Even after the thirty-one kings had been destroyed and the military strength of these nations broken, there remained yet "very much land to be possessed" (13:1); and the individual tribes of Israel had much to do in order to possess fully the territory assigned them. The well-taught Christian who by faith crosses his Jordan knows that Canaan, while a land that flows with milk and honey, is yet a land where he must fight and overcome at least "thirty-one kings"! Praise God, he has with him to lead him and fight for him a Joshua (Saviour) greater far than Israel's human leader in the days of her conquest. And he has a panoply exactly suited to the warfare in which he is engaged. If he is careful to wear the armor and trust his Captain he cannot fail (Eph. 6:10-18).

II. Joshua Gives His Parting Counsel (Joshua 23)

Israel's leader, like Moses before him, was now old and "stricken in age." He called for all Israel and for their elders and officers to give them his parting counsel. Reminding them of the faithfulness of God in keeping every promise He had made to them, and of the fact that they had been victorious only because God had fought for them, he admonished them in almost the very words that the Lord had spoken to him in the beginning of the conquest of the land. They were to *be very courageous* to do all that was written in the Book of the Law of Moses. He especially warned against the sin of idolatry. This warning he reiterated again and again (Josh. 23:7, 16; 24:14, 20, 23). We have seen in recent lessons something of God's hatred of idolatry. The idolatry of Canaan was idolatry in its most hideous form together with unspeakable practices. It was this that brought the wrath of God upon the Canaanites. Scholars tell us that the Canaanites at the time of the Hebrew conquest were more immoral, and their idolatries more "emphatically phallic" than those of any other ancient nation. The excavations in Palestine from pre-Israelitish levels reveal in the images and statuettes uncovered a state of sensuality and uncleanness that vindicates forever the justice of God's extreme judgment upon these nations. They had forfeited the right to be continued upon the earth. Theirs was a contagious moral plague that would spread unendingly unless it were eradicated. It would seem, too, that Joshua's inspired counsel was more than just a warning against the idolatry *around* the Israelites. There was idolatry *among* them (24:14, 23) and some had reverted to the worship of the gods of the Chaldeans; that is, the idolatry of their ancestors. Joshua said to them, "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood [the Euphrates], or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (24:15). When this fine old warrior, who was about to leave them, uttered these words, how it must have shamed and convicted the treacherous ones among them who had turned from the living God to the worship of dumb idols. Yet such is the fickleness of the human heart that some of them, and later many of them, even of their kings, did turn again to gross idolatry. Joshua was now a prophet as well as a soldier-statesman, and his last words were a warning that if they forsook the Lord and served strange gods He would turn against them and consume them.

III. Israel Renews the Palestinian Covenant (Joshua 24)

Fickle though they were, the Israelites could not but be moved by the parting admonitions of their great leader. When Joshua declared his choice and that of his house (24:15), the people declared that they too would serve Jehovah and own Him as their God. Twice they reiterated this vow (vv, 21, 24) and doubtless meant it at the time. But, as has been observed by men who know the good fight of faith, there is a vast difference between "resolutions" and "resolution." Why make resolutions if we are not resolute? "We make our resolutions, but we need a mystic force of resolution if they are to be efficient."—*J. H. Jowett.* How do men get that mystic force? We believe it comes from God, as a gift of His grace to the heart that surrenders absolutely to Him, and by faith opens the door of his heart and invites the Holy Spirit to come in and possess him body, soul, and spirit. Such a surrender will divide the Jordan for him, storm Jericho, keep him from disaster at Ai, destroy the "thirty-one kings" of the dominion of self, and give him a spiritual Hebron for his home until the Lord comes, and then a place in the kingdom which will continue throughout the endless ages of eternity.

the Alliance Weekly

LEVEL ONE

JANUARY 2, 1952

Henle–from Monkmeyer

"Hope springs eternal"

Beginning in this issue
a series of four articles:

What God Hath Joined Together

The Editorial Voice

OUR RESOURCES FOR THE NEW YEAR

The custom of dividing time into years is of course altogether arbitrary and even a bit awkward. For it requires a clear mind to remember always that time is no servant of the calendar and that years do not come in neat packages like corn flakes nor in nicely finished sections like a string of frankfurters.

In one very real sense the new year begins whenever we decide it shall. The various peoples of the world have not been in full agreement about their year's end and its new beginning, but anyone can start a new year whenever he purposes to rearrange his life morally and invite Christ to become his Lord and Saviour. At that moment be becomes a new creature; a "new name is written down in glory" and his new year begins. That moral rearrangement we call repentance and the act of making a new creature we call regeneration. The soul that has experienced such a wondrous transformation is likely to place more emphasis upon that new start than he does upon our official New Year's Day.

Any anniversary, however, may be useful if we know what to do with it, and New Year's Day, 1952, may be used by the wise soul as an opportune time to do a bit of checking. We might do well to take inventory. Just where do we stand as turbulent old 1951 fades out and an uncertain 1952 comes in? Let's take a quick look.

As Christians we look at everything differently. The world knows what it trusts and what it wants; it knows its treasures and what constitutes them; it knows what it must have to make it happy and successful during the year ahead. The Christian feels altogether different about the whole thing, and in doing so he is not simply being contrary; he is following the sure wisdom of the kingdom of God. He knows he is a son of eternity and he is not dependent upon the things of time.

The man of the world, for instance, hopes for life, health, financial prosperity, international peace, and a set of circumstances favorable to him. These are his resources; upon them he rests and to them he looks as a child to its nursing mother.

The Christian does not despise these temporal blessings, and if they come to him he sanctifies them by receiving them with prayers of outpoured gratitude to God who gave them. But he knows his everlasting welfare is not dependent upon them. They may come or go, but he abides in God where no evil can touch him and where he is rich beyond all the power of his mind to conceive; and this altogether apart from earthly circumstances.

The Christian hopes for peace, but if war comes it cannot rob him of anything essential to his eternal welfare; he hopes for health, but he is prepared to lay down his life if he must for the sake of righteousness; he hopes for financial success, but if it passes him by he has learned to be content with such things as he has; he hopes that the world will be kind to him, but if it does not he will not get panicky for he remembers the words spoken by our Lord, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The world's resources are good in their way, but they have this fatal defect that they are uncertain and transient. Today we have them, tomorrow they are gone. It is the way with all earthly things since sin came to upset the beautiful order of nature and make the human race to be victims of chance and change.

We desire for all of God's children a full measure of every safe and pure blessing which the earth and the sky may unite to bring them; but if in the sovereign will of God things go against us in 1952, what have we got left? If war overflows her banks in blood, if persecutions come, if life and health are placed in jeopardy, what are our everlasting resources? We can do little more than list a few of them. But what a list!

If the world's foundations crumble we still have God, and in Him we have everything essential to our ransomed beings forever. We have Christ, who also died for us and who sits now at the right hand of the Majesty in the heavens making constant and effective intercession for us. We have the Scriptures which can never fail. We have the Holy Spirit to interpret the Scriptures to our inner lives and be to us a Guide and Comforter. We have prayer and we have faith, and these bring heaven to earth and turn even bitter Marah sweet. And if worse comes to worst here below, we have our Father's house and our Father's welcome.

★

"WHAT GOD HATH JOINED"

Certain Bible doctrines are related to each other by a kind of organic union which dare not be disturbed if they are to retain their true meaning for us. So, in effect, argues Rev. Harold J. Sutton in a series of articles which starts in this issue (page 3).

The evil habit of separating what God has joined together has worked great injury in the realm of spiritual truth and experience, both in the Church and in the lives of individual Christians. It is hoped that these articles will help to correct this too common error.

★

The Life of Faith, London: "Americans are telling Englishmen the wry joke that once if a man was broke in the United States he could live for a week on hamburgers. Now if he tried to live a week on hamburgers he would find himself broke."

"What therefore God hath joined together, let not man put asunder"—(Matt. 19:6).

What God Hath Joined Together

Salvation and Surrender

The First of Four Articles

By

REV. HAROLD J. SUTTON

THE text above refers to the marriage tie and is the divine interpretation of the lifetime union between husband and wife. But as someone has observed, the pronoun "what" is neither masculine nor feminine—it is neuter. Can it be that our Lord is here projecting a general law that goes much farther than the realm which first caused its utterance? Let us see.

Salvation and surrender form an interesting couplet that the economy of grace "hath joined together" in the bonds of a balanced and blessed wedlock.

Salvation as used in the Scriptures is a moral term. It has to do with sins of the past, life in the present, eternity to come, and it provides moral fitness for heaven. Its use is in opposition to the word "lost" and carries the concept of recovery. By the lift of love the lost balance is restored and the lost estate is recovered. Salvation readjusts the returning sinner to the moral likeness of his Maker, and its immediate concern is with the life that now is; its ultimate concern is with the life that is to come.

Surrender is a word that sums up the human approach to this "washing of regeneration, and renewing of the Holy Ghost." From a parting with the past (which is the substance of repentance) to that last act of venturing trust wherein the penitent lays hold upon the promise of salvation, surrender is the focal point in dealing with deity.

Surrender is the "giving up" of those things which impede our progress to the celestial city. We hasten to add that the "giving up" is of the things that hinder—never of the things that help. Surrender is a voluntary separation from every known sin, "whether secret or open, fashionable or unfashionable, gainful or no, whether manifested in the life or hidden in the heart: it must be relinquished." Here the rebel stacks his arms and runs up the white flag. For him the war against God is over. There is a manifest willingness to have done with everything displeasing to Him whose forgiveness is sought.

Surrender is essential to salvation. The essence of sin is God-resistance, and until that resistance capitulates there can be no salvation. One cannot realize on the promise of justification unto life until there is a full and frank abandonment of all that keeps us from the God whose mercy we implore. The pursuits and practices of the old life, together with every relationship and association that halter us, must go if we are to reach a new life in Christ. There is not only the general assent of the mind to saving truths, but the particular consent of the will to shape one's life in accord with the truths approved.

Salvation is for all and free to all; this is unlimited. But there are conditions. These conditions are embodied in the word "surrender"; this is restrictive. A phrase from real estate law will illustrate: it is known as a "forced option." It means that the option must be taken up within certain time limits. Failure to take up the option within the period specified causes its cancellation by default. Salvation is a "forced option" for every member of the race. It may be lost by default, but if taken up, the terms of the option must be met. Our Lord did not say that entrance into the kingdom of God was compulsory. He did say that one could not enter that kingdom apart from the new birth.

From mineral through vegetable to animal, the elevation to the life that is higher only comes with the surrender of the life that is lower. Is it less true in human and divine relationships? A surrender that gives up nothing receives the same. We lose to gain, give to get and die to live.

This surrender must be as constant and abiding as the salvation that sustains me while I journey here. The same conditions necessary to the reception of any grace are necessary to the retention of that grace. If the parting with all known sin is a prerequisite to the divine favor, the separation must remain in force and intact if that favor is to be progressively enjoyed. Any retraction of the surrender builds the things once destroyed, makes one a transgressor and frustrates the grace of God (Gal. 2:21). This in turn spells heart loss and spiritual decline.

Yes—surrender and salvation. The surrender: my wrongs; the salvation: His righteousness. The surrender: my way; the salvation: His will. The surrender: my plans; the salvation: His purposes. The surrender: a world's pathless wilderness; the salvation: a royal road to God. The surrender: the homelessness of my eternal spirit; the salvation: a home in the heart of the Infinite.

Surrender and salvation. "What therefore God hath joined together, let not man put asunder."

Home Missions in Western Canada

By S. J. Jessop*

OUR Home Work in Western Canada is pioneer work indeed. We have about sixty churches, twenty-seven of which are self-supporting; the rest are not, and some of them in the nature of things never will be, for they are in wide, scattered, prairie districts where it is often impossible to get together a congregation of more than a dozen persons.

The workers go from house to house and from school to school, sometimes with the aid of the old Ford, sometimes by horse and buggy, and occasionally even on foot. These workers live simply and have very little; their homes are plain. I visited one such home and was reminded of the old poem,

The cottage was a thatched one,
The outside old and mean;
Yet everything within that cot
Was wondrous neat and clean.

And there was a young couple, tramping all over the district, bringing in the children and winning them for Christ, preaching the Word of God to all who would listen. They encountered much opposition but refused to be discouraged, for they trusted God to look after them and supply their needs day by day.

One day a farmer suggested to one of the workers that he could do with a little help in the field. It was hard work, but would he give a bit of a lift? Oh, yes! "Little Jim," as he was called, took the job and put in several days of hard work—being all the harder from the fact of the worker's inexperience. When the job was finished the farmer offered to pay but Jim would not hear of it. "No, thank you," he said, "I was not working for your money. I want you." This was a new one for the farmer, but it must have affected him deeply for a few weeks later he came to the little meeting house and finished up on his knees, finding the Lord as his Saviour.

About a dozen of our young people go up and down the valleys and wide rural districts seeking opportunities to get into schoolhouses to give "religious instructions." There they teach the children to memorize the Scriptures and to pray. A child's prayer is likely to be very frank, and, when some of these children go home and pray that their daddy will get saved and their mother will quit using Jesus' name in vain, you can imagine what happens. The parents either get saved or forbid their children to go to the schoolhouse again. Can you realize the burden these workers are bearing?

The work is hard, but it is well worth everything it costs. Here is an example of the results, taken from a letter which we received some time ago: "It is very cold here. Our log house is very cold, too. We have to dress as warm inside as when going outside except for overcoats and head covering. We wear ski suits, heavy woolen socks and two sweaters, and are none too warm right around the stove. We have been going to our Sunday service with horses and cutter. It makes a long drive but is less bother than working with a car, getting stuck, having the radiator freeze, etc.; and there's no heater in the car anyway. Last time out we got stuck in our own lane. We live twelve miles off the main road, and our road can drift while we are away. We ploughed the road with horses and homemade plough, but it drifted before we returned. Twelve miles is too far to shovel. When our starter broke we tried to push. We hurt our backs so finally drained the car and left it. We are using the horses now. But—*thanks be to God for the privilege of knowing and serving Him.*"

We have many workers who are foreign missionaries in embryo. Some of them were the Shellrudes, Sjobloms, Undheims, Perrets, Johnsons, and a score of others. Some of these are boys and girls saved in our own churches. They grow up in the Sunday school, then on into the A.Y.F., then to Bible school, and after graduation make their application for the foreign field. If they are adjudged fit, they are appointed provisionally. But before sending them to the foreign field we ask them to put in one or two years in the home field, which will prove whether they have what it takes to be a missionary. This is a first proof of their "call"! If they have it, then they may expect to be sent to the foreign field.

Now, as soon as the young missionary is actually on his or her way to the field, our Society makes provision for their support, but while they are serving their years of testing and training in the home field, there is no provision made for their financial needs, save as we, from our Home Mission fund can help them along. Missionaries indeed! Missionaries in embryo. And, pray, where will we get our foreign missionaries from, except as we get them from the home fields, for *the home field is the foreign field in the making.*

This is a home missionary appeal, but ultimately a call for foreign missions: for how shall we get the gospel to the foreign fields if we do not *first* find the missionaries in the home field? We have our eyes on the far fields of earth, but have we eyes to visualize the number of

(Continued on page 10)

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Treasures Old and New

A Childlike Spirit

By Jean Nicolas Grou (1731-1803)

THE first step towards the inner life is to attain a childlike spirit in heavenly things. Our Saviour told His disciples that "except ye . . . become as little children, ye shall not enter into the kingdom of heaven," and again He said that "of such is the kingdom of heaven." But this childlike spirit is not to be understood save by experience—it is solely God's gift, and no effort of the intellect or will can produce it.

A little child does not reflect or argue — he has no foresight, no prudence, no malice. Even so in spiritual childhood. God stills intellectual activity—the ceaseless whirl of reasoning and arguing with which man's heart is prone to bewilder itself—and fills it with the one simple thought of Himself. Then the soul ceases to weary itself with planning and foreseeing, giving itself up to God's Holy Spirit within, and to the teachings of His providence without, laying aside all self-opinion, to be guided by Him alone, in a state of simple loving dependence.

Again, a child knows no disguise; so soon as it is capable of any dissimulation, the childlike nature is gone. And it is the same in the spiritual order of things. He who has a childlike spirit is free from all affectation and constraint; his actions, words and manner are all perfectly natural, he means what he says, he keeps his word, he does not seek to hide his faults, or to appear other than what he really is, and he is devoid of all the reserve of pride.

A child expresses love and affection without restraint or pretense; and so the childlike soul in all simplicity pours itself out before God in unstudied heartfelt love; he knows no method in prayer save that of placing himself in God's Presence, hearkening, gazing, pouring out his treasures of love, it may be in words, —or more often in silence. Such a man loves his neighbor sincerely, heartily, without envy, criticism, contempt or deceit; he never flatters, or uses unmeaning forms, but his courtesy is that of which Holy Scripture is the code. If it be his duty to reprove, he does it in love, and he is ever ready to do good to all men without affectation or ostentation, as in God's sight, seeking no other reward.

A child is obedient and docile, and knows that he cannot follow his own will. So in spiritual things a childlike spirit renounces his own will for that of God, however that may take shape. He does not seek to rule his own course, but gives himself unreservedly to be guided by the Holy Spirit, and by God's chosen minister to his soul; while in externals he willingly yields his own will to that of others, save where he knows a thing to be God's will, and then indeed he is firm as a rock. A child has but little self-knowledge, and no self-inspection—he goes on simply as he is; and so the childlike spirit is not given to self-contemplation, but rather goes on from day to day content with such light as God gives him for the immediate necessity. He does not judge of the earnestness of his prayers or communions by the excitement of his feelings, leaving all such judgment to God, but goes on quietly through all the variations of his spiritual life. He knows that there must be wintry storms, frost, and clouds—that is to say temptations, dryness and weariness; but he endures them patiently, and waits for brighter times. He is not forever fretting as to his progress, or looking back to see how far he is getting on; rather he goes steadily and quietly on, and makes all the more progress because it is unconscious. So he never gets troubled and discouraged; if he falls he humbles himself, but gets up at once, and goes on with renewed earnestness.

A child is weak, and the consciousness of this weakness makes it mistrustful of itself, and wholly confiding in those it loves; and the childlike Christian knows himself to be utterly weak, unable to go one step aright. So he never trusts himself, but puts all his confidence in God, keeping ever near Him, stretching out his hand for help and strength in every difficulty. He takes no credit to himself for the good he may do, or the victories he may gain, knowing them to be God's. He does not esteem himself above other men, realizing that were God to withdraw His hand, he would assuredly fall into every conceivable sin, and believing that if those around had the grace given to him they would use it far better than he does. The knowledge of his own weakness prevents his marveling at his falls; he has no wounded self-love, but in a true spirit of dependence he cries to God for help in the first moment of danger. Conscious weakness is the very principle of all his strength, and relying upon God's protection he knows no doubt or fear: he undertakes nothing alone; but where the voice of God calls, he is ready to undertake all things, to brave all things, certain of success, come what may.

Innocence, peace and pure enjoyment are the portion of little children; they are happy without consciously reflecting on their happiness, all thought and care they leave to those who love them. So the childlike soul enjoys a most real unsought happiness which God himself pours upon it, causing all to work together for good to those that love

Him. No storms can shake their foundation, no earthly troubles move it. Not that such a man is insensible to grief, but he is raised above its sharpness by his entire resignation to God's will. This is a gift which can only be known to those who experience its sweetness, and in truth that experience is beyond all words to describe. *My God, I am Thine, now, henceforth and forever. Suffer Thy child to come to Thee, and dwell in Thy presence, where alone is joy unspeakable, and rest and peace!*

"Out of the mouth of very babes and sucklings hast thou ordained strength." Our Lord applied these words of the psalmist to Himself, when the Pharisees were offended at the hosannas with which His entrance into Jerusalem was greeted. In that triumphant greeting the people accepted the Messiah with a childlike spirit, not dwelling upon His poverty, or His lowliness, but receiving without question the truth that He came "in the name of the Lord"; and thus the ignorant "perfected praise," while the proud intellectual Pharisees stood apart, blinded by prejudice and hardness of heart. And so among ourselves; the natural tendency of human reason is not to enter into the things of God; rather to despise and reject them, and strange as the assertion may seem, this continually happens among religious people, who are often as real opponents to the true interior life as the Pharisees, with all their high professions of sanctity, were to Jesus Christ and His gospel.

No one truly enters into the things of God save through a childlike spirit, a spirit which tends to make its possessor feel incapable of arguing and reasoning, which fills him rather with a sense of weakness and ignorance that knows no rest save in God; a spirit ready to believe, to trust, to obey.

Surely it was in such a spirit that St. Paul arose from the earth, seeing no man, but gave himself passively to be "led by the hand, and brought to Damascus." Nothing is so fatal to the interior life as conceit in our own reason and intellect; on which we are certain to depend less and less as we open our eyes to the true Light of heaven. After all, what are our greatest, keenest, most powerful intellectual achievements compared to those of Satan? He possesses deeper wisdom, keener intelligence, a loftier grasp of all intellectual processes than the whole race of man combined; for when he lost God's grace forever, he did not lose his intellectual capacity—a capacity, in truth, which is part of his sentence, and does but add to his punishment. Those who have never sought to attain true mental humility are apt to imagine it impossible for mature and powerful minds; but in truth they have yet to learn how it lies at the root of all our dear Lord's teaching, and how it has ever been the path by which His saints have trod. To give heart and mind to God, so that they are ours no longer, to do good without being conscious of it, to pray ceaselessly and without effort, as we breathe, to love without stopping to reflect upon our feelings, to go even onwards without pausing to measure our progress—such is the perfect forgetfulness of self, which casts us upon God, as a babe rests upon its mother's breast. It is not by great deeds, long prayers, or even by heavy crosses that we may best give glory to God; self-will may taint all these, but total self-renunciation does in truth give Him all the glory.

The Opening Year

Standing at the portal
Of the opening year,
Words of comfort meet us
Hushing every fear,
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.

I, the Lord, am with thee,
Be thou not afraid;
I will help and strengthen,
Be thou not dismayed;
Yea, I will uphold thee
With My own right hand;
Thou art called and chosen
In My sight to stand.

For the year before us,
Oh, what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break.
Resting on His promise
What have we to fear?
God is all-sufficient
For the coming year.

Onward, then, and fear not
Children of the day,
For His word shall never,
Never pass away. AMEN.

—F. R. HAVERGAL.

But we cannot attain to total self-renunciation by ourselves. God alone can extinguish the flame of self-love within us; He alone can destroy the old natural man, and raise up within the heart that mystical life, by which "I live, yet not I, but Christ liveth in me." But to this end we must give ourselves up to His dealing without reserve. Now, it may seem paradoxical to say that no man living enjoys such perfect liberty as those who are thus absolutely led by the Spirit of God. The world's liberty makes a fair show, but worldly men are more or less slaves to their passions and to human respect; and half-hearted Christians scarce know what freedom means. Every occasion of sin betrays them, every temptation overwhelms them, human respect enthralls them. They wish to do right, but evil is too strong for them—and that is scarce liberty when a man leaves the good he fain would do, for the evil he would shun. Neither are self-willed people free, though they often imagine that they are—they are governed by their own restless, perverse imagination, they aspire to conscious warmth in their devotions, and failing to find it, they are apt to murmur at themselves and at God. Moreover, such persons are for the most part scrupulous, undecided, harassed; in fact they are as much the slaves of self-will as more worldly men are of earthly passions.

The only liberty is where God has sole possession of the heart, and where it is wholly subject to His grace—wholly subject, and yet in perfect liberty! "How can these things be!" True liberty is the perfection of human life, and true liberty does not consist in the power

(Continued on page 11)

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Seventy prisoners profess Christ: In North Carolina, State Prisons Director Walter Anderson described as a "near miracle" what has taken place at Halifax County Prison Camp. Since a Methodist group, led by a layman, began visiting the camp, seventy of eighty-six long-term felons have professed Christ and are making a drive to convert the sixteen others. The conversions, he said, have affected prisoners and guards alike and "the guards tell me their attitude toward work and discipline is entirely different." Anderson said one prisoner had written his mother that "this isn't a prison camp any more. It is a Christian camp." The letter, which the prisoner described as the first "decent letter" he ever had written his mother, added: "I love you and everyone else in the world. I used to hate everybody. Never again will I do wrong and from now on you can be proud of me because I am going to live for Jesus Christ." Anderson, a believer himself, has encouraged evangelism in North Carolina prisons since he became director late last summer.

★

Believes UN Covenant bad: Senator John W. Bricker (R.-Ohio) charged in Washington that the proposed United Nations Covenant on Human Rights would give Congress authority to interfere with freedom of religion in the United States. The Ohio senator, who warns against ratification of it by the United States, points out that the First Amendment provides that Congress shall make no law prohibiting the free exercise of religion. Yet Article 13 of the UN Covenant says: "Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others." The senator plans to press his case before the Senate Foreign Relations Committee when Congress reconvenes.

ABROAD

Communists urge Sunday work: Communist radio stations and other propaganda media in the Iron Curtain countries are making constant appeals to workers to give up their Sunday rest and work voluntarily for the "welfare of your country and peace." The appeals are motivated partly by the need for increased output from industry, and partly by the Communists' desire to abolish Sunday as a day of rest and prayer.

MISSIONS

Baptists hear of progress in Brazil: Baptist missionary work in South America is proving so successful that there are now more Baptist churches in the capital of Brazil than in the capital of the United States, Washington Baptists were told. The city of Rio de Janeiro has seventy-seven Baptist churches, all financially self-sustaining. They maintain 112 of their own home missionaries in outlying parts of the country. The report was made at the District of Columbia Baptist Convention.

★

Presbyterians adopt budget: A budget of $4,649,467 to cover its 1952 activities was adopted in New York by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. This sum will support nearly 1,000 missionaries in 33 countries.

★

Urges Christian offensive: A Protestant leader told a convocation in Atlanta, Ga., he knows one way to Christianize the world: it would happen, he said, if every Christian in the world would win one person a year for three years. Dr. James Ross McCain of Decatur, Ga., moderator of the Presbyterian Church in the U.S. (Southern), observed, however, that such a goal is not likely to be realized if the future efforts of church members are anything like their past performance. He reported that last year Christians in the United States contributed approximately $65,000,000 toward missions work abroad. "Gambling cost at least 300 times as much, crime more than 500 times and war 5,000 times as much as to spread the gospel of peace," Dr. McCain said. Observing that "we must now have four or five times as many unsaved people as when Jesus gave His command for witnessing," he called for "an aggressive offense by the forces of righteousness for the actual conquest of evil."

PEOPLE SAY

The Rev. D. H. C. Read, chaplain to Edinburgh University, recently returned to Scotland from Canada: In America, more than anywhere else, there is a tendency "to employ the methods of modern business, high-pressure advertising, public opinion polls, mass suggestion, and success stories to swing the masses into the church." The danger of this technique, he warned, "lies in the subtle shift of emphasis from the objective truth of the Christian gospel to its pragmatic value to society. The result . . . is to transform the gospel challenge of 'repent and believe' into the cynical technique of 'How to Win Friends and Influence People.'"

★

Communists, in Russian youth organ *Young Bolshevik:* "Victory for Communism will come only after the struggle against all the religious traditions of the world has been won. Under our Communist conditions religion continues to play a reactionary part. It clings to all that is old and false."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

A Term Paper That Won

By Rev. Ronald C. Carlson

Pastor, Hibbing, Minn.

"Say, Reverend, what did the prof want to see you about?" was one of the questions that the fellows threw at me the next time our sociology class met.

We were nearing the end of our semester's work, and the professor had given us an assignment for a term paper, allowing us to choose the topic. He suggested that we write on anything that dealt with social problems. The day came when our topics were to be announced to the teacher and the class. The prof noted on paper the topic that each student had chosen and when my turn arrived I gave him my subject: "The Possibilities of Christianity Solving Social Problems."

As fog gathers on a cold glass of water on a hot day, so a frown began to work itself on the professor's already creased forehead. The wrinkles disappeared as he went down the row, but a change in his attitude suggested that a storm was brewing behind the parallel grooves in his brow.

As the class was dismissed that day, he motioned for me to come to his desk and suggested that I pursue another topic, for he did not "think that it was possible for me to get a grade on a subject like that."

I protested, for he had stated that we could deal with any topic, "as long as it dealt with social problems." He insisted that it would be "impossible to get a grade" on this subject. Pressing the issue, I suggested that he allow me to work on the subject to see how I could develop it, and then hand the paper in to him at a later date. If it was not then satisfactory, I could choose another topic. After some discussion, he agreed.

With God's help and praying for wisdom, I did research on the changes that had taken place in people's lives as the result of their accepting Christ as Saviour, and the effects of their experiences upon social problems. In a thesis of 5,000 words, I examined lives throughout the world that were changed from raw heathenism, cannibalism, drunkenness and debauchery—lives that became beneficial to their communities as the result of Christianity.

I handed in the thesis. The prof said curtly, "I'll look it over."

About a week later, as I expected, the prof gave me that beckoning sign with his forefinger, and handed me the paper, coolly saying, "That's the best that I could do."

I glanced at the paper, expecting the worst, and I found it. He had beautifully pencilled the pages with red and had written, "You cannot get a grade on this."

I took it home, prayerfully studied the doodlings and criticisms, and then with renewed determination by the Holy Ghost, went down to the church study, and using various history books, encyclopedias, etc., sought to prove to my satisfaction, with 2,000 additional words, that he was wrong and misinformed. Using these corrections, I patched up and revised the thesis and handed it back.

About a week later the term papers were returned, and I was thrilled to find a beautiful big "A" where he had formerly written, "You cannot get a grade on this." At the professor's request, and to God's glory, I was allowed to read this entire theme to the members of the class. What an unexpected privilege to present Christ to them for that hour—Christ not as the solution for social problems alone, but the Saviour for eternity as well.

Activity Briefs

Altoona, Pa. We regret the omission of an appropriate caption for the picture that appeared on the Youth Page in the December 19 issue of The Alliance Weekly. We refer to the "Alliance Hour" Choir of The Christian & Missionary Alliance Church in Altoona, Pa., which broadcasts direct from the church each Sunday evening. This ministry has proved to be a Christian service outlet for a number of the AYFers. The picture was taken on their first anniversary. The choir meets Sunday afternoons at 4:30 to practice.—*Editor.*

Chicago, Ill. Listen is back where it left off after World War II. It's a four-page mimeographed bulletin prepared for the GI's and young people away at school by the AYF of the Alliance Church. It will carry home news, a brief word from the pastor, Dr. Tozer, and a guest editorial. Mary Allen is managing editor.

A Message to Young People

One day Thomas Edison was called upon to send a message to a young people's gathering, and this is the message he sent:

"Always be interested in whatever you undertake, or may be doing for the moment. Dismiss from your minds everything else but the one thing you are doing at the time, and think only of that thing in all its bearings, and master it. Don't mind the clock, but keep at it, and let nature indicate the necessity of rest. After resting, go to work again with the same interest. The world pays big prices for the men who know.

"To accomplish things there must first be an idea that the thing is possible; then the watchword must be *try;* and keep on trying with enthusiasm and a thorough belief in your ability to succeed. If you are convinced that a certain thing can be done, never mind what the world says to the contrary; experiment, never give up.

"Forget entirely the word disappointment. Failures, so called, are but finger posts pointing out the right direction to those who are willing to learn. So far as I can see, these principles have influenced me in the years that have passed."—*The Wesleyan Youth.*

Posthumous Reward

Two young men, sons of a very devoted and godly father, became very wicked. Every night the father would kneel by the little table that stood in the corner of the room by the hearthstone. The boys refused to kneel with him. Finally the father died. He had prayed for them often, and often spoke to them about their souls with tears in his eyes.

As time went on, and they prospered, the sons decided to remove the old house and build a larger one. Both carpenters, they decided to undertake the work themselves. They took off the roof and removed the sides of the house. Then they proceeded to take up the floor, plank by plank. When they came near the old hearthstone, one of them stopped and looked at his brother, saying: "Here's where father used to kneel and pray. That's where the little table stood and the Bible was always on it."

The other replied: "Yes, it seems to me I can see the print of Father's knees on that old plank now." He continued, "I can't take up that plank; you take it up."

The other said, "No, I can't; I wish you would." They looked at each other eye to eye. They could hear the voice of their father at prayer. The two boys knelt together and gave themselves to God.—*The Gospel Herald.*

The Foreign Fields

His Faithfulness

By Rev. F. L. Joder, Africa

The real joy of witnessing comes when a soul accepts the message of redemption without reservation—when he wholly leans on the everlasting Arms and takes God at His Word.

Late one Thursday afternoon, accompanied by two stalwart Christians—Mpere, the first convert from among the Senufos in Sikasso, and Tyedyan of Fanterila—we sought an audience at Diumatene. Most of the people were busy on their farms. In one hut we spoke to two old men and a woman who were "baby sitting." Then we wandered toward the blacksmith shop, always a place of activity.

On the way we invited a man who had been sick for three years to come along. Three young men were busily forging pieces of iron. Nampe, the sick man, squatted beside us. Mpere had hardly finished speaking when the man told us his story of suffering. He had sent far and wide for *basi* (fetish medicine) but without results. Chickens, goats, sheep, and even dogs, were sacrificed to appease the evil spirits. The white doctor's *basi* failed too. Now, he said, he wanted to try Jesus. We explained the way of salvation again to make sure he understood. "Yes," he said, "it's Jesus I want." He confessed his sinfulness. When we asked if he had any fetishes, he not only admitted having them but offered to produce them and burn them on the spot. As the next day was a fetish holiday we knew that many would not be working on their farms, so we prayed with him and told him we would be back on the morrow.

The next morning we went to Diumatene again. We called on the chief first, and had him call his people together. In the meantime Nampe, the sick man, brought a small urn with fetishes in it. He placed it on the ground and squatted beside it facing us and those assembled. Close by stood the freshly made mud building supposed to house the "new god," another contrivance of the devil and one of his latest masterpieces. The three of us witnessed to the God who knows neither beginning nor end of days—the only One who could set this man free and all who believe on His Son.

Kerosene was poured over the fetishes, a match was lighted and without hesitation the man applied it. Women and children ran in deadly fear. While the flames consumed the bloody mess, representing the man's last earthly hope, and while the chief and men looked on in consternation and fear, we sang heartily "My hope is built on nothing less than Jesus' blood and righteousness." In the midst of it all a woman came and surrendered herself to the Lord, holding both hands heavenward.

Tyedyan then secured a bit of karite butter and, while he anointed the new man in Christ, we prayed for his deliverance. He went to the woods and chopped wood the very next day and has since come in to Sikasso to greet us. The battle has just begun for him, and for the woman also, and for us who must follow up these who have come out of gross heathen darkness with prayer and counsel, and for you who faithfully wrestle against the evil one.

Tyedyan's victorious shout and Mpere's frail but joyous voice mingled with the praise of this new convert must have made the courts of heaven ring.

Foreign Briefs

By Rev. W. O. Brooks

Damascus, Syria. We thank every one of you for prayer on behalf of the work here. God has answered concerning licenses for the schools, and they are now operating.

An earnest young believer went to Tesia to teach. A few days later the authorities came to the school and chased the children away. The teacher told them that we had permission to conduct the school but they answered that the children could not come. He told them that we force none to come; they are free; but the answer was, "There is no liberty." The teacher left, discouraged; but after a few days he returned and reopened the school. Most of the children are back, but some are still afraid to come.

In one town a public school teacher insisted that the daughter of one

Mpere Dembele, leaning on stick, and Tyedyan presided at the burning of fetishes at Diumatene. Nampe, the new convert, sat beside the small urn in which the fetishes were consumed. The chief looked gravely on.

F. L. Joder

of our believers should attend the class in which the Koran is taught. The child refused, saying she liked very much to please her teacher, but she loved her Saviour more. At recess the next day the teacher found the girl reading the New Testament and asked if she could borrow it. She had never read it.

Recently, one of the strongest believers in our Deraa church died suddenly. Apparently well, he had walked quite a distance to attend the morning service where he offered a beautiful prayer, thanking God for opening his eyes and for the life in Christ. He and all his family were baptized together last summer. His funeral service was attended by a host of people—Moslems, Druses and Christians, who esteemed and loved this righteous man.

During the procession from the house to the church the believers were singing *Abide With Me* and other appropriate hymns in Arabic. Even the Moslems remarked, "This is the true religion. They have hope and joy even in death." Many heard the message who never would come to hear otherwise.

Home Missions in Western Canada

(Continued from page 4)

missionaries yet to be sent—that *must* be sent? Who are they? Where are they? Where will they come from? Here is the urgency; here is the task.

Our eyes are on our home extension work. Every new field or church that we can establish is a new recruiting center from which to find these coming missionaries of the Cross. Our eyes are on a number of these "key projects" in towns or cities where there is no full gospel witness being carried on; but we cannot put these young men and women into towns without making some financial provision regarding a place to worship, and a place to sleep, even if they are willing to live by faith. So we pray and plan and plead for these home missionaries, that through prayer and consecrated giving we may enable them to do their work well. Upon this hangs the hope of the foreign fields.

The Vision of the Valley of Dry Bones

By Ethel Killgrove*

THE hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley of the Moslem world which was full of bones, and caused me to pass by them round about: and, behold, there were very many lands represented in the open valley, and, lo, they were very dry.

And He said unto me, Son of man, can the bones of these dead peoples which follow a dead prophet live? And I answered, O Lord God, Thou knowest.

And He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.

Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live:

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.

So I prophesied as I was commanded, and as I prophesied there was a noise, the noise of a rumbling and busy world; and behold, I saw a vision of hands, very many, working hastily building cellars, hiding places, deep in the earth. I saw that they were driven to haste by their love of life in the world.

And my eyes were holden and I saw a second vision, even a vision of feet, shod in bright leather and buckles and dainty ornaments, dancing and making merry upon the dancing floors. And the sound of their many steps drowned out the voice of God in their ears.

And as I turned, I saw yet another vision, more awful to behold than all the rest; a vision of winds, of breaths, of many voices. And as I listened, I heard the voices raised in pious phrases, and they had the sound of wind in empty barrels.

And then as I made to turn away, I saw again the former vision of the bones of the Moslem lands, dry bones, dead bones, and I heard again the voice of One who spoke, Son of man, can these bones live? And I would answer yet a second time as I did at the first, O Lord, Thou knowest. But my tongue became wooden and in my heart I feared for I saw that the wrath of God would soon be poured forth, and who can stay His hand?

And as I feared to speak, Another stood by me, with scars in His hands and sides, and I heard His voice saying, When My people cease to dig and hide and love their lives in this world, then shall there come a shaking, and the bones of Moslem lands shall be moved, and many shall hear My word.

And when My children shall cease their merrymaking and shall walk in My commands and go into all the world to preach My gospel, and when their feet become beautiful as My messengers to Islam, then shall the sinews and flesh come upon the dry bones of Moslem peoples and skin shall cover them.

And when My people shall cease to serve Me with empty platitudes and shall pray with their whole hearts for Islam, then shall the breath of heaven fall upon them and Islam shall receive the breath of God and shall know that I, the Son of God, am the Lord God. Then shall come the word of God from the four corners of the earth, and then and only then, shall the children of Ishmael know their Redeemer.

And I looked, and behold, I was very sad, for I saw in my vision that the people of the Son of God preferred life in the world and its business, its pleasures and gaiety, its high-sounding words and pious chatter. And I prayed saying, O Lord God, have mercy and send revival to Thy people for they will soon become withered and shall themselves appear like unto a valley of dry bones.

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*Missionary to Arabia.

Children of the Koho, Cil and Sre tribes delight in their readers, prepared by Mrs. Jean Funé in the Bible school for tribespeople at Dalat, Indo-China.

The children are learning to read using the thirty-five different "sounds" in the small book, which contains twenty lessons. The copies for the teachers, who are themselves Bible school students, also contain lesson plans to assist them in conducting the village schools.

Eight hundred copies of the book were mimeographed on paper given by the Bible Meditation League. Some have been sent to the seventeen village schools conducted by the tribal workers in the mountain villages. This is the first and only opportunity the children have of receiving an education. Fifty-four children attended the school held at Dalat last year; a total of 289 have been enrolled in the village schools. The women and young men also use this simple reader.

Mrs. Funé (right, back row) and Mrs. H. A. Jackson are assisted in this work by Vietnamese missionaries, Messrs. Nam and Tot, also shown.

The Lord Will Provide

The saints should never be dismayed,
Nor sink in hopeless fear;
For when they least expect His aid,
The Saviour will appear.

This Abraham found, he raised the knife,
God saw, and said, "Forbear;
Yon ram shall yield his meaner life,
Behold the victim there."

Once David seemed Saul's certain prey;
But hark! the foe's at hand,
Saul turns his arms another way,
To save th' invaded land.

When Jonah sunk beneath the wave
He thought to rise no more;
But God prepared a fish to save,
And bear him to the shore.

Blest proofs of power and grace divine,
That meet us in His word!
May ev'ry deep-felt care of mine
Be trusted with the Lord.

Wait for His seasonable aid,
And though it tarry wait:
The promise may be long delayed,
But cannot come too late.

—WILLIAM COWPER.

A Childlike Spirit

(Continued from page 6)

of doing evil, which is rather a pitiful inheritance of our fallen nature. God, who is Liberty perfected, cannot by any possibility do that which is evil—how then can man's freedom be in any such power? The more a man is led by the Spirit of God, the more he is raised to that true liberty which is God's, and if we writhe under such subjection of will it is but owing to that proud spirit of independence by which the angels fell. When once earthly passions are chastened, self-will conquered, pride subdued, the voice of grace heard more clearly within the soul than that of nature, this subjection will cease to be irksome; and these results never fail to be attained by hearty generous efforts to gain the mastery over our senses and imagination. Then, indeed, a man attains to a most blessed independence of all save God. Free from the cruel bondage of the world, he tastes the sweetness of untroubled peace. Ambition, avarice, and lust cannot tempt him; human respect, the criticism, and ridicule of our fellow creatures cannot turn him aside from what he knows to be right. Sorrows, crosses, and humiliations lose their sting; he is raised above the attractions and the threats of the world. Is not this to be free indeed?

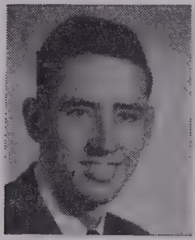
Yet further, such a man becomes free as regards himself; he is no longer a victim to his own imagination, or the caprice of his will. He is firm and resolved, his principles and opinions are deeply rooted, and tell upon his every action. God's Holy Spirit imparts somewhat of its own immutable character to His weak creature, and though he may be assailed by many an inward storm, his will remains firm as the Rock of his salvation. All this must be learnt by experience, but be sure that those who give themselves wholly to God will be surprised to find, even at an early stage, how different they are to what they were. There is all the difference that we see between a calm, sunlit sea, and that same ocean tossing and heaving beneath wind and storm.

There is yet one more point of liberty to which the "sons of God" are led—they are free even with respect to Him. Let Him do with them as He will, let Him try or comfort them, let Him seem to hide His face, or visibly have them in His holy keeping—their souls will alike be at rest. Externally they may be tossed hither and thither; "all Thy waves and storms have gone over me"; but there is peace within. Their liberty lies in willing whatsoever God wills, asking nothing else, heedless of self, accepting all He offers. "Asking nothing, refusing nothing," as was said by one who drank deeply of those life-giving waters of His will. To such souls nothing can come amiss, nothing can greatly move them. Who would not long after such freedom from earth's weary thralldom, its restless pining heartaches, its fears and hopes; and even from the cares and anxieties of the half-hearted Christian, who seeks himself even in doing God's will, and thereby loses the "perfect liberty, wherewith Christ hath made us free"!

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Rev. and Mrs. Paul E. Carlson* sailed from San Francisco on December 17 per the Maersk Line S.S. *Hulda Maersk* for Indo-China. Mr. and Mrs. Carlson first went to the field in 1925 and are now returning for their fifth term of service.


D. Franklin Irwin
Indo-China

Rev. and Mrs. A. F. Ratzloff and son, Donald, and *Miss Gene C. Swain* sailed from New York on December 14 per the Cunard White Star Line S.S. *Queen Elizabeth* for France where they will spend several months studying the French language in Paris before proceeding to French West Africa. Mr. and Mrs. Ratzloff are returning for their second term of service in French Guinea, having first gone to the field in 1946.

Miss Swain is going out for the first time. She graduated from the Simpson Bible Institute in 1946 and received her A.B. degree in 1951 from Seattle Pacific College. From 1946 to 1950 she has served on the faculty of the Simpson Bible Institute.

Miss Gene Swain
French West Africa

Rev. and Mrs. Bernard D. Dunning and son, Darrel, *Rev. and Mrs. Neal Webber* and children, Barbara and James, and *Mr. D. Franklin Irwin* sailed on December 15 from New York per the Maersk Line S.S. *Trien Maersk*. Mr. and Mrs. Dunning, who are going to Indo-China, graduated from the Missionary Training Institute in Nyack and have held the pastorate at Glendale, Pa., for approximately two years.

Mr. and Mrs. Webber also graduated from the Nyack Missionary Training Institute, Mr. Webber receiving the B.R.E. degree in 1948. They served at the Germania Park Gospel Tabernacle in Birmingham, Ala., from 1948 to 1951. They are going to join our Siam Mission.

Mr. Irwin received his diploma from the Missionary Training Institute in 1949 and has been working at Barrhead and Freeman River, Alta., Canada, since his graduation. Mr. Irwin is the son of Rev. and Mrs. E. F. Irwin, also of Indo-China, where Mr. Irwin is appointed to work in Viet Nam.

★

Missionary Arrivals. *Rev. and Mrs. C. E. Gustafson* and children, James and Darlene; *Rev. and Mrs. T. G. Mangham, Jr.*, and children, George and Corrine; *Rev. and Mrs. J. S. Sawin* and children, John, Robert, Joan and Beverly; and *Rev. and Mrs. H. Sechrist* and children, David, John and Ruth, arrived in New York on December 14 per the French Line S.S. *Liberté* from Indo-China via France.

The Gustafsons, Manghams and Sawins first went to the field in 1947 and are now returning for their first furlough. The Gustafsons and Sawins have been working in South Viet Nam and the Manghams have been working among the tribespeople at Pleiku.

Mr. and Mrs. Sechrist first went to the field in 1937 and are returning for their second furlough. They have recently been working in the Bible School at Ta Khmau in Cambodia.

Rev. E. R. Hess arrived in Boston on December 18 per Pan American plane from Congo, Africa. Mr. Hess has completed his seventh term of service in Congo and will be spending this furlough period in Quakertown, Pa. Mrs. Hess arrived home on furlough earlier this year.

★

With the Lord. *Rev. A. F. Desterhaft,* veteran missionary from South China, passed away on December 13 at the Alliance Missionary Home in New York City. Funeral service and burial were in Nyack on Monday, December 17. His wife and two sons survive. A full account of his life and service will be published later.

Rev. and Mrs. Neal Webber and family
Siam

Rev. and Mrs. P. E. Carlson
Indo-China

★

Birth. On November 19, to *Rev. and Mrs. J. R. Schisler,* of Indonesia, a son, Karl Morris.

★

Hamilton, Ont., Canada. A campaign of revival services was held in the Centremont Church November 4 to 18 with Rev. Roland M. Gray, Sr., as evangelist. The power of the Holy Spirit was manifest in a very definite manner throughout the campaign as souls sought God for salvation, the filling of the Spirit, and for healing. Often the altar and front seats were filled with earnest seekers at the conclusion of the preaching of the Alliance message. Several testified to having met God in salvation, and definite healings are reported by the pastor, Rev. F. Sauvé. One lady who had been confined to a wheel chair for five years walked around the church several times unaided in the name of the Lord! These meetings were preceded by cottage prayer meetings and it was during this time that God began to prepare the ground as the spirit of intercession gripped hearts. Days of fasting and prayer were also observed as the meetings got under way. This church has seen a steady growth during the last few years and pastor and people are rejoicing for the victories won in answer to prayer and for fruitful altar services every Sunday night since the campaign.

★

Pastoral Personnel

Transfers

Rev. Robert Wiechman, from Cutler, Calif., to Unassigned.

Rev. Robert Graham, from Cayucos, Calif., to Unassigned.

Rev. Clair H. Nelson, from Franklinville, to Riverhead, N. Y.

Rev. John O. Bubb, from Southampton, N. Y., to Phillipsburg, N. J.

Rev. Granville W. Cooper, from Salamanca, N. Y., to Unassigned.

Kindly send all news items and pictures to THE ALLIANCE WEEKLY, 260 West 44th Street, New York 18, N. Y.

Rev. Marvin Thompson, from Osage, Iowa, to Superior, Wis.

Rev. Daniel O. Heringer, from Squaw Point Indian Mission, to Indian Work, Harlem, Mont.

James Cornforth, appointed Official Worker.

Rev. Harold Root, from Unassigned, to Nevis, Minn.

Rev. C. G. Zeek, from Mahtomedi, Minn., to New Castle, Ind.

Oliver J. Abrams, from Northwestern to Western District.

Rev. D. A. Needham, from Unassigned, to Linton, N. Dak.

Charles Sibley, from Evangelist, to Ellsworth, Wis.

George Heckendorf, from McCleary, Wash., to Missionary Candidate.

Willard Aldrich, from Granite Falls, Wash., to Unassigned.

Milton R. Johnson, from Hearts Hill, Sask., to Fort St. John, B. C., Canada.

Keith C. Lonie, from Golden, B. C., to Magnolia, Alta., Canada.

Rev. Norman W. Dreger, from Unassigned, to Grande Prairie, Alta., Canada.

Albert Mix, leaving Western Canadian District.

Peter E. Friesen, leaving Western Canadian District.

Rev. Earl W. Freeland, from Union City, to Bradford, Pa.

Alvin J. Moser, from Assistant, Asheville, N. C., to Lake Worth, Fla.

Mrs. Marie Downer Clement, leaving South Atlantic District.

Rev. Glenn Stitt, from Lapel, Ind., to Dearborn, Mich.

Rev. P. H. Courlas, from Wheeling, W. Va., Gospel Center, to Bowling Green, Ohio.

D. C. Lowe, from Assistant Pastor, Louisville Gospel Tabernacle, Louisville, Ky., to Kenton, Ohio.

Miss Sarah McDowell, from Christian to Official Worker.

Rev. Henry P. Knapp, from Unassigned, to Dallas, Tex.

Roland Cagle, from Southwestern to Northeastern District.

Miss Florence Jacobson, leaving Southwestern District.

Rev. Basil Lesko, from Houston, Texas, to Williamsport, Pa., West End Gospel Tabernacle.

Miss Helen Williamson, from Southwestern District to language study in Mexico City.

Rev. Otto E. Lehmann, from Harrison Valley, to Crooked Creek, Pa.

Daniel Negris, leaving Eastern District.

Bernard D. Dunning, leaving Eastern District for mission field.

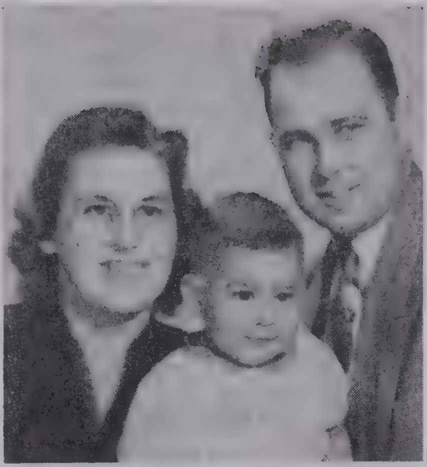
Jackson Cox, leaving Beatrice, Nebr., Bible Church and Western District.

Rev. Fred McGarvey, from Norfolk, Nebr., to Danville, Ill.

Alvin Van Schooten, from Waterloo, to Clutier, Ia.

Rev. Francis E. Showell, license expired in Eastern & Central Canadian District.

Rev. Melvin Weis, leaving Coronach, Sask., Canada.



Rev. and Mrs. B. D. Dunning
Indo-China

Rev. F. Baxter Bush, from Phillipsburg, N. J., to West Hempstead, N. Y.

Miss Beryl Sabine, from Barrhead, Rural, to Alberta Beach, Alta., Canada.

Earl M. Swanson, from Barrhead, Alta., Canada, to Unassigned.

Rev. George E. Warnick, from Irma, to Barrhead, Alta., Canada.

Rev. G. A. Hart, from Beaverlodge, to Irma, Alta., Canada.

Rev. D. Ervin Jane, from Onoway and Freeman River, to Beaverlodge, Alta., Canada.

Margith Carlson, from Barrhead, to Freeman River, Alta., Canada.

Miss Vera Rudd, from Barrhead, to Freeman River, Alta., Canada.

Paul W. Tebbutt, from Barons, to Patricia, Alta., Canada.

Rev. Norman J. Galbraith, leaving Grande Prairie, Alta., Canada.

Grant Hastie, leaving Onoway, Alta., Canada.

T. H. Moffat, leaving Ft. St. John, B. C., Canada.

Rev. Robert P. Turner, from Logansport, Ind., to Winston-Salem, N. C.

Rev. Wm. S. Corby, appointed to Carlisle, Pa.

(Continued on page 14)

Letter

In one of your recent articles in THE ALLIANCE WEEKLY you call special attention to the Person of the Holy Ghost.

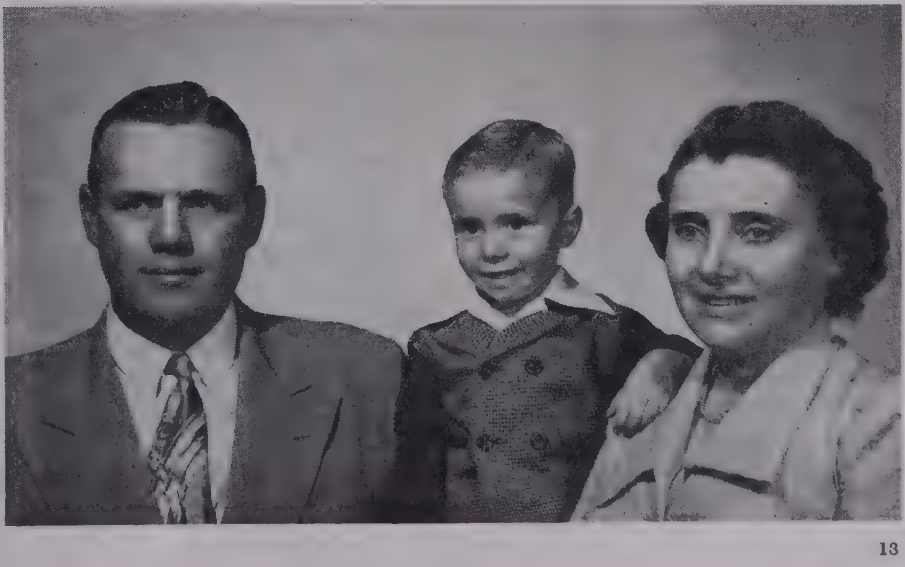
The Holy Ghost appeared as a Person to me, at least on one occasion, in my early Christian experience. For days I had been seeking and seeking within myself an answer to a question which bothered me. Suddenly I sensed a Presence at my side. He so sweetly and calmly answered my question in one comforting word. For the next few days I could not control my grateful tears very well.

Then in your fourth sermon on the Holy Ghost you say something which I think is the most important of all—the most important in anyone's life. You say: "Be engrossed with Jesus Christ. Honor Him." If we have Jesus we have *everything,* Father, Son, and Holy Ghost included! "For in Jesus dwelleth all the fulness of the Godhead bodily."

To those who may be worried about whether the Holy Ghost abides in their heart along with Jesus the late F. B. Meyer left a comforting word, as follows: "If you trust Jesus you are born again, and if you are born again you will trust Jesus, and you cannot tell which comes first, any more than you can tell which spoke of a wheel comes first. . . ."

"A dear sister said to me once, 'I am going to spend a whole day praying for the Holy Ghost. . . .' She came back to me at night and said, 'I have had a grand day but I am a bit disappointed. I do not feel that I have more of the Holy Ghost than I did.' 'But,' I said, 'is *Jesus* much to you?' 'Oh!' she replied, 'Jesus was never so sweet and precious as He is now.'

"'Why, my dear woman,' I said, '*that* is the Holy Ghost, because He glorifies Christ, and when the Holy Ghost works most, you do not think about the Holy Ghost, but you think about your dear Lord.' "—MRS. EVA TEMPLE, *Port Orchard, Wash.*



Rev. and Mrs. A. F. Ratzloff and son, French West Africa

Rev. P. C. James, from Southeastern to Southwestern District.
Jack Eubanks, appointed to Rosamond, Calif.

New Workers

Oscar Zimmerman, appointed Christian Worker, South Pacific District.
William Zimmerman, appointed Christian Worker, South Pacific District.
Miss Gladys B. Clark, appointed Official Worker, Spanish Church, New York City.
Miss Catherine Powell, appointed Christian Worker, Northeastern District.
Joseph Stephens, appointed to Deposit, N. Y.
Miss Mildred White, appointed to (Indian Work), Hays, Mont.
James Burnett, appointed to (Indian Work), Squaw Point, Minn.
Charles F. Gillies, appointed (Official Worker), McCleary, Wash.
Herman Van Schooten, appointed Official Worker, Egypt & Croft, Pa.
J. T. Cooke, appointed Christian Worker, Mt. Airy, N. C.
Rev. Russell G. Flaxman, appointed Assistant, Tabernacle Church, Norfolk, Va.
Philip Darling, appointed Christian Worker, Central District.
J. R. Connelly, appointed Official Worker, New London, Ohio.
Miss Arbutus Barr, assisting in the opening of a new work in Arkansas.
H. Crosby Englizian, appointed Official Worker, Danville, Pa.
Melvin Shareski, appointed Official Worker, Buffalo Gap, and Coronach, Sask., Canada.
Miss Nancy K. French, appointed Christian Worker, Western Canadian District.
Miss Mary A. Nikkel, appointed Christian Worker, Western Canadian District.
Stanley Hiers, appointed Assistant Pastor, Central Church, Miami, Fla.

Ordinations

Rev. Harold Catto, Rev. N. H. Kroeker, Rev. James J. Lawrance, Rev. William Lloyd Hooper, Rev. Gordon V. Chapman, Rev. Frank J. Mayo, Rev. Elmer S. McVety, Rev. John E. Thiessen.

New Works

Alberta Beach, Alta., Canada (Unorganized).
Burlington, N. C. 600 Block, Beaumont Ave. (Unorganized).
Knoxville, Tenn. 2622 Broadway (Unorganized).
Clearwater, B. C., Canada (Unorganized).
Bartlesville, Okla. Bartlesville Mission (Affiliated).
New London, Ohio. C. & M. A. Church (Unorganized).

Changes in Name or Address of Churches

Allentown, Pa. From Gospel Chapel of C. & M. A. to C. & M. A. Church, Linden and Church Sts., Allentown, Pa.
Hawstone, Pa. Alliance Hillside Chapel, Viscose Hill, Hawstone Rd., to C. & M. A. Church., Hudson Ave. at First St. on Juniata Terrace, Lewistown, Pa.
Arlington, Va. C. & M. A. Church, from 413 N. Irving St., to N. Quincy and 20th Sts., Arlington, Va.
Niagara Falls, N. Y. C. & M. A. Church, to Corner 22nd St. and Linwood Ave.

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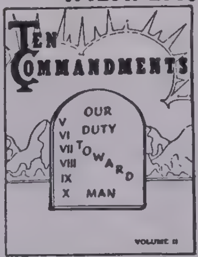

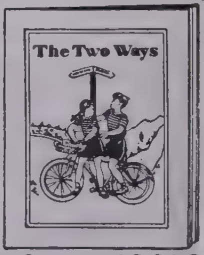

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—2 Corinthians 4:8-18.
DAILY TEXT—*"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day"* (verse 16).

Suffering child of God, you cannot fail if only you dare to believe, to stand fast and refuse to be overcome. The process of receiving is by faith. "I believed, and therefore have I spoken; we also believe, and therefore speak." We can retain the life of Christ only while we trust Him. It must be moment by moment and day by day. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." It must be a habit of receiving, a constant dependence. It is not one or two remarkable experiences of healing or blessing, but a lifelong drinking in of strength from Christ, even as the plant continually draws its nourishment from the soil by ten thousand rootlets. It is here that we must learn to maintain the habit of physical union with Christ and total dependence upon His strength, breath by breath, and step by step.—*A. B. Simpson.*

Monday

DAILY READING—Philippians 3:10-21.
DAILY TEXT—*"Forgetting"* (verse 13).

Lloyd George used to tell a story about a man who, on his deathbed, was asked by his minister: "Have you a message for me that I can bring to your friends?" He replied, "No, I guess not, except that you might tell them that throughout life I think I have always closed the gates behind me." That is an excellent practice: to close the gates behind you. "Forgetting the things which are behind . . . I press on," says the great Apostle. Let us seek God's forgiveness for the failures and sins of the past, then we can truly forgive ourselves. . . . As we go forward into the New Year we do well also to forget the resentments that belong to the past. "Revenge is sweet," said the poet. But its sweetness is short-lived. It soon becomes acrid and miserable. Milton says:

"Revenge, at first thought sweet,
Bitter ere long back on itself recoils."

There is always a terrible backwash to every act of revenge.—*J. S. Bonnell.*

Tuesday

DAILY READING—Genesis 1:1-5.
DAILY TEXT—*"In the beginning God"* (verse one).

These are the first words in our Bibles. They are glorious pillars for the gateway of Truth, the sublimest introduction to the sublimest Book in the universe. They are also glorious words with which to begin another year. We trust it will begin with God, not only as its chief Friend and Counsellor, but as the supreme Aim and End. A year begun with and for God will end with His divinest benediction. Let these words be the warning and inspiration of every purpose, word, and act this year: "In the beginning God." He is willing to take us at nothingness, and to be to us the beginning and the ending of all our life and strength; and indeed He cannot do anything with or for us until He gets us stripped of all our spiritual riches and possessions, and willing to begin again with only God Himself. So let us receive Him, enthrone Him, glorify Him, and live for Him.—*A. B. Simpson.*

Wednesday

DAILY READING—Psalm 71:15-24.
DAILY TEXT—*"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only"* (verse 16).

I do not know what changes lie ahead,
  What joy or sorrow,
What disappointment or what glad surprise
  May come tomorrow.
But this I know—though smooth the road or rough—
As each day dawns His grace will be enough.

So in His strength I bravely venture forth
  In the New Year;
If on the water He should bid me walk,
  I will not fear;
Convinced am I that in the sun and shade,
He will be with me—I am not afraid.
—*Christian Victory.*

Thursday

DAILY READING—Psalm 62.
DAILY TEXT—*"Pour out your heart before him"* (verse 8).

What a realistic picture of true prayer and heart-longing! The word "pour" precludes any thought of the drip, drip, drip of a rainy autumn day, of a prayer which is hesitant, uncertain and indefinite. Rather, it bespeaks of an April downpour; of a heart that is running over with ardent desire and deep, earnest longing. *Desperation* might be an applicable word to employ, for it is only as a soul becomes desperate that its petitions can be *poured* into the ears of God. Jacob at Peniel *poured* out such prayer, for he was in such desperation of soul that his petition became agony and he cried out that he would not let God go until He blessed him. Such prayer is needed in these days when the enemies of all righteousness and godliness are being unleashed upon a morally weak and crumbling civilization. Only God can remedy matters, but He waits for His children to "pour out" their souls before Him. "He . . . wondered that there was no intercessor" (Isa. 59:16). —*Pameii.*

Friday

DAILY READING—Song of Solomon 5:9-16.
DAILY TEXT—*"Yea, he is altogether lovely. This is my beloved, and this is my friend"* (verse 16).

Ye know that this world is but a shadow, a short-living creature, under the law of time. Within less than fifty years, when ye look back to it, ye shall laugh at the vanishing vanities thereof, as feathers flying in the air, and as the houses of sand within the seamark, which the children of men are building. Give up with courting of this vain world: seek not the bastard's moveables, but the Son's heritage in heaven. Take a trial of Christ. Look unto Him, and His love will so change you that ye shall be taken with Him, and never choose to go from Him. I have experience of His sweetness, in this house of my pilgrimage here. . . . There is nothing that will make you a Christian, indeed, but a taste of the sweetness of Christ.—*Samuel Rutherford, 1637.*

Saturday

DAILY READING—Exodus 33:12-17.
DAILY TEXT—*"My presence shall go with thee, and I will give thee rest"* (verse 14).

This verse of Scripture which we have chosen for our text was God's answer to Moses when he prayed: "Shew me now thy way." God did not show him the "way," but gave him something infinitely better—"My presence," God said, "shall go with thee." David said, "I will fear no evil: for thou art with me" (Psa. 23:4). He knew a shepherd's love, sacrifice, and tender care, and so he could trust the Good Shepherd to care for his flock or even one lone, lost sheep. . . . There is an All-seeing Eye watching over you, and though you cannot see your way out, say with Job: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). He also said, "He performeth the thing that is appointed for me" (verse 14).—*Selected.*

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A Look at the Lesson

By REV. K. D. GARRISON

For January 13, 1952

The Call of the Fishermen

Luke 5:1-11

GOLDEN TEXT—*"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men"*—Mark 1:17.

DEVOTIONAL READING—Matthew 4:18-25.

Introduction

This call of the four fishermen was not unexpected or sudden, as the casual reader of these verses might suppose. These men whom the Lord called from their nets were not strangers. Their first call—to discipleship—we studied last week. Thereafter they returned to their homes and occupation of fishing, but were much with Jesus. They were with Him at the wedding in Cana, and at the well at Sychar where a Samaritan woman and many of her townspeople were led to faith. They had heard His teaching and seen His miracle. During that intervening year Jesus had moved from His home in Nazareth to Capernaum, and apparently was staying in the home of Peter (Mark 1:29). It may be that the call recorded in Mark 1 had been some weeks before this, and that they had lapsed again to fishing, which could account for Peter's sense of sin. Jesus had preached throughout the synagogues of Galilee, and now called these disciples to work with Him.

I. Jesus Called Men Who Were Already Busy

They were not idlers nor starry-eyed dreamers waiting for an opening. They were working at an honorable occupation, and apparently their business was prosperous, for hired servants are mentioned. The Lord's commission is too important to be given to men who are unsuccessful in life, or who have nothing else to do. Any person who chooses the Christian ministry, thinking it easier than other kinds of work, will have to rethink his ideas. The disciples would henceforth have less leisure and more responsibility than in other callings. Usually divinely called men find that their former training and the skills and abilities developed in work or business prove to be a preparation for the service for which God chooses them. Moses and David were both called from following the sheep to be shepherds of Israel. These disciples were to give up fishing to become fishers of men. G. Campbell Morgan was called from the teacher's desk to teach the Word of God to his generation.

II. Jesus Called Them into Partnership with Himself

Twice in the lesson it is intimated that the sons of Jonas were partners with the sons of Zebedee in the fishing business. A partnership means joint participation in the labor, the hazards and the profits of the venture. Jesus now called all four of them into a partnership with Himself in accomplishing the glory of God and the salvation of men. They would share in His labors, accept the hazards which He faced, and share jointly in the profits. This is a splendid description of missionary work today.

III. This Call Was Specific as to Its Time

The eternal God does not work hurriedly, does not press men into premature decisions. He places before them the will of God and their path of duty, and permits them to decide. But there must be a decision. Indecision beyond a certain point becomes a negative decision. These disciples were already committed to the coming Kingdom of God. They had had months in which to understand our Lord's teaching. Now the moment of decision had arrived. They were at the "great divide" and henceforth must either go forward or backward. Irresolution or vacillation is going backward. "Choose you this day whom ye will serve."

IV. The Call Was Also to a Definite Objective

It was no call to "service" in the abstract. Henceforth they would live and work for just one thing—to take men for God. The first verse of the lesson says that the people pressed on Him to hear the Word of God. The number and eagerness of these made it necessary to speak to them from a boat. If the context of these verses is read it reveals the human need which surrounded the disciples at that time: a man in the synagogue, possessed of an unclean spirit; Peter's mother-in-law sick of a fever; a vast number of afflicted awaiting Christ's healing touch (Mark says the whole city was gathered about the door); a man full of leprosy pleading for cleansing; a paralyzed man let down through the roof, and inside the house Pharisees "out of every town of Galilee, and Judæa"; and besides all these the pressure upon His spirit to preach the good news in the other cities also. It is for the sake of these afflicted, sinning, dying men that Jesus calls to service.

V. The Call Was "Follow Me"

Jesus is out ahead, leading. He never asks a disciple to go where He does not go, nor to suffer what He has not already suffered. Their life will be one of constant journeying, but He had not where to lay His head. They would be put out of the synagogues, but the Nazareth synagogue had already cast Him out, and attempted His life. "If the world hate you, ye know that it hated me before it hated you." Tradition tells us that at the last both Peter and Andrew were crucified, but that was long after their Lord and Master had carried His cross out to the hill called Golgotha. All suffering for Jesus' sake admits to the "fellowship of his sufferings." Response to His call cost them boats, nets, houses and lands, parents and friends, *everything;* it cost Jesus everything.

VI. The Symbol and the Promise

After the sermon from Peter's boat Jesus told him to launch out into the deep and let down the nets. Clearly He had taken command. Peter demurred. Weary with a night of fruitless labor he was ready to get home to a late breakfast. And expert at fishing, he knew that the fish were caught at night—not in the late morning with the sun blazing down on the water. The title he used for Jesus should be noted. It was not the usual word meaning teacher, but a word used only by Luke, "Master," in the sense of superintendent or (affectionately) "Boss." Peter's reply meant, "My experience tells me that it will do no good, but since it is 'orders,' aye, aye, Sir." The launching out into the deep was the symbol that Peter had given over the command of his boat and of his life to Jesus. Henceforth he would take orders. The result was, of course, the catch and the surprise of his life. Incidentally, the first dividend for Peter in his new partnership with Jesus was a very handsome payment for the use of his boat.

The disclosure of the power of Jesus to see where the fish were at the bottom of the lake, with the implication that He could see through and through the hearts of men, put Peter on his knees before Jesus, conscious anew of his own disobedient heart. The Master's reassurance gave the key to Peter's action. "Fear not" meant Peter was afraid. Was he afraid of this Son of God with eyes as a flame of fire? Or was it fear to undertake the work of soul winning—he who toiled all night and caught nothing? Or was it fear, as he looked within his erratic and wobbling heart that he could never become the rock that Jesus had promised he would be? The Lord's promise was, "Henceforth thou shalt catch men." God had begun a good work in him which would be completed. And so Peter entered Christ's service. He was still sometimes erratic, and always the first to voice opinions. He became spokesman for them all in acknowledging the God-revealed deity of his Lord. He was readiest to profess unswerving loyalty and the most vehement in his shameful denial of his Lord. God revealed things to him, Satan sifted him, Jesus prayed for him, and then the Holy Spirit came upon him. At Pentecost the Lord Jesus, through the Spirit, took command of His Church, as He once had of Peter's boat. And Peter standing up . . . lifted up his voice—and cast his net into the deep, "And the same day there were added unto them about three thousand souls."

(Printed in U. S. A.)

87:3

the Alliance Weekly

LEVEL
ONE

JANUARY 16, 1952

A. Devaney

RIDGEWOOD, N. J.

Broken Vows

Page 35

The Editorial Voice

WE NEED THE SPIRIT'S GIFTS

The task of the Church is too great for any one person to compass and too varied for the skill of any one person to accomplish.

God has met this difficulty by dividing the task and giving to every man severally gifts that enable him to do his part. By distributing the work He lightens the burden for all and makes possible the smooth carrying out of His purposes among men. That is undoubtedly the reason behind the gifts of the Spirit given to the various members of the Christian community. Here as elsewhere the manifold wisdom of God is revealed.

Not all men can sing; at least not all men can sing well enough to be heard in public. Only a limited number are called to preach; real teachers are scarce because the gift which enables a Christian to teach is not given to many; even the humbler gifts, such as "helps" and "governments," are given to relatively few. The gift of the evangelist is not given to all, nor the pastor's gift nor the gift of wisdom. Blessed is the man who knows his gift and who seeks to exercise it toward the other members of the Body of Christ as a "good steward of the manifold grace of God."

The time is more than ripe for a rethinking of the whole matter of spiritual gifts within the Church of Christ. The subject has fallen into the hands of persons for the most part extreme and irresponsible, and has become associated with fanaticism in its various forms. This is a huge misfortune and is causing tremendous loss to the work of spiritual Christianity in our times.

Prejudices pro and con make the consideration of this subject extremely difficult, but its neglect is costing us more than we should be willing to pay. A revival of true New Testament Christianity must surely bring with it a manifestation of spiritual gifts. Anything short of it will create a just suspicion that the revival is something short of scriptural.

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LET'S DEAL WITH LIFE AT ITS ROOT

All life is at root spiritual. God is spirit, and since He is the Cause and Origin of everything, it follows that everything originally came out of spirit. Matter may indeed be only the objectification of spirit. It is interesting to learn that modern science comes pretty close to teaching just that today.

It is not necessary, however, to understand the philosophical ground for this belief (if such ground exists); it is enough to believe the Scriptures, and they make it very clear that a human being is essentially a spirit clothed in a body, and that the inner life is the key to all the rest of the life. The whole Bible magnifies the inner and eternal part of man and lays correspondingly lighter emphasis upon the external and temporal.

Paul sang his ringing song of victory over this world, a song he could sing with all those who "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18). Indeed it may be truthfully said that everything of lasting value in the Christian life is unseen and eternal. Things seen are of little real significance in the light of God's presence. He pays small attention to the beauty of a woman or the strength of a man. With Him the heart is all that matters. The rest of the life comes into notice only because it represents the dwelling place of the inner eternal being.

The solution of life's problems is spiritual for the reason that the essence of life is spiritual. It is astonishing how many difficulties clear up without any effort when the inner life gets straightened out. If half the time we spend trying to fix up outward things were spent in getting our hearts right we would be delighted with the result. Strange as it may seem, harmony within our own hearts depends mostly upon our getting into harmony with God. Morning comes not by our pushing out the darkness but by waiting for the coming of the sun.

Church difficulties are spiritual also and admit of a spiritual answer. Whatever may be wrong in the life of any church may be cleared up by recognizing the quality of the trouble and dealing with it at the root. Prayer, humility and a generous application of the Spirit of Christ will cure just about any disease in the body of believers. Yet this is usually the last thing we think about when difficulties arise. We often attempt to cure spiritual ills with carnal medicines, and the results are more than disappointing.

The daily toil of this worn body done,
The spirit for untiring work is strong;
Still hours of worship and of love begun,
Of blessed vision and eternal song.

In darkness and in silence still and sweet,
With blessed awe my spirit feels Thee near;
Within the holiest, worships at Thy feet:
Speak Thou, and silence all my soul to hear.

To Thee my heart as incense shall arise;
Consumed upon Thine altar all my will;
Love, praise, and peace, an evening sacrifice,
And in the Lord I rest, and I am still.

—GERHART TERSTEEGEN.

*Broken Vows**

A Sermon . . . . . . By REV. DONALD R. SHEPSON

IT HAS been my desire for some time to speak to you of broken vows. A vow is a solemn promise or affirmation usually made to Deity and relating to something we plan to do thereafter. In short, it is a positive promise made to God.

It would be humanly impossible to enumerate all the vows that a man might make to God through his lifetime. Instead, I wish to speak this morning of those vows which perhaps are most frequently made and yet often carelessly broken. Our text is found in Psalm 66:13, 14: *"I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."*

The first vows which mankind is most flagrantly guilty of breaking are very obviously his *marriage vows.* Now, because someone doubtless has his eye on the last phrase of our text, may I hasten to add this explanation. I do not wish to imply that all of these vows of which we speak were born out of troubled circumstances. We are simply thinking of "broken vows." But living in a land, as we do, where one out of every three or four marriages ends on the tragic shoals of the divorce court, it is quite fitting that we remind ourselves of the solemn vows we made before God on our wedding day.

May I take the privilege of reading in part from those familiar words you, too, once vowed before God. It was on that day you were united in holy matrimony with that one God gave you to be your life partner: "Wilt thou have this woman to be thy wedded wife, to live together in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other keep thee only unto her, so long as ye both shall live?" . . . May I ask, have you made an honest effort to keep those vows which you made, not to the officiating minister, but before a holy God?

Let me also read the charge which preceded the giving of these sacred marriage vows: "I require and charge you both, as you stand in the presence of God, to remember that love and loyalty alone will avail as the foundation of a happy and enduring home. No other human ties are more tender, no other vows more sacred than those you now assume. If these solemn vows be kept inviolate, and if steadfastly you endeavor to do the will of your heavenly Father, your life will be full of joy, and the home which you are establishing will abide in peace." . . . Do you remember those words? Are you sure? Perhaps it might be worth while for you to read them again.

There are so many homes, and sometimes even Christian homes, where the usual common courtesies between husband and wife have apparently been forgotten. Ordinary manners which are always remembered at the office are often left in the top desk drawer at quitting time. Or again, the thoughtfulness extended to the neighbors and friends is left at the door, like a pair of overshoes or an umbrella, when one returns to home and family. Even true love finds survival difficult under such trying circumstances. It might be well for husband and wife occasionally to read together those sacred vows so willingly given on their happy wedding day.

Now, may I say that in all probability the next solemn vows you assumed were those given when God sent those little children into your home and they were dedicated to the Lord. Let us call them our *dedication vows.* Hear again those vows you made: "Do you now solemnly confess that it is your purpose to dedicate this child to the Lord and to His service? Will you pray with and for him; instruct him faithfully in the doctrines of the Christian religion; teach him to read the Word of God, to pray, and to lead a holy life; set before him an example of godly piety; and do all that in you lies to bring him to the knowledge of and faith in Jesus Christ?" That sounds like a lot of promising, doesn't it? But that's just what you said when you took those vows!

When God grants you the wonderful privilege of having these little ones in your home it is a sacred responsibility with which He has entrusted you. For parents to bring children into this world, little ones with a never-dying soul, and then fail to point them to the one true way of life, would appear to be a crime of all crimes! We look with scorn upon the parents who permit their children to roam the streets and grow up with little or no real supervision. Yet we count folk to be fairly respectable who have their children and then in effect consign them to an eternal hell by their failure to show them the way to the Lord Jesus as their Saviour from sin.

"Will you pray with and for him?" It was quite a promise when you gave assent to that one. Have you forgotten? Perhaps so, but God still remembers. The once familiar practice of the family altar is rapidly becoming only a memory in the minds of many. But every truly Christian home should strictly observe it. That is why I always include the family altar as a part of the vows for every Christian couple who come to me to be united in marriage.

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*Preached in the Christian and Missionary Alliance Church, White Plains, N. Y.

Then again, there are those *vows of church membership.* Let me quote from one of the bylaws of this church. "Applicants for membership . . . shall also pledge themselves to loyalty to the church by attendance, giving, and adhering to its doctrines as stated in the Constitution and Bylaws." If you joined this church during my ministry, then you affirmed your vows very definitely and positively in keeping with those which have just been read.

I would not venture to apply here the old axiom that a chain is no stronger than its weakest link. Fortunately, this is not necessarily so with reference to church membership. It would be discouraging indeed to think that the local church could be no better than its weakest member. In all probability every church will always have a certain number of weak members who will make very little contribution to the real progress of the work. However, while it may be true that one member will not necessarily prevent the spiritual growth of the local church, still he may certainly slow down that growth to some extent.

But let me remind you again that there were certain vows you did assume when you became a member of this church. Solemn promises they were, made not just to the examining committee but to the Lord. May we then very carefully avoid the spirit of negligence and indifference, those two very subtle sins which can creep in unawares and sap away the spiritual vitality of any local church. Let us not forget our sacred vows to loyally support the church by our attendance, giving, and adhering to its doctrines. Whenever one member grows lax in observing them the church will suffer, it is true, but the individual becomes the real loser.

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There are also the *vows of private devotions.* Probably every Christian has upon occasion promised God over and over again that he would more diligently observe such times of private devotion. Such devotions, consistently maintained, can be the greatest means at our command of building a strong Christian experience. In like manner, practically every case of spiritual retrogression or backsliding is directly traceable to negligence in one's private devotions. You will rarely find anyone getting into too much trouble spiritually who faithfully feeds upon the Word of God and consistently meets God in the place of private prayer each day. . . . Do you remember making such a vow? And have you diligently kept it?

Finally, there are the many *vows of consecration.* Here again every true Christian has doubtless had such times of surrender and consecration where you really met God, and He in turn really met your own heart. It may have been at an altar of prayer, or perhaps it was there in the quietness of your own room, where you made various commitments to the Lord. Such commitments or vows probably affected a number of phases of your life and walk as a Christian.

There is, for example, your time. Disregarding your other possessions, time could be called a commodity which you may always offer to the Master. Never become so busy, even with legitimate pursuits, that you fail to take time to pray, to read God's Word, or to be a soul-winner. Your tithe; this, too, upon occasion you may have promised to give to God. But have you faithfully kept that vow? Or the consecration of your talents: that's another vow so many make and soon forget.

You who were in the service of the United States, how many times did you promise God in the thick of battle when your chances of survival seemed pretty slim that if He would see you through you would live the rest of your life for Him and for His glory? Well, He brought you through. Have you forgotten those vows? Be assured that God has not!

You who were once seriously ill and it seemed that the end might be near, how many times did you promise God that if He would spare you, if He would just give you one more chance, you would mend your ways and do His will? He heard your desperate prayer and health was soon restored. But He also heard your vows.

You who once faced a real crisis in your life or home or business—listen for a moment. How often did you pace the floor in the dead of night and promise God that if He would hold back the inevitable, if He would only bring you through that financial crisis or spare that loved one, everything you had would be fully His? No reservations would ever again be found in your life. Almost miraculously circumstances turned, the storm subsided, the clouds lifted and life was worth living once again. But how about those promises? Have you forgotten? Well, God still remembers them.

Broken vows. Could that be the reason for the loss of blessing in your life? Could this be the secret of your spiritual failure and lack of victory? Try to recall those many vows which once you made, for solemn vows they were. Marriage vows, dedication vows, vows of church membership, vows of private devotions, and vows of consecration. There may have been others, too, known but to you and to God. Have you diligently kept them all? Or have you carelessly forgotten?

Listen to the text again before we close. "I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." And then the passage in Ecclesiastes 5:4, 5—"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

Could anything possibly be plainer than this?

What God Hath Joined Together

III. Consecration and Fullness

By REV. HAROLD J. SUTTON

CONSIDER another dualism for which there must be no bill of divorcement.

Consecration is that voluntary, unreserved and irrevocable dedication of the believer's ransomed powers to God. In surrender the sinner "gives up" his sins; in consecration the saved "gives over" that which can be used for God's glory and the good of others.

Literally the word "consecrate" means "to come with the hand filled." It is ungrasping our hold on all we possess and putting the same at the divine disposal. "Like a deed, the transfer must convey the reality 'with all the appurtenances thereto.'" The consecration must be full and particular; the inventory as revealed by the Spirit must be signed, sealed and delivered to be used where, when, how and as Father sees fit. One's time, talent, toil and treasure are to be held as a trust for holy use. It is to sign one's name to the bottom of a blank sheet of paper and tell God that He may write into the presigned contract anything that concerns His will for our future.

Our consecration is not, however, to be to toil or talent, but to Christ. It is a loving and loyal submission that includes service, sacrifice, suffering and, eventually, if Jesus tarries, "the shelf." Consecration is exchanging ourselves for Christ and making infinite gains thereby. It is to commit to our heavenly Father's care and keeping "the program of our best possible future." Here is a sacrificing disposition of self upon the altar of God which invites the refiner's fire and waits for it.

The term *fullness* has reference to that work of grace in the renewed heart whereby the seeking soul is made free from sin and filled with the Spirit of God. This second crisis is both the solution to the problem of indwelling sin and the secret of a life that is hid with Christ in God. It is through the merits of Calvary and is given in answer to believing prayer. The recipient is equipped for holy living and thus is "throughly furnished unto all good works." Here is no magical wizardry giving its possessor power to electrify those who come under the spell of his enchantment. Rather is it a sane and sober ability to be strong in the Lord and bear up amid the trying circumstances of life. The fullness of the Spirit does not preclude progression, but is preparatory to it. Thus the crisis conditions us for the process of working out our own salvation. Having received "of his fulness" the remainder of our sojourn is spent in coöperative activity with the vast enterprises of redemptive grace.

This state of abandonment is not the fullness, but is essential to it. We do well not to lose sight of the fact that salvation is coöperative. God never does for us what we can, and should, do for ourselves. Consecration is man's part; the fullness is God's part. When the consecration is complete, the soul thus anticipating a union with Christ that neither seeks annulment nor contemplates divorce, the gift of faith is granted and the abiding fullness is realized.

But consecration is not enough. Necessary though it is, it is but a means to an end. That end is the fullness of God's good Spirit, resident in, and president of, all life's activities. Our consecration has value only as it clears the way for Christ to do something for us. That something is the baptism with the Holy Ghost preparing us for life and service. Without this our consecration will lack the altar fire and we will go halting all our days. For the want of it many are both feeble and frustrated in the face of the world's pitiful state.

The condition necessary to the historical Pentecost was the exaltation and enthronement of the Redeemer. Hear the word of inspiration: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). This conditional aspect is not only historical and dispensational, it is individual and experiential. Where there is no enthronement there can be no bestowment. As one of the fathers has aptly said, "No believer may expect the gift of the Holy Ghost until he brings to pass in his own heart that glorification of Jesus which took place in the third heaven, as the necessary condition of Pentecost." "The Holy Ghost was not yet given." That is the first "not yet." "Because that Jesus was not yet glorified." That is the second "not yet." The second "not yet" is canceled by the first "not yet." Upon the exaltation and enthronement of Jesus as the sovereign Lord of life, and the complete dedication of our redeemed powers to the accomplishment of His will, there is the immediate bestowment of the Spirit in fullness of blessing.

Consecration and fullness. "What therefore God hath joined together, let not man put asunder."

* * *

The Courts of the Lord

"A day in thy courts is better than a thousand" (Psa. 84:10).

A day within Thy courts!
Oh, what a day
In which my cares and sorrows
Flee away,
And all heart leaps on
To Thee, its Goal,
In new and glad dimensions
Of the soul;
As far beyond confining
Time and space
I touch! I hear! I see Thee—
Face to face!

—ELEANOR RUTH BRATVOLD.

The Church and the Minister —Co-Workers

"Every church can add to the strength of its preacher"

By REV. RICHARD L. SAUVÉ*

WE use the word church to mean the assembly of those who hold the simple faith of Christ and who profess some devotion to the interests of God's kingdom. Between the church and the preacher there is a most intimate relation, a mutual sharing of sorrows, problems, and joys, and mutual coöperation of endeavor on behalf of the salvation of men.

The church can and should be a powerful source of help to the God-fearing preacher. Nobody can estimate the spiritual loss that results from lack of spiritual coöperation of a church with its pastor; the cleverest human physician cannot measure the pain that comes to the man of God when his church stands indifferently aside from the sacred task at which he labors. It makes a world of difference to the pastor what atmosphere the church creates for him to breathe and work in.

The church to a very large extent makes or breaks its preachers. We say, "Like preacher, like people," and forget the other fact: "Like people, like preacher." The church by its indifference and worldliness can drag its preacher down to its own level. The spiritual ascent of the preacher consists not only in the study of the Word and prayer, but is very largely up the slopes of the increasing spiritual life of his people. The pastor whose church helps him spiritually will (or should) be at his best, and is likely to do his best work. The church that fails to coöperate may break his heart; it will certainly cripple his ministry and, in time, itself will sink into decay. It may have a name to live, but it will be dead. The church is bound to help its pastor, or pay as its price the removal of its candlestick.

Now there are four ways at least by which the church can help the preacher. The first is by praying for him. We name this first because it is of premier rank and because *all* can do it. The church that prays for its minister renders him the highest service possible for the best discharge of his ministry. Our Lord put supreme emphasis upon prayer as the dynamic of a successful ministry. He attributed His own success to the power of prayer. For the accomplishment of His great and glorious work He prayed much; the poet has beautifully said,

"Cold mountains and the midnight air
Witnessed the fervor of Thy prayer."

The apostles realized the omnipotence of the church's prayers on behalf of their difficult ministry. "Pray for us" was their earnest appeal to the Christians of their time. The evidence of the power of prayer for spiritual results is complete. On our Lord's own testimony His miracles came through the medium of His supplications. Pentecost was the result of prayer. The baptism of the Spirit came with its marvelous effects while the disciples as one man pleaded for the fulfillment of Christ's promise. The great revivals under Wesley and Whitefield were born of the breath of prayer. Charles Haddon Spurgeon attributed his spiritual success at the Metropolitan Tabernacle to three hundred people who prayed in the basement of the building for the salvation of souls and the advancement of his ministry. Luther was the great *doer* that he was because he spent three hours a day on his knees. The same was true of A. B. Simpson, founder of The Christian and Missionary Alliance, as well as scores of others.

The churches that have most blessed the people have been the churches that have prayed most. There is nothing like prayer for spiritual power. There is nothing that can be substituted for it. Every Christian can pray for the preacher. Some other things they may have neither capacity nor ability to do, but they can pray. The believer has *the gift of the knees.* One wonders how much this gift is used on behalf of the preacher and Christian endeavor generally. One fears that it is often utterly neglected. Can we wonder that the Christian who does not pray for his minister does not get any blessing from his ministry? Can it be a thing at which to marvel that no souls are saved in the prayerless church? In such a church barrenness may be expected. The powerlessness of the pulpit and the coldness of the church today result from the lack of fervent, believing prayer.

In the colder countries of the world it sometimes happens that the channels leading from the sea to the city ports are blocked with ice so that the vessels cannot reach the docks. Prayer is the channel of the divine blessing, but it is often blocked by the ice of the Christian's heart so that the power of the Lord cannot be communicated. Let us be certain of two facts: first, that it is God's power which works spiritual results; and, second, that that power is to be had for the seeking. If the church wants to go forth to true advancement and power, she must first go to her knees. If she wants her preachers to be Peters and Pauls, she must pray for them.

No Bible school or college will make a minister a winner of souls. No edifice, no gown, no scholarly attainments, no generous stipend will

(Continued on page 44)

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* Pastor, Bryan, Ohio.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Atomic Commissioner recommends religion: Atomic Energy Commissioner Thomas E. Murray told a meeting of engineers in Atlantic City, N. J., that they must turn from science to religion to seek answers to life's basic questions. Addressing the forty-fourth annual meeting of the American Institute of Chemical Engineers, Murray said: "Let us never forget that we will have bought our conquest of matter at too high a cost if it robs us of that humility which enables us to detect in every majestic scientific discovery the pathway and the laws marked out by the Divine Architect." He said further: "Science never reaches ultimates. It becomes a process of smashing atoms and then endlessly smashing the parts into which atoms are broken. . . . But while progressing, without end, in the knowledge of broken things, it will never properly answer such fundamental questions as what is man? What is his destiny? Who is God?"

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Church construction crippled: Although church construction in 1951 was expected to reach $477,000,000, a new all-time record, 1952 promises to be a lean year for contractors who build churches. The National Production Authority announced from Washington that it is unlikely that "approval will be given to any church . . . project in the first three months of 1952 that is not at least twenty per cent completed." This results from the limited quantity of materials, especially structural steel, available for civilian construction, due to the impact of the defense program.

★

Archbishop warns of TV danger: In St. Paul, Minn., Catholic Archbishop John Gregory Murray told his clergymen in a letter that the penetration of television into the home is having "disastrous results." The letter was read at Masses at which Catholics were asked to renew the Legion of Decency pledge. In that pledge, St. Paul Catholics promised to avoid "demoralizing television," as well as "immoral motion pictures, indecent plays, vulgar radio programs, pernicious books, vicious papers and periodicals, degrading dance halls and unwholesome taverns." Regarding the effect of television on children, Archbishop Murray said they are "giving evidence of great nervousness and inability to concentrate in the classroom as a result of limited sleep and brain fatigue, not to mention the privation of normal physical activities outdoors so essential to the healthful growth of the child. . . . A serious responsibility rests on parents who admit a television set into the home," he said, "to supervise and limit the presence of children at the programs presented so as to safeguard their health and morals."

ABROAD

State Department modifies ruling: The State Department has modified its policy of denying passports to missionaries seeking to enter Formosa. "We have been discouraging applications by American citizens desiring to go to Formosa for any purpose," said a spokesman for the Department. "However, about December 1 we received information from the island, in response to our inquiries, indicating that the food and housing situation has improved, and that the danger of military operations in that area has diminished. On the basis of this information, it is now possible to modify our passport policy and permission will be granted to churches which have had long-established missions in China to send missionaries to Formosa."

MISSIONS

Lutheran women give a million: Members of the United Lutheran Church's Women's Missionary Society gave $1,193,988 for church work through their society during the past year, according to a report by Mrs. C. W. Baker, Jr., of Duquesne, Pa., national president. Nearly half of this sum went for foreign missions and the next largest share for home mission work.

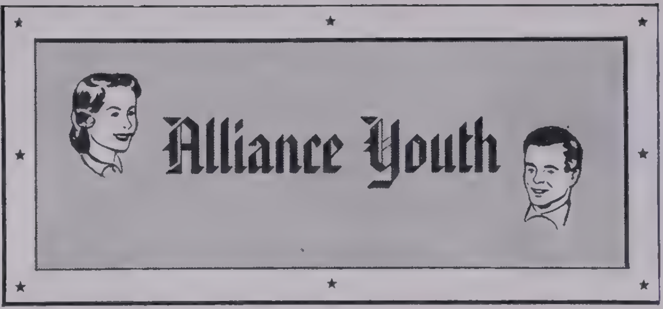
★

Baptists increase home missions budget: In Atlanta, the Southern Baptist Home Mission Board voted a budget of $1,570,000 for 1952, an increase of $120,000 over 1951. A total of 839 workers and missionaries were appointed including eleven field workers, ten evangelists, two workers in Jewish evangelism, seven workers in Alaska, 131 in Cuba, eighteen in Panama and one pioneer missionary.

PEOPLE SAY

Henry R. Luce, editor-in-chief of *Time, Life,* and *Fortune* magazines: The solution to the problem for Protestantism and for religion in general is "written on every page of the New Testament. . . . A religion—a Church—must be 'in' the world but not 'of' it. A religion brings to 'this world' resources which are not of 'this world'—or it brings nothing. A Christian Church must serve society, adventuring and struggling with it, but a Church must also stand apart from society, judging it, guiding it. And it can neither serve nor judge unless it knows better than society does the path to goodness and the stern price which must be paid to travel on it. . . ." The remarks were made in an address at a Minneapolis dinner sponsored by the National Conference of Christians and Jews.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary



Alliance Youth

"Step On It"

By Rev. T. G. Mangham

Superintendent, Southeastern District

The above caption could very well be the slogan of our times. Look at the madly rushing throngs every place where people congregate.

That we are living in the most hurried age ever known I'm sure no thinking person would question. We are making more powerful cars to take us with greater speed on our hurried ways. Then we have to construct super highways to care for the hurrying crowds. We have airplanes with which one can girdle our small world in a matter of hours. Yes, everywhere everyone seems to be in a hurry. Someone has called our day, "The Age of the Quick and the Dead"—that is, you have to be quick or else you are dead.

This spirit of "hurry" has gotten over into our religious life. We hurry off to church where the preacher, in many instances, has hurriedly planned a service to fit into the hurried life of his parishioners. We sing two, maybe three, hymns; the preacher preaches just so many minutes, and we are out on the stroke of the clock. Well, of course we have our lives planned for every minute, so we have to keep right up to schedule. Now I believe in schedule, but I like to see it flexible enough so that God can break in now and then.

I hear often quoted (or misquoted) this text: "The King's business requireth haste." A casual reading of the story in Second Samuel 21 will reveal that David, who had so recently been anointed king, was fleeing for his life from the anger of Saul. In his haste he had forgotten to take either spear or sword; thus unprepared to protect himself, he had to stop and obtain one. We, like David, all too often in our haste to get out and do the thing we believe to be God's will for our lives, fail to possess the proper weapons for ministry and warfare.

A worker said to me recently, while discussing something about which he had prayed, "The trouble with me is, I'm in a hurry and I am afraid God isn't." God is never hurried into decisions. It was in the "fulness of time" that Jesus was born. The Lord, when coming to His own earthly ministry, waited for thirty years until all requirements of the law and righteousness were fulfilled.

When our Lord commanded His disciples to "go . . . into all the world and preach the gospel," He followed that statement with this word: "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." The fields are white unto harvest. Millions are dying in sin and superstition, without hope—but *"tarry ye,"* He said. Doesn't His heart yearn? Doesn't He understand the great and pressing need? He does indeed, but He also knows the greater need of His workmen.

Young people, don't hurry out into the work without adequate preparation. Take time for educational preparation. The disciples were in school for three years with the greatest of all teachers, Jesus Christ; yet this did not suffice to fit them for life's ministry. They had to take an intensive postgraduate course for forty days, after His resurrection. This surely would be sufficient, but no, they must tarry until endued with power from on high, the fullness of the Holy Ghost.

That timely adage, "Haste makes waste," is still true in most instances. Time spent in preparation for your life ministry or work is not time wasted. Time spent in meditation and prayer in your ministry and service is time well-invested. Don't be hurried in your labors to the extent that you have no time for getting alone with your books, the Book, and your Lord. Read Proverbs 19:2; meditate well and sin not by hastening with your feet.

"Take time to be holy,
Speak oft with thy Lord;

. . . . . .

"Spend much time in secret
With Jesus alone."

* * *

When your dog loves you because it is dinner time, you are not sure of him; but when somebody else tempts him with a bone and he will not leave you, though just now you struck him, then you feel that he is truly attached to you. . . . True affection does not depend upon what it is just now receiving.—*C. H. Spurgeon.*

Here's an Idea!

Why not plan a check-up at your next Executive Committee meeting, to see whether or not your program is clicking. Here are some questions suggested in the Western Canadian AYF bulletin, put out by the District Youth Secretary, Miss Mavis Anderson.

1. Were the programs well prepared last year? Were they planned around some central theme—or did they just take up time?
2. Were the programs of vital interest to all who attend?
3. Did all those taking part know of their responsibility well in advance, or did you ask them as they came in the door?
4. Were the programs well advertised?
5. Have your meetings given you the results you sought when you planned them?
6. How many new young people have you reached through AYF this year?
7. Honestly now . . . what part has prayer had in your AYF work?
8. Is your AYF run by a select few, or do you endeavor to make all feel their personal responsibility?
9. Is someone responsible *every* Sunday to contact prospects for AYF?
10. Have you coöperated with the District Budget for AYF work (if you have such a responsibility in your district)?
11. How much definite effort have your young people put into soul-winning projects in your community?
12. What is the purpose of AYF?

SUGGESTED FOLLOW-UP

1. Have a heart-searching prayer session.
2. List on paper your objectives for the new year.
3. Organize to accomplish these objectives.

* * *

Life

To the preacher life's a sermon,
To the joker life's a jest,
To the miser life is money,
To the loafer life's a rest.

To the soldier life's a battle,
To the teacher life's a school.
Life's a great thing for the thinker,
But a folly to the fool.

Life is just one long vacation
To the man who loves his work,
But it's constant dodging duty
To the everlasting shirk.

To the faithful, earnest worker
Life's a story ever new;
Life is what we try to make it—
What, my friend, is life to you?

—CHRISTIAN DIGEST.

The Foreign Fields

Congo's Youth Our Challenge

By Rev. J. E. Nicholson

We well remember the discussion twenty-five years ago on the subject "What shall we do for the young people of Congo?" Today the same question still faces us. What we do for Congo's youth will determine the course of the church of tomorrow. The forces of the enemy are seeing to it that they are not neglected; how much more should the Church of Christ do all in its power in order to give them the best. It will not be wasted effort.

We are not educators in the modern sense of the word, but with no schools in Congo except those of a false religious group we have been forced to provide some schools. The State has given this task to the missions, and we are thankful that it is so, for it has given us a great opportunity to train the young people in the things of God. Five days a week in our primary schools, which go up to the fifth grade, verses of Scripture are memorized and the Word of God is taught. Special services give the pupils opportunities to accept Christ as their personal Saviour, and many have responded. Today at least seventy-five per cent of the candidates for baptism are the boys and girls in our primary schools. It has not always been so. Who then would despise conversions among the children and young people? Christ commands us still, as He spoke to His disciples long ago, to suffer the little ones to come to Him.

When we sit in one of our evangelistic services and listen to the young people as they give their testimonies it takes us back to the days when we, too, found the Lord. The joy on their faces pays us for all the effort and work in teaching and bringing them to this place. Any investment in the youth of today will repay an hundredfold in this life and in that to come!

There are Sunday schools in all the churches. During the month of September a Sunday school convention was held and all the workers of the district met for profitable consultation. It was interesting to see their enthusiasm and desire to improve this part of the church.

Recently a new effort has been begun to win young people for Christ. Meetings similar to "Youth for Christ" and Alliance Youth Fellowships are held each Sunday afternoon. The accompanying photograph shows part of one group after such a meeting. Some of the young people were baptized that day. They are enjoying a new chorus book, and a page devoted to young people in the church paper is proving to be a great spiritual help to them also.

Congo youth need your prayers. Some are entering our Bible schools to become the future leaders of the Church of Christ in this land. But many are tempted by the enticements of material gain. Do pray for them.

◆

"Go, labor on! spend and be spent!
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Some of the baptized converts in Congo. A number of them are young people who have been trained in our mission schools and taught the way of the Lord.

Fetishes Destroyed in Gabon

By Mrs. J. A. Corby

In recent months our hearts have been rejoicing to see the salvation of a number around us, and again we have seen the wonderful change that takes place in a heathen heart and life when the Saviour enters. For so long we seemed to see little or no fruit that we were well-nigh discouraged, but the Lord has been dealing with souls one by one and we praise Him for each one.

There is the chief of a village just across the river from the station, who has five wives. Two of his wives were the first to step out for the Lord. They brought their fetishes to be burned in a public service. One had a little three-legged stool, a sort of rattle affair, and several oddly-shaped pieces of something or other strung on a cord to be worn about the body.

It appears that this woman had been ill, and when she went to the witch doctor for medicine he gave her the stool, all daubed up with white marks, telling her it was taboo and for her exclusive use. She was made to sit on it, then a drink was given her which made her dizzy, and when she fell from the stool the witch doctor took the dirt where her head had struck the ground in falling, and from that and other curious things made her fetishes which she wore from that time. At the local religious dances, she sat on that stool and shook the gourd rattle, also prepared by the doctor. Foolish? Yes, but in the mind of the African, exceedingly powerful! The burning of the fetishes had a strong effect on those who witnessed it. It takes much courage to destroy the old "medicines" believed in for so long.

Not long after, another older woman confessed the Lord as Saviour, and at once removed from her body several cords and charms of various significance. For weeks afterwards each time she saw us she would beg, "Teach me again what I must say to God when I get up in the morning." And then after repeating a simple prayer, she would ask, "Now, what must I say when I go to bed?" Then over and over she would repeat, "In the name of Jesus, in the name of Jesus."

In an early morning roll-call service, which was being attended by several of the new converts as well as by our workmen, the chief of the village came with his two Christian wives and there confessed his sin. A few weeks later the third wife was saved. They are faithful in attending every service, and have all enrolled in our reading class that they may be able to read the Word for themselves, and to learn to sing the hymns.

The primary schoolhouses at Kwimba, Congo

Others from other villages have been saved, one of them a young man who worked here briefly when we first came to Mouila, and who has never been able to get away from the message he heard at that time. Everywhere they go they tell of the wonderful thing that has happened to them. Pray with us that there will be many others who will find the Lord as Saviour.

The Sulu "Light Bringer" Goes Forth Again

By Rev. Harry E. Lang, Philippines

Since the rededication of the Sulu "Light Bringer" in Zamboanga in June, the boat has been out almost continually bearing the Lord's messengers to the whitened harvest fields.

This past month the boat has been cruising in the waters and among the islands around Bongao, where there is village after village along the shores of the different islands. In almost every village of any size the Mohammedan mosque is prominent and there are many devoted followers; but we praise the Lord for the cordial welcome we received in these villages. Never once were we refused the privilege of holding a meeting. Many times the *iman* (priest), as well as their counselors, would attend with others. From fifty to one hundred and fifty attended each service and listened intently. We took the phonograph to the "open-air cathedrals" or coconut groves and also to the homes of the Samal fishermen; in each case the records and message drew respectful attention.

In one large home a wedding was in progress and the house was filled with guests. While they were waiting for the bridegroom we played the "Wedding Feast" record on the phonograph. They were all very quiet, listening, when a very dignified man got up and shouted some orders to the women. Not being able to understand their dialect, I could not tell whether the record had angered him or not. About a dozen women left the room immediately and everything became quiet again as they listened to the rest of the record. In a short time the women returned, each dressed in her prettiest garments. The record speaks of having on a wedding garment and those who had not been wearing their best clothes were sent away to put them on. It was all done in a friendly spirit.

In this same home other Mohammedan dignitaries listened politely, but some were suspicious of our purpose in coming to preach to them. One man asked if we were thinking that we could change their religion; another said they were also hoping to eventually reach heaven, but they had the Mohammedan way of getting there. Then he said that when a Moslem dies there are five fires that surround the soul. If he has been faithful during his lifetime in daily prayer, fasting, giving his tithe, and so on, these fires are put out one by one and he is free of punishment.

The young student preacher who was with us asked him if he was sure that after he had fulfilled these requirements he could go to heaven, but the man had to admit reluctantly that he hoped that what he believed was true, but he could not know for sure until after death. We praise the Lord that we can bring them a positive message. The preacher explained that we can know before death that we have a place in heaven, and that we have God's Word, the *Kitab Injil.* Drawing the admission that God could not lie, the preacher emphasized that God tells us in His Word that Jesus is the Way, the Truth and the Life, and no man cometh unto the Father but by Him. They read portions of the Arabic-script Gospel we had with us, but were unwilling to purchase any. We trust and pray that many of the words of testimony given in the various homes and meetings held will be recalled to prick the heart and conscience and lead them to seek the true way to heaven.

On the island of Batu Batu we walked several kilometers inland to a little Samal village called Malasa. This is a fishermen's village, and their houses are built far out into the water. The broken bamboo bridge was dangerous for us to cross, especially if a crowd should follow us, so they invited us to go to their mosque and sit down where they would be glad to talk to us. A crowd soon gathered, we set up the flannelboard, and before we knew it a meeting was in progress. After about an hour, some of the village elders came and were not too pleased, but we had finished and were ready to go on to another preaching center on the island.

Here a group of about thirty children gather regularly to hear Bible stories, and it was thrilling to hear them sing gospel choruses and to answer their questions. Quite a few adults gathered, and they asked that we have a meeting for them. One of the storekeepers in town lent us his Petromax lamp and offered us some refreshment, for we hadn't had anything to eat since early morning. After the meeting they still remained to talk, finally escorting us down to the wharf at ten o'clock.

Space will not permit a description of all the meetings held, but suffice it to say we visited sixteen villages on seven different islands.

The last week we left for Sitangkai, the most southern port in the Philippines. Here we joined forces with the two women workers who are stationed there, as well as one Chinese Christian who is working without pay. The latter was most helpful in introducing us to the district, hiring a native canoe and directing us to the villages nearby. He spent several days with us, sometimes walking several kilometers over rough coral road or wading in mud and mire for half a mile in order to reach some of the places. We also met several Cantonese families in Sitangkai; they were very friendly and happy to hear their mother tongue spoken, but were indifferent to the gospel.

The area around Jolo and Sitangkai is a distance of several hundred miles and has many islands, but there are workers in only three places. This makes plain the fact "that there remaineth yet much land to be possessed." Pray ye the Lord of the harvest that He will thrust forth laborers into this part of His harvest.

Hearing for the First Time

By Rev. W. O. Persons, Loey, Siam

We thank God for the opportunity of preaching to those who have never before heard the Name of Christ. During the six months that the gospel has gone forth from the street chapel here in the capital of this province, many have heard the Word. Twelve men and women have confessed their sins and expressed their faith in Christ as Saviour. These babes in the faith are scattered in three different localities and faithful follow-up work must be pursued constantly, along with reaching new villages. The scope of opportunities in Siam today is tremendous.

Village Evangelism in Hong Kong

Taking advantage of the opportunity afforded by a heathen festival, when tens of thousands of Chinese roam the hills surrounding Kowloon in order to worship at the graves of their ancestors or in search of "good luck," the preachers and Bible women of the Chinese Christian and Missionary Alliance went forth to sow gospel seed.

With their musical instruments they soon gathered a crowd and gave a gospel message to the people wherever they could. No doubt some of the seed fell by the wayside, but some fell upon good ground. Pray that the seed will spring up and mature.

Pray too for the Christians at Rennie's Mills Refugee Camp. A fire swept through the bamboo and tar-paper village, and in just a few moments over 3,000 were left homeless. Among them were over a hundred Alliance Christians.—REV. JOHN BECHTEL.

The Church and the Minister

(Continued from page 38)

cause him to preach in demonstration of the Holy Spirit and of power. "Brethren, pray for us."

The second way in which the church can help the preacher is *by coöperation in Christian endeavor.* Prayer for the preacher is not enough. To send a check for church projects is a useful form of coöperation, but it is by no means the whole of it. There must also be the help of the hand, the personal interest, the sacrifice of time in the work that the preacher is expected to inspire and lead.

Some time ago a preacher went to a church to preach with a view to the pastorate. On his return home he received an unofficial letter from one of the members of that church to this effect: "Everybody liked your ministry. I have an idea that you will be asked to become our minister; and if this is so, and you decide to come, I shall do all I can to help you by doing what lies in my power to make everything prosperous and successful in the Sunday school." That is the kind of helpful coöperation the preacher needs, the kind which can be given and which he has the right to expect. No member of a church fully discharges his responsibility by his monetary contribution and his occupancy of a seat in the church. He has to give himself as well as his money.

One does sometimes think that there are Christian people who have the idea that their responsibility ends with their purse. Having given of their money, they have no more to do but to receive. Such an attitude will break the preacher's heart and kill the church. The church must give of its time, it must lend its hand, and it must show a personal and self-sacrificing interest. "*All* at it and always at it" was Wesley's motto, and it was the true one. Churches languish today because of an absence of coöperation. Congregations are dwindling because church members do little either to keep or increase them. They do not visit the people. They seldom speak to the stranger, and they are not present to help in any special effort. Sunday schools, Bible classes, missionary prayer bands are crippled for the want of helpers. To preach to churches where this state of things prevails is like preaching to the dead. What wonder is it if those churches get dead sermons? They deserve them.

Dr. and Mrs. Joe M. Webber
Indo-China

The third way in which the church can help the preacher is by *giving him verbal encouragement.* Some people appear to think the only "well done" a preacher should get is that of his Lord when he arrives at the gates of heaven. It has been known that a preacher in the course of a long and discouraging ministry has never received one single word of direct encouragement from some of the members of his church. They have found fault enough, and the slightest mistakes have been magnified, but they have not learned that sometimes it pays to praise the preacher. You can get more done for honest praise than for nonconstructive criticism. The teacher can get more knowledge into his or her pupil by commendation than by scolding. Our Lord uttered judicious words of commendation in the days of His Galilean ministry. Commend your preacher, and it will help him to do his best. Cheer him, and it will give him courage to prosecute his ministry and to "fight the good fight of faith."

A fire was raging and the firemen were trying to save a little child who stood at a window high up in the building. One brave fireman was doing his utmost, but appeared about to fail when somebody in the crowd yelled, "Cheer him." The people caught the words, and echoed them loudly. The fireman heard the cheers, redoubled his efforts and saved the child. Let the church cheer its preachers as they seek to pluck men from the fire of hell, and it will give them redoubled effort and energy in the Lord. Be not afraid to give just praise. It will never hurt a wise man. Only the fool will be injured. When the preacher helps you in a sermon, tell him so. When you see him undertaking a new and difficult enterprise, let him know you appreciate the effort. It will pay.

The fourth way in which the church can help the preacher is *by its members being present at the services.* The members of a church should be present at its services not merely that the preacher may have an audience but that they may be there in obedience to the Lord's will, to worship Him, to create a spiritual atmosphere, to be an example of Sunday observance to the nonchurchgoer, in this way being a true inspiration to the minister or the evangelist of Jesus Christ.

It is no doubt perfectly true that the absence of church members from Sunday services greatly lessens the attendance of non-Christians. Now may not professed Christians be justly reproached for their lack of attendance at the house of God? Excuses, of course, are legion. Some say the preacher is neither eloquent nor interesting, or that he is too deep and too learned; others that the people are not friendly, or the distance is too great. Fancied or anticipated ailments constitute the ground of many a person's excuse for absence from the Lord's house. We trust the time will come when this reproach will be rolled away from God's people, and there will be a return to a consecrated and devout worship of the living Lord; when men will go to church to worship God, and in the interest of their own souls and the souls of their brethren.

The church that wants a strong, apostolic, Spirit-filled preacher, must itself be apostolic in its prayer, its coöperation, its encouragement, and its worship. Let it be so and the whole service of the church will be sweeter and more powerful, and both pulpit and church will regain the influence and authority they have today unquestionably lost.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Mr. and Mrs. P. Floyd Gibbs* and children, Esther and Philip, sailed from San Francisco on December 27, per the American President Line S.S. *President Madison* for the Philippines. Mr. and Mrs. Gibbs are graduates of the Missionary Training Institute. Mr. Gibbs also attended Gordon College and graduated from the Prairie Bible Institute. Since 1949 they have been serving in Busby, Alta., Canada. Mrs. Gibbs is the daughter of Rev. and Mrs. I. R. Stebbins, of Indo-China.

Miss Ruth B. Hess, Mr. Merle E. Baer, and *Dr. and Mrs. Joe M. Webber* sailed on December 29 from New York per the Cunard White Star Line S.S. *Queen Elizabeth.*

Merle Baer
French West Africa

Miss Hess is going to Belgium for several months of French language study before proceeding to the Belgian Congo. Mr. Baer is going to Paris, France, for French language study preparatory to going to French West Africa, and Dr. and Mrs. Webber are also going to Paris for French language study before going on to Indo-China.

Miss Ruth B. Hess
Congo

Miss Hess, the daughter of Rev. and Mrs. E. R. Hess, of Congo, received her B.A. degree from Taylor University in 1944, graduated from The Missionary Training Institute in 1946, and received the B.S. degree in nursing in 1950 from the Presbyterian Medical Center in New York City. She will be working as a nurse in the hospital in Kimpese, Congo.

Mr. Baer received his B.A. degree in 1951 from Houghton College and has since been working with the Union Gospel Press in Cleveland, Ohio. Mrs. Baer (*nee* Marjorie Helfers) will be joining him on the field at the completion of her nurse's training. Mr. Baer will be doing printing work in Kankan.

Dr. and Mrs. Webber attended the Missionary Training Institute in 1950-51. Mr. Webber received his B.A. degree in 1944 from Middlebury College and his M.D. from the Albany Medical College in 1948. Mrs. Webber received the A.B. degree in 1950 from Houghton College. They are appointed to leprosy work in Banméthuot, Indo-China.

★

Missionary Arrivals. Miss Evelyn Prince arrived in Los Angeles on December 14 per Pan American Airways plane from Colombia, South America. Miss Prince has completed her second term of service in Colombia and will be spending this furlough period in Oakland, Calif.

Rev. J. F. Shepherd arrived in Chicago on December 21 by plane from the Philippine Islands. Mr. Shepherd first went to the Kansu-Tibetan Border in 1946 and was transferred to the Philippines in 1949. He and his family, who arrived home on furlough earlier in the year, will be living in Nyack, N. Y., during this furlough.

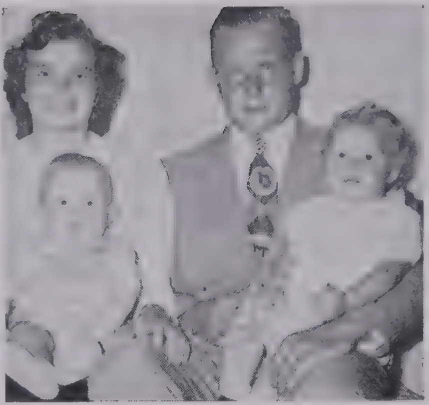
★

With the Lord. *Miss Amy E. Bass,* eighty, went to be with the Lord on December 24, 1951, in East Orange, N. J. From 1914 until 1939, when she retired, Miss Bass was connected with the publishing department of the Society, serving in the book store in New York City.

★

Rev. Stephen Kancar has been legally authorized to change his name to *Kanter,* and will hereafter be known as Rev. Stephen Kanter. Mr. Kanter is the pastor of the Alliance church in Watertown, N. Y. His address is 107 South Indiana Ave.

(Continued on page 46)


Mr. and Mrs. P. Floyd Gibbs and family
Philippine Islands

Letter

I am not a member of the Christian and Missionary Alliance Church, but I have been reading THE ALLIANCE WEEKLY and like it. Will you please tell me what the Alliance teaching or stand is on secret societies or lodges like the Moose, Masons and Elks? Do you accept as members men who belong to lodges? If you do, why do you? I think 2 Corinthians 6:14 applies to lodges for one thing. Don't you think so?—S. W. WARD, *Mattoon, Illinois.*

- So far as we know The Christian and Missionary Alliance has never taken an official position on the question of secret societies, but the overwhelming sentiment within the ranks of its ministers and members is against a Christian belonging to them.

We quite agree with your interpretation of 2 Corinthians 6:14. While Paul did not have secret societies in mind specifically, there can be little doubt that the spiritual principles laid down in this Corinthian letter would apply to modern secret societies as well as to every other form of worldliness.—EDITOR.

Women's Prayer Group, Louisville Gospel Tabernacle, Louisville, Ky.

Local Conventions

* * * * *

Convening January 20-27

Do not miss the sessions of the missionary convention in your locality. The messages will be both informative and inspiring. This is your opportunity to again "look on the fields."

Western Pennsylvania District

Butler, Pa.
(Institute Hill) . . . . January 23-27
Uniontown, Pa. . . . . January 23-27
Sample, Pa. . . . . January 23-27

Southeastern District

Miami, Fla.
(Gospel Tabernacle) . . . . January 21-27
(Central Alliance Church) January 21-27

South Pacific District

Phoenix, Ariz. . . . . January 22-27
Rosamond, Calif. . . . . January 22-27

The Alliance Family

(Continued from page 45)

Louisville, Ky. One of the most active groups in the Louisville Gospel Tabernacle is the Women's Prayer Group. In writing of the activities of this organization the secretary, Miss Edna Minzenberger, states that the average attendance is twenty-five. The program includes the reading of missionary letters, presentation of prayer requests, and sessions of real intercessory prayer. The weekly offerings are sent each month to a missionary for some specific work, with this year's pledge being overpaid. A missionary mother, Mrs. Mitchell Irvin, mother of Mrs. Malcolm Sawyer of Indo-China, is leader of the group. The pastor, Rev. Charles Epperson, has been seeing increased interest and attendance in recent months and joins this enthusiastic group in praising God for an enlarged ministry for this church.

★

Correction. We regret that by mistake the names of the following persons appeared in The Alliance Weekly of December 5, 1951, as leaving the Central District: *Elmer Durant, Jack Harris, Paul D. Henry, H. Wendell Hyde, Miss Sarah McDowell, Rev. M. F. Scruby, Mrs. Edna Shaner,* and *Rev. R. P. Turner.*

In each case, negotiations for credentials were pending. Later insertions in Pastoral Personnel will indicate the correct and current status of these pastors and workers.—H. E. Nelson, *Home Secretary.*

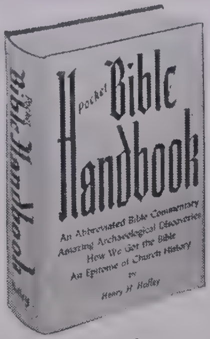
★

Photo Equipment. A Christian businessman is able to offer substantial discounts to missionaries purchasing photographic and projection equipment. Cameras, film, projectors for slides and film, some types of tape recorders, and sound motion picture projectors are available.

Address inquiries to Mr. R. J. Friesen, Butterfield, Minn. Some identification as to missionary or pastoral credentials should accompany the first order to obtain the discount.

Kindly address all news items and pictures to The Alliance Weekly, 260 West 44th Street, New York 18, N. Y.

Have you sent in that *extra* subscription to The Alliance Weekly? Get the message out *now.* Only $2.00 a year in the United States and Canada; foreign, $2.75. Send subscriptions to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.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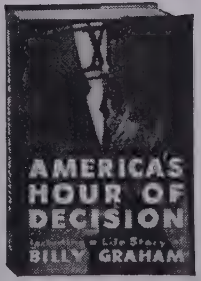
BILLY GRAHAM



For the first time Evangelist Graham has permitted the story of his life to be published, with his full cooperation and verification of the details. It is illustrated with pictures of his family life, portraits of the men who work with him and eight pages of dramatic campaign shots. In addition, the complete stories of some of his campaigns have been included, as well as four Graham sermons and one by Harold Ockenga. It contains 160 pages with 16 pages of pictures and the price is $2.00

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Judges 7:1-8.
DAILY TEXT—*"And the number of them that lapped, putting their hand to their mouth, were three hundred men"* (verse 6).

It is not infrequently that a great issue is decided by what seems a trifling incident, but what really indicates some high quality beneath. The fact that three hundred of Gideon's ten thousand men lapped up the water when they drank showed that they alone possessed the qualities that could be depended upon in the crisis hour. The fact that the widow of Zarephath was willing to give up her last handful of meal and her last drop of oil marked in her spirit a quality which prepared her in later years to receive back her boy as the first to rise from the dead. . . . The simple incident in Daniel's history when he refused the royal dainties and stuck to his simple fare was an index to his entire character and demonstrated the fixed purpose, the inflexible principle, and the self-denying simplicity of the man whom God could depend upon in any test. These may seem trifles, "but trifles make perfection, and perfection is no trifle."—*A. B. Simpson.*

Monday

DAILY READING—Matthew 6:8-18.
DAILY TEXT—*"Thy will be done"* (verse 10).

Examine one little clause in the prayer that the Master taught: "Thy will be done." Do we not usually think when we pray that prayer that all the world will some day come into obedience to God's purpose? It does mean that, but the meaning cannot come to pass except it first come into the individual life. Who of us can pray "Thy will be done in my life"? Some say they are afraid to pray that way, lest if they give God the right of way He will send calamity and hardship. In other words, they are afraid to trust God to have His way with them. Ah, there is the trouble with God's unhappy children. They do not trust their heavenly Father. Like unruly children, they are afraid the Father will take away some of their playthings, and they love their playthings more than they love Him.—*Moody Monthly.*

Tuesday

DAILY READING—1 Corinthians 15:20-34.
DAILY TEXT—*"I die daily"* (verse 31).

Christ is all. He is Redeemer, Saviour, Intercessor, Healer of spirit, soul, and body, Prophet, Priest, King, and Life. Every doubtful act or sinful element of character that is brought to view is at once referred to Him, with confession, and with the claim of faith, that the one be pardoned and the other be immediately remanded to death. Thus we "die daily" . . . There is no sense of condemnation; for there is a deep realization of oneness with Christ, so that He has immediate charge of all the evil in us; while, moreover, there comes the abiding assurance that we are "dead to the law by the body of Christ" and that we are "married to another, (even) to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). . . . The consciousness of a full surrender of self and all else to God, and the knowledge of an unreserved union with Christ enthroned within, make it easy for us to take our rightful place in Christ, and to leave in His hands the old wreck of self to be manipulated altogether according to His good pleasure. —*Gospel Herald.*

Wednesday

DAILY READING—Hebrews 10:1-10.
DAILY TEXT—*"Lo, I come to do thy will, O God"* (verse 9).

My dear Redeemer and my Lord,
I read my duty in Thy Word;
But in Thy life the law appears,
Drawn out in living characters.

Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love and meekness so divine,
I would transcribe and make them mine.

Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptations knew,
Thy conflict and Thy victory, too.

Be Thou my pattern; make me bear
More of Thy gracious image here;
Then God, the Judge, shall own my name
Among the followers of the Lamb!

—ISAAC WATTS.

Thursday

DAILY READING—Matthew 11:20-30.
DAILY TEXT—*"Come unto me"* (verse 28).

Years ago I stood before Thorwaldsen's "Kristus" in the Copenhagen Cathedral. My Danish sister-in-law told me the story of its origin. She said that when the artist had finished molding the plastic clay into a majestic "Kristus," he left it to dry and went home. That night a dense fog and mist rolled in from the sea, and when Thorwaldsen returned the next morning, he thought his masterpiece was ruined. The hands that had been held aloft to bless were now stretched out invitingly. The regal head was bowed low and looking down. But as he gazed, he saw a new "Kristus," different from his previous conception. This was a "Kristus" to worship. He said, "If you want to see His face, you must get down on your knees." I believe this story is founded on fact, as the storyteller had heard it from the time of her childhood there in Denmark. Verily, "If you want to see His face, you must get down on your knees."—*Anonymous.*

Friday

DAILY READING—Jeremiah 33:1-9.
DAILY TEXT—*"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"* (verse 3).

Perhaps the best definition which can be given to the word "call" as used in this instance is given by Noah Webster: "To make an outcry, as of one in distress." Surely, the entire context would prove the dire need of such a calling upon God by His people Israel, nearing captivity as they were, or by the prophet already in prison. There is a time, perhaps, for the calm and quiet praying, but there is also a time for intense *crying* to God for some help badly needed, whether spiritual, physical or material; whether for an individual, a church or a nation. May it not be that in these days there is too much mere passive praying? the petitioning where one puts little heart into the asking? And, although the corresponding promise may be glorious and great, yet it is never realized. Why? Because, alas, we claim the promise as passively as we interpret the condition. God wants wholehearted praying and wholehearted believing. And why not when He is so wholeheartedly hearing and heeding? God says, "Call . . ."—*Pameii.*

Saturday

DAILY READING—Matthew 26:69-75.
DAILY TEXT—*"Thy speech bewrayeth thee"* (verse 73).

Nothing so reveals whether a man is a follower of our Lord or of the devil as the words he utters, and the spirit with which he utters them. You can judge a man's inner life as you listen to his conversation on trains, buses, about hotels and at his place of business, by noting the way he speaks and the words he utters. Do you speak "in such a way" that unbelievers may be converted into believers? Is your conversation, as well as your conduct, such as to lead others to believe in our Lord and in His power to change the hearts of men so that they may become new creatures (2 Cor. 5:17), and to change the world so that it may become a new creation in Him? "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34).—*Selected.*

825 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For January 27, 1952

Nicodemus, a Hesitant Follower

John 3:1-10; 7:45-52

GOLDEN TEXT—"*Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God*"—John 3:3.

DEVOTIONAL READING—Matthew 10:32-39.

Introduction

Though Nicodemus is not mentioned in the other Gospels we may be thankful that John tells us of his visit to Jesus, and records our Lord's clear teaching concerning the new birth. For the setting of this teaching we must read the last half of chapter 2 where Jesus, as Messiah, drove the "bazaar" from His Father's House. Many believed on Him. In this connection it is stated that "He knew all men" and "knew what was in man."

I. Jesus Understood Nicodemus

Significantly in the very next verse Nicodemus is introduced as "a *man* of the Pharisees," therefore one of whom Jesus knew, both what he sought and what he needed. The passages where his name is mentioned (ch. 3,7,19) reveal Nicodemus to have been of cautious and judicial temperament, with a scholar's desire for clear understanding and a scholar's difficulties with doctrine. A certain humility of mind was required for him to inquire on a point of doctrine from a younger man untrained in the schools. He had the mental honesty to recognize in Jesus "a teacher come from God." A few modern expositors brand him as a coward for coming at night; but Jesus did not upbraid him. At least, he *came!* Possibly the night visit was a more opportune and quiet time to discuss troublesome points of doctrine. Jesus received him with simplicity and sincerity. There is no elation at the prospect of winning so venerable a teacher as a disciple, no eager deference, no adaptation of His teaching, and also no affectation of superior wisdom, and no taunt for timidity. He discusses the matters that are on His visitor's mind in language, as far as possible, suggested by the visitor himself. One can trust a sympathetic and understanding teacher like Jesus.

II. The New Birth Necessary

The Kingdom of God is not mentioned in John's Gospel outside of this passage. It appears here because it was the burning question in Nicodemus' mind. It was also central in the thinking of the disciples, both before the crucifixion and after the resurrection.

Jesus forestalled His visitor's question by the startling statement that his great need was not an understanding of dispensational truth, but to be born again. Why discuss the Kingdom of God with one who is unable to enter it and not equipped even to "see" (comprehend) it? The depth of feeling with which Jesus spoke is indicated by His use of the solemnly repeated "Verily, verily," three times within nine verses. Some religious people disparage belief in the necessity of the new birth. The Lord Jesus says, "I most solemnly say to you, you must be born from above."

Nicodemus would have readily understood that sinners and Gentiles need to repent and be baptized as proselytes. Thus "taking upon themselves the Kingdom" they came into a new relation to God and to men. Sometimes this was represented as being born anew. But it was startling to be told that *he* must be born from above. He was an Israelite, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Moreover he was a Pharisee, dedicated to the careful keeping of the law of God, a student of theology, a teacher of religion, and a member of the highest ecclesiastical body of the Jewish people. Furthermore, unlike others of his class who became enemies of Jesus, he was honest at heart—honest enough to seek out Jesus as he did, and later to insist on a fair hearing for Him. But even such "good" people need to be born from above.

One is reminded of an early leader in the Alliance movement. He was fully trained in theology and was for twenty years a "successful" Christian minister before he realized that he had never been born from above. Then, kneeling with other seekers at a Salvation Army altar, he found Jesus as his spiritual life and went out to become a blessing to all whom he touched, small and great, preaching the Fourfold Gospel and radiating the life of Jesus. One also remembers, with sorrow, meeting on a steamer good people who were on their way to a life of missionary service among the heathen, and who when questioned had to admit that they had no personal experience of being "born again." What a terrible awakening for one who has thus spent a life in "good deeds" to plead, "Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works?" only to be told: "I never knew you: depart from me" (Matt. 7:22, 23).

III. "How?"

The perplexed Nicodemus did not argue against the new birth, but soliloquized that such a moral renovation is impossible. Man is all that his past actions and choices have made him. A real moral rebirth would be even less possible than to return to the beginning of life and again be born physically. The Saviour's gentle rebuke was because just such a change of heart, accomplished by the power of God, was prophesied of Israel in such Old Testament passages as Jeremiah 31:31-34. Jesus describes it as being "born of the Spirit." Outwardly it is birth by water, an emergence from the baptism of repentance into a new relationship to God and to men. Inwardly it is a supernatural work of the Spirit of God—a birth by the Spirit into newness of spiritual life. An apostolic statement of the same twofold aspect of regeneration is found in Titus 3:5. But it is not necessary for one to know *how* regeneration takes place in order to experience that new birth. Those who are unable to explain the wind currents may feel their breath, "hear the sound," and see branches tossed by the wind.

However, in the remainder of the chapter Jesus does explain the "how" in a way that Nicodemus understood. Jewish theologians, puzzling over the story of the brazen serpent, gave this explanation: A dying Israelite looking upon the uplifted brass serpent saw beyond it the love and mercy of God and His power to conquer the poison which was killing him, and looking, his life was saved. It may be that Nicodemus did not fully comprehend until three years later when he saw the Son of man lifted up, saw the love and power of God as able to conquer the poison in his heart, and believed. *Then* he took his stand openly, along with Joseph of Arimathea. His gift of spices, more than enough for the purpose, may indicate that he did not understand the resurrection. But he understood the gospel and, we believe, received the gift of eternal life.

IV. Secret Believers

Do you believe that Jesus prayed for Nicodemus during the three years he was a secret believer? The "light is come into the world," said Jesus. This man lighted his candle and then for three years kept it "under a bushel." Thus he missed three priceless years of fellowship with Jesus. Who knows whether he might have become one of the twelve commissioned to preach the Kingdom of God, to cleanse the leper and heal the sick. He might have led other Pharisees to the light. But that could not be with his own light hidden.

Do you pray for the secret believers in the world today? In many Mohammedan countries the confession of Christ means certain death; therefore *all* living believers are secret ones. Recently in a city in China the Communists arrested every person who attended worship in a Christian church on a Sunday morning, marched them to the public execution place, and without trial shot each of them through the head. Think of the vast number of secret believers behind the Iron Curtain who pray furtively, read the Word secretly, and are forbidden to teach the Christian religion to their own children. There Christianity must go underground or perish from the land.

(Printed in U. S. A.)

the Alliance Weekly

LEVEL ONE

FEBRUARY 6, 1952

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BRYCE CANYON NATIONAL PARK, UTAH

The Gifts of the Spirit

Page 83

The Editorial Voice

FAITH IS A CONTINUOUS ACT

The Book of Acts lays strong emphasis upon steadfastness in the faith, as do the Pauline epistles and the Book of Hebrews. Obviously the apostles conceived the Christian life to be a long tough journey, requiring a lot of faith and determination but ending in glory at last.

Neither Christ nor His apostles taught the once-for-all finality of the act of believing so popular among us today. The whole build-up of the usual evangelistic meeting these days is toward the initial act of believing. Once a confession has been extracted from the seeker a sense of victory seizes on everybody; it is as if a fish had been landed and safely stowed into the basket. The saving act has been performed and there remains nothing more to be done. Not so taught the apostles nor the faithful leaders of the Church of God through the centuries.

Faith in Christ is not an act to be done and gotten over with as one might get inoculated against yellow fever or cholera. The repentant sinner's first act of believing in Christ for forgiveness and eternal life is the beginning of a continuous act of believing which lasts throughout life and for all eternity. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." These words accord perfectly with the exhortations of Barnabas to the Christians at Pisidia and Antioch: "That with purpose of heart they would cleave unto the Lord . . . confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

We have heard of some churches that hold a service very early Sunday morning so the worshipers can get their religious duties over before going out to play golf the rest of the day. It gives them a comfortable feeling to know that their responsibilities toward God have been discharged with a minimum of inconvenience and without hindering in any way the fun of the day. We would be tempted to smile at this if we did not notice an uncomfortable parallel between that practice and the practice of getting our believing done early so that we might be free thereafter to walk as men.

The insurance policy aspect of salvation is very prominent in our times. We pay it up in advance (or allow the Lord to pay it) and from there on we rest in an accomplished fact. The urge to go on is almost wholly absent. This is not good, and it is surely not scriptural.

True faith is not an end; it is a means to an end. It is not a destination; it is a journey, and the initial act of believing in Christ is a gate leading into the long lane we are to travel with Christ for the rest of our earthly days. That journey is hard and tired, but it is wonderful also, and no one ever regretted the weariness when he came to the end of the road.

* * *

HUMILITY WINS WHERE FORCE CANNOT

In the kingdom of heaven weak things become mighty and mighty things often prove to be useless. God seeth not as man seeth, and the things that are held in high esteem among men may be scorned by the Most High God, maker of heaven and earth.

That carnal courage so prized in the kingdom of Adam may be the direct cause of constant and humiliating defeat among Christians. God will not be under the necessity of using fleshly means to accomplish His spiritual ends. The bold "strength of character" which helps men to forge to the front, to get the best jobs, to overawe their opponents, may stand squarely in the way of all efforts to progress in the life of the Spirit. God still gives courage to the faint; and He knoweth the proud afar off.

From Adam we inherit the instinct to meet our enemies head on, to try to win by direct assault, and it is only after many shocking failures that we learn that victories are not so won in the realm of the spiritual. The carnal approach usually does little more than to alienate the enemy still further from us and, worse than all, it puts us in a position where God cannot help us. The enemy never quite knows how to deal with a humble man; he is so used to dealing with proud, stubborn people that a meek man upsets his timetable. And furthermore, the man of true humility has God fighting on his side; and who can win against God?

Strange as it may seem, we often win over our enemies only after we have first been soundly defeated by the Lord himself. God often conquers our enemies by conquering us. He defeated Esau by defeating Jacob the night before on the bank of the Jabbok. The conquest of Esau took place in his brother Jacob. It is often so. When God foresees that we must meet a deadly opponent, He assures our victory by bringing us down in humbleness at His own feet. After that everything is easy. We have put ourselves in a position where God can fight for us, and in a situation like that, the outcome is decided from eternity.

* * *

IN THIS ISSUE

Even though the Church seems to have muffed her opportunity to evangelize the world in this generation, Mr. R. R. Walker, of the South China Boat Mission, thinks it can still be done—if a revival comes first. Page 85.

Notice of amendments to the Constitution, page 86.

The Gifts of the Spirit*

By **DR. L. H. ZIEMER**

"Now concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1).

Dr. Ziemer

THUS the Apostle Paul begins the discourse which, in our English Bibles, takes in the twelfth, thirteenth, and fourteenth chapters of the first epistle to the Corinthians. We are reminded by this statement how highly important it is for our Christian life that we should have clear knowledge and right understanding of the gifts of the Spirit, as well as to understand what is God's purpose in giving them and in making distribution of them in the church.

In his epistle to the Ephesians, the Apostle Paul says, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:7, 8). In the seventh verse of our text (1 Cor. 12) he says, "The manifestation of the Spirit is given to every man to profit withal." In other words, every believer receives of God a certain measure of the manifestation of the Spirit of God. Whatever measure of manifestation of God's Spirit you receive, you do not receive specifically for yourself, but rather that you may share that particular blessing with every other believer in the assembly of God.

Anything short of the manifestation of the Spirit of God in our Christian experience will limit God's work in us and for us, and hinder God's plan for our lives as well. Most certainly it will defeat the true purpose and mission of the Church in the world. The Church of the Lord Jesus Christ can never accomplish what Jesus Christ intended her to do except as the individual members of that Church are filled with the Spirit of God and live their lives in obedience to God.

Now there are some things with reference to the gifts of the Spirit that we should know. First of all, it is important that we should know this:

The gifts of the Spirit are distinct in every sense from the fruit of the Spirit.

One of the chief distinctions is this: Satan can and does imitate spiritual gifts, but the devil can never produce any spiritual fruit. Let me give you a few examples and illustrations of how he has imitated spiritual gifts.

God bestowed upon His servants Moses and Aaron the power of working miracles when He was to lead the Children of Israel out of Egyptian bondage. When Moses wrought miracles in the presence of Pharaoh, he called in his magicians and told them about the miracles and they also had power to work miracles. Moses cast his rod upon the ground, and it became a serpent. The magicians did likewise, and other miracles were imitated by the power of Satan.

In the New Testament we are plainly told that through the power and instrumentality of Satan marvelous miracles will be wrought in order to deceive, "if it were possible . . . . the very elect."

Again, the gift of prophecy is being imitated by the devil in all the world. The Apostle Paul tells us that Satan himself is transformed into an angel of light, and therefore it is no great thing if his ministers be transformed as ministers of righteousness. We are living in the fulfillment of those words, when Satan's ministers are preaching and prophesying the same as God's servants. Jesus has warned us that as the age comes to its end there will be many false prophets and false teachers who will come in His name, and they will do great signs and wonders.

Again, healings are imitated and produced by the devil. Why not, if it serves his purpose? If he can deceive people through miraculous healings, of course he will do it. There are religious movements which are strongly organized in all the world that have their phenomena. They have their miraculous healings, they have their deliverances. And some dear folks seem to be so credulous that they would accept healing even from the devil himself if they might be relieved of their physical pains. It would be better for us to endure the most excruciating pain rather than to accept deliverance at the hand of Satan!

The gift of tongues also is imitated by the devil. You can find this manifestation in spiritist meetings and you can find it among the heathen who have never heard of the Lord Jesus Christ.

So through the entire list. Gifts can be imitated, but the fruit of the Spirit, never. That is a distinction we should always make. One great and dangerous error abroad in the Church today is the teaching which makes the receiving of some spiritual gift, particularly the gift of tongues, the necessary evidence of the baptism of the Holy Spirit. They who teach so do violence to all the Word of God. That kind of teaching is responsible for untold confusion and wild fanaticism in the Church, and has contributed greatly to the divisions that exist among God's dear people.

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*Part One of a sermon preached in the Toledo (Ohio) Gospel Tabernacle. Stenographically reported. Abridged.

I want us to note carefully how clearly the Apostle Paul distinguishes between gifts and ministries and operations of the Spirit of God. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." And then in the seventh verse notice: "But the manifestation of the Spirit is given to every man to profit withal." Therefore it will not be the same manifestation of the Spirit in the case of every believer. As Paul enumerates them in verses eight to ten, there is a distribution of the different gifts and different ministries and different administrations made in the body of the Lord Jesus Christ, and the whole thing is summed up in this one sweeping statement, that the Spirit of God distributes in the Church of the Lord Jesus Christ these various gifts and administrations and ministries according to His own sovereign will.

Another thing that we ought to know is this: *The Holy Spirit is in the world to build the Church of Jesus Christ.* That is what He was sent for; that is what He is here for. It is the business of the Holy Spirit to put every believing member in his proper place in the body of Christ in relationship to the Head; and then He distributes gifts according to His own will.

Now, I am satisfied that no one knows better than the Holy Spirit just what gift to give to each member of the body, and I am perfectly willing, on my part, to trust the Holy Spirit to give to me just such gifts as He knows best qualify me for my place in the body of Christ where I can serve Him and glorify Him in every activity. We all should have that confidence in the blessed Holy Spirit.

It is our business to yield ourselves unconditionally to the Lord Jesus Christ, who has made us alive from the dead. Certainly He has a greater interest in all of us in relationship to His Church than we have yet realized. The Lord Jesus Christ is going to endue us with power, and He is going to make us fruitful branches in Himself, the Vine.

(The second part will appear next week.)

My Lord

Psalm 73:25

As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, LORD, ART THOU TO ME.

As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, LORD, ART THOU TO ME.

As the music at the banquet,
As the stamp unto the seal,
As the medicine to the fainting,
As the wine-cup at the meal,
So, LORD, ART THOU TO ME.

As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So, LORD, ART THOU TO ME.

As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig-tree,
As the dew unto the grass,
So, LORD, ART THOU TO ME.

—JOHANNES TAULER.

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THEOLOGY
MISSIONS
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The MISSIONARY TRAINING INSTITUTE
NYACK - NEW YORK

Evangelizing the World

in this generation

By R. R. WALKER*

To the casual reader the idea of evangelizing the world in this generation may seem farfetched and fanciful; yet when the Student Volunteer Movement first issued their appeal to the churches they announced this as their watchword.

That those students were actuated by a higher motive than mere youthful impulse is evinced by the fact that their message met with a most cordial response by the leaders in the Ecumenical Conference held at New York in April, 1900. As we quote from some of the addresses given at that conference it becomes evident that there was no question in the minds of those men of God as to the possibility of reaching all nations with the gospel in that generation.

Dr. John R. Mott said: "It is possible to evangelize the world in this generation—in view of the achievements of the Christians of the first generation. They did more to accomplish the evangelization of the world than any succeeding generation. The persecutions of the first and second centuries attest how vigorously the faith of Christ must have been propagated by the first disciples. These achievements seem very remarkable in the light of the fact that at the time of the ascension of Christ the whole number of believers did not exceed a few hundred. In studying the secret of what they accomplished, one is led to the conclusion that they employed no vitally important method which cannot be used today, and that they availed themselves of no power which we also cannot utilize. . . . Think of the remarkable resources the Church of this generation possesses. There are not less than 135 million members of Protestant churches. Contrast these with the few thousands constituting the small, unacknowledged, despised sect which on the day of Pentecost began the evangelization of the then known world. As we recall the achievements of that infant Church, can we question the ability of the Christians of our day, were they unitedly resolved to accomplish it, so to distribute within the present generation the gospel messengers and agencies that all mankind might have an opportunity to know Christ the Saviour and Lord?"

Said Dr. Robert E. Speer: "The aim of foreign missions is to make Jesus Christ known to the world. The Church could do the work, if it would, if this aim ruled its spirit. I was glad to read, on the first page of our program, those dying words of Simeon Calhoun: 'It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man.' "

Again, Dr. Mott: "The most striking example of achievement on the home field, in the interest of foreign missions, is that of the Moravians. They have done more, in proportion to their ability, than any other body of Christians. If members of Protestant churches in Great Britain and America gave in like proportion, then missionary contributions would aggregate over 12,000,000 pounds, or a fourfold increase. And if they went out as missionaries in corresponding numbers, we would have a force of nearly 400,000 workers, which is vastly more than the number of missionaries necessary to achieve the evangelization of the world. The question is, What is there in connection with the work which is not reproducible?"

The statements made in the foregoing quotations seem to be unanswerable and constitute a fearful indictment against the present-day Church; for as A. B. Simpson wrote,

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom,
O Church of Christ, what wilt thou say
When in the awful judgment day,
They charge thee with their doom?

In contemplating this dark picture, we are not unmindful of the marvelous impetus given to foreign missions in the past seventy-five years or more, in which time God has raised up a literal host of Spirit-filled missionaries as well as missionary leaders, many of whom have hazarded their lives and even laid them down for the gospel's sake.

One There is Above all Others

One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end;
They who once His kindness prove
Find it everlasting love.

Which of all our friends, to save us,
Could or would have shed their blood?
But our Jesus died to have us
Reconciled in Him to God;
This was boundless love indeed;
Jesus is a Friend in need.

Could we bear from one another
What He daily bears from us?
Yet this glorious Friend and Brother
Loves us though we treat Him thus:
Though for good we render ill,
He accounts us brethren still.

Oh, for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a Friend we have above;
But when home our souls are brought,
We will love Thee as we ought. Amen.

—JOHN NEWTON.

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*South China Boat Mission.

The tragedy of it all is that many of these loyal and faithful soldiers, in laying down their armor, have done so with a broken heart because of the Church's unfinished task. Surely, God will not require the blood of lost souls at their hands!

The late Andrew Murray, in reviewing the report of the Ecumenical Conference, called attention to the prevalence of the word "if" in the addresses delivered there, suggesting that the low spiritual state of the Church as a whole is the cause of the failure and lack of faithfulness in fully evangelizing the world. He pointed out as the chief symptoms of this state worldliness and lack of prayer, and urged a separated life and a holy walk as paramount in overcoming the indifference and apathy so prevalent in these days.

We quote briefly from the pen of this beloved and honored servant of Christ:

"Unless there comes over the Church a great change, and she gives herself to the work in a way she has not done, the work cannot be accomplished. But it can, if God's people will fall on their face before Him to confess their sin and the sin of their brethren. Let them ask God to reveal the cause of all the failure and take the message to the Church. Let them preach the great truth, that as the winning of the world to God is the supreme, the one end, of the Church's existence, so the love of souls, the surrender of the whole life to Christ for His use in the winning of souls, is the only healthy life for every believer."

What may we expect God to do on the mission field today? Will He reopen the closed doors? Will the Church have another opportunity to make good? How long will He permit the usurpation and domination by malignant powers? These are questions which no human is able to answer. But let us not forget that we are still in the dispensation of the Holy Spirit and that we have the right to expect His supernatural workings and even His intervention in matters of human government until the end of the age.

Let us humble ourselves then, both severally and collectively, and cry to God for a heaven-sent revival in the Church at home which shall reach to the uttermost part of the earth. No doubt we may have that revival if we desire it intensely enough and are willing to confess our sins and failures of the past and of the present. Let us turn a deaf ear to all doubts and believe a supernatural and merciful God who has always heard the heart-cry of His people. "They cry unto the Lord . . . and he saveth them out of their distresses" (Psa. 107). "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

Hail! Holy Lord

Hail! holy, holy, holy Lord,
Whom One in three we know;
By all Thy heavenly host adored,
By all Thy Church below.

One undivided Trinity
With triumph we proclaim;
Thy universe is full of Thee,
And speaks Thy glorious name.

Thee, holy Father, we confess;
Thee, holy Son, adore;
And thee, Thy Holy Ghost, we bless,
And worship evermore.

Hail! holy, holy, holy Lord,
Our heavenly song shall be;
Supreme, essential One, adored
In co-eternal Three!

—CHARLES WESLEY.

Notice of Amendments to the Constitution

In accordance with the Constitution of The Christian and Missionary Alliance (1951 Manual, page 17), notice is hereby given that the following amendments, passed by the General Council of 1951, which met in St. Louis, Missouri, May 16-21, 1951, will be presented for ratification at a meeting of the General Council to be held Friday, May 16, 1952, at 3:15 p. m., in the Wesley Memorial Church, Atlanta, Georgia:

Foreign Department.

That the Constitution, Article IV, Section 5 (c), Foreign Department (p. 11, 1950 Manual), be amended by adding the words "The Foreign Secretary shall be the head of this department."

The paragraph as amended would then read:

> "(c) *Foreign Department.* This Department shall have general oversight of the interests of the foreign field, covering missionary candidates, appointments, service, furloughs, retirement of missionaries, assignment of missionaries and native workers to particular supporters. It shall constitute an agency for the promotion of public interest in foreign missions, for stimulating intercession, and for increasing the financial resources of the foreign missionary work. The work of this Department shall be administered by a Foreign Secretary, with such assistants as may be needed. The Foreign Secretary shall be the head of this department."

"Alliance Weekly" Department.

That Article IV, Section 5 (f), ALLIANCE WEEKLY Department (p. 13, 1950 Manual) which reads:

> "(f) *'Alliance Weekly' Department.* THE ALLIANCE WEEKLY shall be the official organ of the Society, and the vehicle through which the message, testimony, and official utterances shall be made to the constituency.
>
> "This department shall have complete charge of all editorial policies of THE ALLIANCE WEEKLY, including the selection of staff writers, and shall work out with the Board of Managers and the Publication Department the responsibilities connected with the publishing of THE ALLIANCE WEEKLY. The editor of THE ALLIANCE WEEKLY shall be the head of this department.
>
> "There shall be an editorial committee of which the editor shall be the chairman. The number and personnel of said committee shall be determined by the Board of Managers as outlined in its by-laws from time to time. It shall be the duty of this committee to determine the policies of THE ALLIANCE WEEKLY."

be amended by striking out said item (f) in its entirety and substituting in lieu thereof the following:

> "(f) *'Alliance Weekly' Department.* THE ALLIANCE WEEKLY shall be the official organ of the Society, and the vehicle through which the message, testimony, and official utterances shall be made to the constituency.
>
> "This department shall have complete charge of all the editorial work of THE ALLIANCE WEEKLY, including the selection of staff writers and contributors, and shall coöperate with the Publication Department regarding the publication of THE ALLIANCE WEEKLY in accordance with by-laws approved by the Board of Managers.
>
> "The Editor of THE ALLIANCE WEEKLY shall be the head of this department. The number and personnel of this department shall be determined by the Board of Managers as outlined in its by-laws."

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Stamp to feature Gutenberg Bible: A postage stamp will be issued sometime in 1952 to commemorate the 500th anniversary of the printing of the Gutenberg Bible. It will be the first stamp ever issued to mark the anniversary of a Bible. However, the Post Office Department explains that it isn't the Bible that is being honored after all; it's the new printing method inaugurated when Johann Gutenberg printed the Bible from movable type. Its publication marked the beginning of a vast diffusion of knowledge through the printed word.

★

New gospel sign for Los Angeles: Los Angeles will soon have a new reminder that there's a remedy for sin. The Temple Baptist Church, which owns and meets in a downtown office building, has decided to replace a commercial sign atop the building with the words, "Temple Baptist Church" and a motto. At the moment the congregation is trying to decide between "Ye Must Be Born Again" and "Christ Died for Our Sins." The signboard surveys the downtown area skyline.

★

Seminary has course on chaplaincy: Fuller Theological Seminary, Pasadena, Calif., plans a course for men considering entering the chaplaincy of the armed forces. Dean Harold Lindsell said the full coöperation of the Army, Navy and Air Force has been pledged to the program by the chief of chaplains of the services. Dr. William Sanford LaSor, professor of Old Testament at the seminary and ex-Navy chaplain, will direct the course which will aim to prepare men for the special problems they will face as chaplains.

MISSIONS

Lutherans send out 209 missionaries: Lutheran mission boards of North America sent out 209 foreign missionaries during 1951, an increase of 51 over 1950. Of the total, 146 were under appointment for the first time. Others returned after furloughs. With the new figures, the number of Lutheran foreign missionaries from North America now totals 1,167. More than three million dollars was gathered last year to support these missionaries. Japan, with sixty-four, again received the largest number, Africa was next with fifty-four, and India third with twenty-eight.

Farmer heads for Africa: On Thursday, January 3, the personal property of John C. Loshbough, prominent Woodstock (Ill.) farmer was sold at public auction. Going to the highest bidders were 135 head of livestock, feed, machinery, hog equipment, and other farm articles. Here and there a few must have wondered about Farmer Loshbough. He had published an ad in the local paper giving a reason for the auction: "The undersigned, having decided to quit farming, believing it is God's will for my life to go to Africa as an agricultural missionary to teach the gospel of the Lord Jesus Christ . . ." While skeptics shook their heads, John Loshbough got just a little closer to Africa and just a bit happier with every sale!

★

Collegians hold missions convention: World missions received an enthusiastic forward thrust on the University of Illinois campus December 27-31, when 1,550 collegians and missionaries from 46 states, 6 Canadian provinces and 17 foreign countries faced God's claim on their lives at the third International Student Missionary Convention, sponsored by Inter-Varsity Christian Fellowship.

On New Year's Eve the students gathered for the closing communion service of the convention which was presided over by Dr. J. C. Macaulay. At this service, after five days of intensive, challenging, Bible-based messages from 60 speakers, 60 per cent of the students —850 of them—indicated their willingness to serve Christ on foreign soil. Thirty-five per cent of the students indicated that they were definitely considering making the foreign mission field their life work.

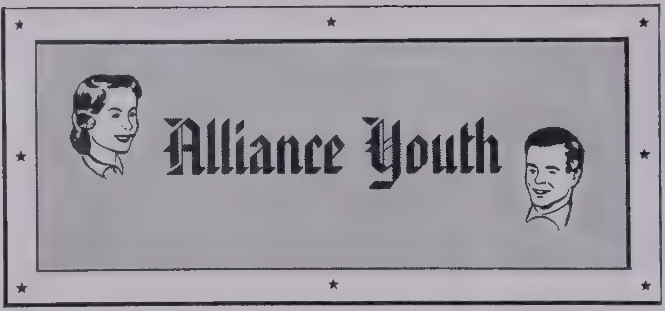
SIGNS OF THE TIMES

Adventist radio program marks ten years: "The Voice of Prophecy," a Seventh-day Adventist national network radio program, closed out ten years on the air. Looking back, the Adventists were happy about the number of people reached with their message. Beginning as a one-man program, "The Voice of Prophecy" now maintains a staff of 125 full-time workers and is broadcast around the world in nine languages on 709 stations. The program's correspondence course of religious instruction is currently being studied by 1,118,514 students representing 41 languages.

ODDITIES IN THE NEWS

Chicken Pox no bar to Sunday school: When an outbreak of chicken pox cut down Sunday school attendance at the Sequoyah Hills Baptist Church in Tulsa, Okla., Pastor David C. Hall met the problem quickly. A special classroom was set up in a house near the church for all children who were either recovering from the disease or had already been exposed to it. The city health department okayed the scheme, and parents were encouraged to bring their children to Sunday school "as usual." According to R. C. Linn, Sunday school superintendent, the plan was successful.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary



Alliance Youth

Much Land To Be Possessed

By Rev. John Klinepeter
Pastor, Savannah, Ga.

Most appropriate are the words spoken by the Lord to Joshua, as he stood in his old age reviewing the accomplishments of his leadership. Though he had been faithful to his God-given responsibilities, and was now old and stricken with age, the Lord said unto him, "There remaineth yet very much land to be possessed."

The phrase following this (Josh. 13:2) reads, "This is the land that yet remaineth." Immediately the Lord described the unclaimed ground to his trusted servant.

Do you know that Africa has 350 unevangelized tribes; South America, 300; India, 100; Siberia, 70; China and the Philippines, 60 tribes—all without the gospel? Do you know that Europe is now an unevangelized continent; that there are more evangelical missionaries in Belgian Congo than there are preachers in Belgium; that of the 2,000 languages in the world (not counting dialects), 1,000 do not have any portion of the Word of God, and only 200 have the whole Bible? Do you know that more than 1,000 tribes are without a preacher, yet the United States has more than 250,000 preachers?

In nineteen hundred years the Church has not accomplished its task of world evangelism in each generation (with the exception of the First Century church). In sixty-five years of Alliance history we have not evangelized any one generation. What about this one? Must they die without hearing, or recognizing that "there remaineth yet very much land to be possessed," will we set our faces like a flint to the unfinished task? Submitting ourselves to the empowering presence of the Spirit of God, and going forth under His leadership, we can complete the job.

A young lady at a rally recently asked the question, "Is it possible to hate God for calling you to the mission field?" Upon receiving an answer in the affirmative she began to weep before the Lord and said, "That's my trouble, but no more; I am willing now to go." A pastor confessed in another meeting, "I haven't had a missionary passion, but now I see."

How about you? This is *your* day, and *your* year. "There remaineth yet very much land to be possessed."

Activity Briefs

Congratulations!

The Northeastern District rates our hearty congratulations on their new AYF *News*, the first copy of which has just come off the press. It is an attractive, two-sheet layout, with a front page heading distinctly Northeastern District, featuring a sketch of the Youth Tabernacle at Delta Lake and the M. T. I. at Nyack, N. Y., site of the Nyack Youth Conference. Even the AYF emblem comes in for its share of prominence.

We understand the design was originally sketched by "Doc" Webber, who for a number of years has been a vital part of youth conference activities in the district. Whoever is responsible for the actual printing of the paper should be commended. The type and illustrations are fine.

Rev. Samuel W. McGarvey, the District Youth Secretary, is the editor-in-chief, and Rev. Paul Brittin is managing editor. If all goes well, this first issue released in January will be followed by interesting issues every other month. The success of this, or any other such paper, depends upon the coöperation of all the local AYF groups, so get behind the editorial staff of your AYF *News* and make it a bang-up success.

Should you other youth secretaries be interested in an exchange arrangement, write the editor's office, 1-A Winston Place, Schenectady, N. Y.

★

Cranford, N. J. Ninety attended a Christmas banquet held by the Cranford Tabernacle, provided for the young people returning home for the holiday season from the armed forces and colleges and Bible schools.

The committee in charge provided a delightful meal, and the Sunday Bible school helped share the financial responsibility.

Dr. C. Karkalits, toastmaster for the occasion, did a splendid job in that capacity, and won the hearts of the young people by his pleasing manner and very timely remarks. Several former Sunday school teachers of the young folk brought words of welcome. Words of thanks and prayer were offered by the pastor, Dr. G. A. Aitcheson. A vocal number was rendered by a young men's quartet, and the program was brought to a close with a stirring message by Mr. Charles Shepson on the theme, "The Fundamentals of Spiritual Growth."

The watchnight service was in charge of the students home for Christmas, and was attended by the largest crowd at any watchnight service in the church. All members and friends in the congregation participated, and the last twenty minutes before the new year dawned were in charge of the pastor.

★

Johnstown, Pa. The South Central Pennsylvania Rally Zone held its New Year's Day Rally at the First Brethren Church of Johnstown, Pa. The services were highlighted by the ministries of Mrs. R. A. Kowles, of the Philippines, and Rev. L. D. Hill, of Akron, Ohio. The missionary march offering amounted to $44.19. —Richard Lee, *Secretary.*

The Foreign Fields

Answers to Prayer

By Rev. M. B. Steiner, Cambodia

A number of people in our district and here in Kompong Cham have prayed for salvation during the past few months. A farmer who lives far out in the country, and who was our first convert here in Kompong Cham, has asked to be baptized. We had not seen him for eight months, and he had been back here only once after he prayed. He has a joyous testimony, however, and says that he prays regularly, reads the Scriptures that we gave him, that the Lord has been very good to him, and that he has never been so happy in his whole life. He is concerned for his relatives. They say they believe since he witnessed to them, but they do not want to give up some of their Buddhistic practices and rituals. I would like very much to go to visit his village, but he says I must not, for it would be very dangerous for a white man to go there.

Another reason for rejoicing is the increased interest among the children. Over a hundred children meet regularly twice a week, both here and in Kompong Thmar, our farthest outstation. A number of them have prayed for salvation, and we trust that the seed which is being sown will take root and bring forth fruit abundant unto the harvest.

Recently we had a very real answer to prayer. We had been asking God for a good, strategically-located meeting place in Skoun, where there is a number of well-established Christians. On our way back from the morning meeting in Kompong Thmar we stopped in Skoun to give treats and prizes to the children there, and the Christians told us that there was a hall for rent right in the business district of town and very near the main market. It has just been renovated and is a very nice place and now that we have rented it we can hold meetings right in town instead of two miles out in the home of one of the Christians. This place also has an upstairs apartment where the pastor and his family can live.

But that is not all! We have been looking forward to the time when we could have a church building here in Kompong Cham and a building fund has been started. There was talk of purchasing the entire building in which our chapel is located, but we and others agreed that it would not be worth the money. It is quite far from the market and would require considerable renovating, and we have also learned that the foundation is in poor condition.

We had looked at a number of lots and finally put in a request to the government for a land grant. The local land office told us we could have some land located in a very isolated place, with no houses in the vicinity. I said that such a place was not at all satisfactory and we could not accept it. When they asked what I wanted, I told them we would like to have a certain lot just a block from the market—an ideal location from every point of view.

"But," they said, "we cannot give you that lot; it is being held for other purposes."

I reminded them that they had told me several months before that that lot was government property. They said the lot was being reserved for a city improvement project and that they did not want any houses or business establishments there. I said, "But we don't want to build a private house or a business establishment. We want to build a church. It is not for us personally—it is for any and all of the Cambodians who wish to attend our services." Their reply was: "Well, if it is for humanitarian purposes, like a school or a hospital, or a Buddhist temple, then perhaps we can let you have it, but you might have to pay 30,000 to 40,000 piastres (U. S. $5,000) for it."

They took me to the lot then and stepped it off. It is about thirty-two meters wide and fifty-five deep. Just last week we received a letter from Mr. Peterson informing us that the government had honored our request for that particular lot and was renting it to us on a ninety-nine-year lease. The annual rent will be so small as to be negligible. That means that we can use all our funds for building purposes. How we praise God for this answer to prayer!

* * *

For important missionary background material use the new "Missionary Atlas," covering all Alliance mission fields. Obtainable in paper ($1.50) or cloth ($2.00). Send orders to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

Some of the Christians at Skoun, Cambodia, Indo-China

M. B. Steiner

The 1951 Mission Conference, India

The India Conference

How we praise God for His blessings during our 1951 Conference. Our hearts were searched, challenged and encouraged as we met together around God's Word. There were fifty-five missionaries and visitors who met November 2-9 at our headquarters in Akola, Berar.

Rev. R. H. Smith, our chairman, opened the first meeting with a summary of the work accomplished during the past year. Woven into his report was a beautiful picture of the compassionate Christ. As he spoke we were constrained to ask ourselves such questions as: How far does my compassion go? Does it embrace all or just a favored few? Is it shown even in the most trying circumstances? Is Christ's compassion for the perishing millions of India seen in my daily life?

With such a challenge before us we came to the opening day of prayer. In the morning message, regarding the Christian's walk, Rev. Lauren Carner emphasized the need of a consistent Christian experience. He likened many believers today to "a jeep traveling over our bumpy north Berar roads as it jumps and jars from one crisis to another." In the afternoon Rev. A. I. Garrison brought a heart-searching message from the parable of the talents. "To every man according to his several abilities" was shown to mean not an act of respecting one person more than another, but that God gives His power in the measure in which we are willing to pay the price. During the times of prayer following these services a deep heart-hunger for God was manifest.

In the following days of conference Dr. E. L. Cattell, of the Ohio Friends Mission, gave a most unique series of messages on six men in the book of Ephesians. His messages portrayed *The Man Christ Jesus, The Common Man, The Old Man, The New Man, The Inner Man,* and *The Perfect Man.* The speaker showed remarkable insight into human nature, applying his messages directly to our particular spiritual need as missionaries. Several expressed in their testimonies at the close of conference that the Holy Spirit had met specific needs in their lives through these messages.

Above all, the entire conference was characterized by a sense of urgency and a unanimity of purpose to more faithfully fulfill the God-given task which lies before us all this coming year.—*Betty Dyke* and *John Garrison.*

A New Era in Habbeland

By Rev. R. S. Roseberry, Africa

"Do not come to me with any request for three days," was the word we gave to the Habbe conference several years ago. "I will preach to you the Word of the Lord and then you may come to me with your questions," we said. The Word was administered day after day in the power of the Spirit until the close of the conference. There had been an openness of hearts throughout the conference and a definite seeking after God.

The time came for the conference to close and we gathered to hear the requests of the workers. We expected them to ask for an increase in allowance, which would have been in order as they were getting a very small portion from the Mission. They might have made a request for a bicycle or a horse to aid them in travel from town to town. This, too, would have been legitimate, as they travel many miles in their quest for souls. But none of these requests was made.

The spokesman for the group said, "We desire you to pray that we may be filled with the Spirit." What a prayer meeting followed as they wept before the Lord! The aroma and power of that decision marks the Habbe church today. In a recent conference we were met by a spirit of prayer and expectation, a hunger after the things of God. From the beginning there was no dryness. They were awake to spiritual things. We were quickened as we met them day after day.

A committee of five men was chosen by the Habbe conference to help their missionary care for the churches scattered throughout the plains. We believe a new era has dawned in that land.

With the New Books

Order your books from the nearest house

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10 South Wabash Avenue
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Christ in Isaiah, by F. B. Meyer. 191 pages, $2.50.

The Way Into the Holiest: Expositions of the Epistle to the Hebrews, by F. B. Meyer. 191 pages, $2.50.

Tried by Fire: Expositions on the First Epistle of Peter, by F. B. Meyer. 192 pages, $2.50.

Zondervan Publishing House is rendering a valued service in reprinting some of the fine expositional writings of the inimitable Dr. F. B. Meyer. It is more than a half-century since some of these volumes were first printed by an American publisher, but this reviewer knows of nothing in this field that has been published since that excels his expositions in their combination of spiritual insight, understanding, and literary artistry. Dr. Meyer was a skilled writer, a poet who wrote in prose, and a penetrating student of the truth of the Word. In a day when "scientific" exegesis is drained of imagination and when most writing by evangelicals is lamentably mediocre, these books by Dr. Meyer furnish delightful and inspiring reading. They might well be "musts" in the libraries of young ministers and Bible students.

It is unfortunate that the subtitle to *Christ in Isaiah* that appeared in the earlier editions is omitted. Without it the title is misleading, for it is an exposition only of Chapters 40 through 55. The subtitle was "Expositions of Isaiah XL-LV."—*S. A. Witmer.*

A Commentary on the Gospel of John, by F. B. Meyer. Zondervan Publishing House, Grand Rapids. 384 pages, $3.50.

This work was formerly published in two separate volumes, *The Light and Life of Men* and *Love to the Uttermost.* In the exegetical sense it can scarcely be termed a commentary as it is rather a series of devotional expositions, or talks, richly illumined by narrative illustrations. It appears in the form of seventy-three chapters, and while most of the verses in the Gospel of John are touched upon it does not provide a verse-by-verse commentary treatment. The compilation of the two books is so arranged that practically a continuous devotional, if not exegetical, treatment of the twenty-one chapters in John's Gospel is provided.

The work reflects the deep spiritual insight of Dr. Meyer.—*H. C. Mason.*

Atheism's Faith and Fruit, by James D. Bales. W. A. Wilde Co., Boston. 176 pages, $2.25.

The author is head of the Bible department of Harding College, Searcy, Ark. He received his Ph.D. degree in history and philosophy from the University of California in 1946.

An unbeliever, says Dr. Bales, has a set of beliefs, although he may express himself largely in negations.

The nonexistence of God cannot be proven by recourse to physical data. To prove a negation is more difficult than to establish an affirmation. A series of human footprints on an island establishes the fact that someone has been there. Before one can say that no one has been on the island he must traverse and examine the island thoroughly. The author accepts the Kantian version of knowledge as a state of consciousness or awareness of a thing through the senses. That is, knowledge is ultimately subjective.

The atheist must believe that thought, communication, etc., are of materialistic origin. The author's list of things believed by atheists includes the eternity of matter; spontaneous generation of life from matter; order in nature is due to chance or fate or natural law; man is a machine without true moral responsibility; moral and spiritual values as such do not exist; all thought is irrational, being merely mechanical.

By crisis in the realm of thought is meant its ultimate personal and social effects. These effects are pessimism as revealed in the writings of certain atheistic philosophers and poets, and definite disastrous moral outcomes.

The author could well have given some attention to contemporary naturalism in public education with its widespread influence.—*H. C. Mason.*

Daniel, The Man Greatly Beloved and His Prophecies, by Philip R. Newell. Moody Press, Chicago, 1951. 191 pages, $2.50.

The book of Daniel continues to hold a fascinating grip over the minds and attention of Bible-loving Christian people. The constant demand for expositions of the prophecies of Scripture would seem to indicate that it is expected of each new book, written from a new vantage point on the swiftly moving platform of time, to furnish some new perspective, some enriching detail to that panorama of mountain peaks sighted and sketched by the prophets of old.

One of the latest in a long line of expositors is Philip R. Newell, son of the well-known Bible teacher, William R. Newell, and Director of the Correspondence School of Moody Bible Institute.

Mr. Newell's chief contribution to the study of Daniel is the wealth of side light and illustration drawn for the most part from other parts of Scripture. As for perspective, there is close harmony with existing interpretations, the only possible exception being a digression into Revelation 4, where some space is devoted to the question of the identity of the "elders" about the throne. For the most part, however, we have the familiar landmarks: a restored Roman Empire centering in Babylon, a Syrian Antichrist, the great parenthesis, a seventieth week of Jewish national restoration, etc.

The author has followed the somewhat questionable lead of many other books on Daniel in devoting 76 pages to the first six historical chapters, and 115 pages to the last six prophetic chapters. The reading public is doubtless at fault, for speculation on things to come makes more interesting reading than exhortations to practical duty based on events that have already taken place. Knowing the times and seasons has ever held its attractions, sometimes to the detriment of that enduement which the Holy Spirit would give us for witnessing and service in our Jerusalems and to the ends of the earth.—*P. S. Allen.*

With Christ in the Mount, by Edward H. Boyce, D.D. Exposition Press, New York, 1951. 128 pages, $2.00.

A new approach to New Testament study is attempted by Dr. Boyce, president of Manhattan Bible Institute of New York, in the selection of several mountain incidents in the life of our Lord as settings and illustrations of certain basic teachings. Thus we have as chapter headings: The Mount of Prayer (Christ's prayer retreat), the Mount of Instruction (the Sermon on the Mount), the Mount of Revelation (the transfiguration), The Mount of Warning (the Olivet discourse), the Mount of Suffering (Calvary), The Mount of Triumph (the Olivet ascension), and the Mount of Glory (Olivet at His second coming).

The paths laid out are for the most part well-beaten and familiar. The well-taught Christian will find himself in friendly surroundings throughout the book, and will discover basic truth clearly stated, well-illustrated, and aptly applied to modern living. At those occasional points where originality of interpretation is attempted, there would seem to be some lack of vigor and logic.

One or two of the sermons fall into a topical pattern, their distinctive feature being the mountain setting as a convenient and suggestive point of departure. Chapters are subdivided into three subheadings with somewhat monotonous regularity.—*P. S. Allen.*

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departure. *Rev. and Mrs. James A. Macaw* sailed from New York on January 23 for Belgium, where they will study the French language preparatory to going to the Belgian Congo. Mr. and Mrs. Macaw graduated from the Missionary Training Institute at Nyack, N. Y., in 1949 and 1950 respectively. Mr. Macaw has served as pastor at Hesston, Willow Grove, and Carbondale, Pa. He is the son of the late Rev. Alexander Macaw and Mrs. Macaw, missionaries to Congo. Mrs. Macaw is the daughter of Rev. and Mrs. H. T. Roe, of Middletown, N. Y. Their picture will appear later.

★

Missionary Arrival. *Miss F. L. Cox* arrived in New York on January 22 by plane from French West Africa. Miss Cox has completed her first term of service. She will spend her furlough in Randleman, N. C.

★

With the Lord. *Rev. Guy Gooderham,* of Shamokin, Pa., went to be with the Lord on January 11, in his seventy-third year. He was ordained to the ministry in 1916, and served in Alliance churches at Saxman, Beaverdale, Clymer, Irvona, Nanty Glo, Shamokin, and Williamsport, Pa. The funeral service was held in Shamokin on January 15. His wife and children survive.

★

Births. On January 2, to *Rev. and Mrs. H. N. Rankin,* of Indonesia, a son, Wesley Ernest, at Newark, N. J.

On January 13, to *Rev. and Mrs. John Holodynsky,* Akron, Ohio, a son, Jonathan Mark.

★

Rev. Paul A. Kenyon, associate pastor of the Alliance Church, Rochester, N. Y., left New York by Pan American plane on January 17 for a ten-week visit of our French West Africa Mission. After his arrival at Dakar he will go to Bobo Dioulasso where he will be met by Rev. R. S. Roseberry, chairman of the field, who will direct his itinerary. They will visit the Ivory Coast and stations in the Soudan, and Mr. Kenyon will preach at the Mission conference at Kankan to be held March 22 to 29. He will return to the States about April 5. Our brother requests the prayers of the Alliance family.

West Brownsville, Pa. Each year at the Christmas season the Sunday school of the Alliance church conducts a special missionary project for some of the missionaries with whom they get acquainted through THE ALLIANCE WEEKLY. In 1950, gifts were sent to the missionaries and their children who were at Hong Kong. This last Christmas the Sunday school chose twenty-four missionary children and fourteen missionaries on furlough or retired, and remembered each with a personal gift. Information as to names, ages, addresses, etc., was obtained from the Staff Secretary of the Foreign Department in New York, Rev. Henry Wagoner, with each class taking two or more names as their project.

Mrs. Floyd C. McFarland, wife of the pastor, in writing of this interesting plan, reports that many responses have been received from those remembered, "showing what a grateful and thankful group of folks our missionaries are." Some have sent recent pictures so the Sunday school can get better acquainted with them. Our sister writes, "Perhaps other Alliance Sunday schools could share such blessing in 1952 by a similar project if it were suggested to them. How better could they be reached than by mentioning it in our own ALLIANCE WEEKLY?" Frankly, we don't know of a better way!

★

Lodi, Ohio. Three weeks of meetings held in the Alliance Church during November combined the missionary convention with special evangelistic services. Speakers for the first ten days were Rev. G. A. Jacobson, Rev. G. E. Davis, Rev. Linton D. Hill, Rev. B. W. Monroe and Rev. Stewart Walker. The Spirit of the Lord was graciously manifested during these meetings and the results included the salvation and reconciliation of a husband and wife who had separated. During the missionary convention which followed, the pastor, Rev. Paul Boyer, reported a total of $1,640 given to missions last year. Rev. Calvin Peters, Punxsutawney, Pa., was the evangelist for the third week, bringing unique Bible messages which left a definite imprint on the hearts and minds of the people. Mr. and Mrs. Boyer assisted with special music, with other churches of the area also helping.

★

Evangelistic tour. Rev. F. Bertram Miller, evangelist and Bible teacher of Beulah Beach, Ohio, reports fruitful meetings during a tour of the southern states. A week at *Richmond, Va.,* with Rev. Joseph Breen, saw several definite decisions made and excellent attendance. Mrs. Miller assisted her husband with the musical ministry.

In *New Bern, N. C.,* the Millers joined the Carolina Christian Crusaders and Rev. and Mrs. T. A. Forget in a radio ministry, in the weekly Bible class, and in Sunday gospel services. Mr. Miller also preached one night at the Tabernacle Baptist Church and made side trips to Morehead City and Goldsboro, N. C.

Fort Pierce, Fla., was the next stop for some pre-Christmas meetings with Rev. A. E. Pontious and his congregation in the Bible Fellowship Church, where Alliance missionaries conduct an annual convention. Genuine interest was manifest here with several decisions for Christ reported. This ministry also included two Saturday night youth rallies and services at Boca Raton, Fla.

From Fort Pierce, Mr. Miller went to *Gainsville, Fla.,* for meetings in January with Rev. H. J. Biddlecum. He will continue on to Rocky Mount, N. C., to assist Rev. Ray McGarvey in the opening of a new Alliance work there.

★

"The War Drum." The ancient war drum of the Chippewa has appeared again in Minnesota, but this time it is greatly modified by the influence of white civilization, and especially by its contact with the gospel of Christ. . . . *War Drum* is the name of the new quarterly magazine of the Alliance Mission to the American Indian. . . . Rev. Keith M. Bailey will edit the magazine . . . first issue out in December looks interesting and should prove to be a real source of help for the Alliance work among the Indians, who are not vanishing Americans, according to the editor . . . From 1920 to 1944 the Indian population of Minnesota has increased forty-eight per cent . . . Chippewa tribe largest of any time in its history . . . probably as many Indians now as when Columbus discovered America . . . radical cultural change has made a frustrated people . . . isolated on unproductive land . . . exploited by the white man . . . no spiritual awakening among them for over a century . . . neglected by modern gospel movements . . . half a million copper-skinned neighbors constitute a mission field that we dare not neglect any longer.

★

Pastoral Personnel

Transfers. *Rev. Harry L. Boyer,* from Pastor to Retiral.

Rev. R. B. Cramer, from Evangelist, to Retiral.

Mr. Paul Eck, from Unordained Evangelist, to Christian Worker.

Albert Shaw, no current credentials issued.

Rev. Orlow A. Rusher, returned from military service, awaiting appointment.

Rev. L. C. Robie, leaving C. & M. A.

Roy Engdahl, no current credentials.

L. Grenfall Gifford, from Unordained Pastor, to Christian Worker.

James C. Bechtle, from Unordained Pastor, to Christian Worker.

Rev. Walton G. Herbert, from Licensed Evangelist, to Licensed Pastor.

Rev. R. R. Irwin, from Talbot Community Church, Jefferson, Ore., to Longview Alliance Church, Longview, Wash.

Rev. Clifford Lien, from Community Church, Gleneden Beach, Ore., to

Local Conventions

Convening February 10-17

On every line the unmet missionary need is overwhelming. From every viewpoint the task remaining is gigantic. The solution of the problem lies far beyond all considerations of strategy, method and the like, important as these are. It lies in the new controlling and impelling spirit of apostolic evangelism that will surmount every obstacle and ignore every sacrifice in carrying the gospel to the waiting millions. —*R. H. Glover.*

Western Pennsylvania District

Sheraden, Pa.	February 10-13
Dorseyville, Pa.	February 13-17
Duquesne, Pa.	February 10-13
Clairton, Pa.	February 13-17
Pittsburgh, Pa.	
(Hazelwood)	February 10-13
(Branch No. 2)	February 13-17
Aliquippa, Pa.	February 10-17

Southeastern District

Orlando, Fla.	
(Lake Mann Chapel)	February 11-13
(Downey Chapel)	February 11-12
Deland, Fla.	February 14-15
Sanford, Fla.	February 13-17
Eustis, Fla.	February 17

Southwestern District

Uvalde, Tex.	February 11-17

South Pacific District

Sherman Oaks, Calif.	February 10-17
North Hollywood, Calif.	February 10-17
Simi, Calif.	February 10-17

Granite Falls, Wash., C. & M. A. Church.

Elmer Durant, Christian Worker, Central District.

Jack Harris, Christian Worker, Central District.

Paul D. Henry, Christian Worker, Central District.

Rev. H. W. Hilton, Christian Worker, Central District.

H. Wendell Hyde, Unassigned, Central District.

Miss Sarah McDowell, Evangelist, Central District.

Mrs. Edna Shaner, Christian Worker, Central District.

Harold Erickson, from Trego, to Belgrade, Mont.

Arvid Erickson, from Northwestern District, to Dean of Men, Western Canadian Bible Institute.

Rev. W. F. Losli, leaving Northwestern District.

Harold Floth, leaving Northwestern District.

Rex Talmage, leaving Northwestern District.

Rev. George DeMaris, from El Cajon, Calif., to Albuquerque, N. Mex. (Neighborhood Church).

Rev. Howard O. Jones, from Bethany Church, New York City, N. Y., to Smoot Memorial Church, Cleveland, Ohio.

Rev. L. J. Pyne, from Evangelist to Pastor, Newark, N. J.

New Workers. *Mr. Carroll Stroshine,* appointed Christian Worker, Pastor Valsetz Presbyterian Church, Valsetz, Calif.

Mr. Herman Voth, appointed Official Worker, Fortine, Mont.

Donald Kimsey, appointed Assistant Pastor, Gospel Tabernacle, Miami, Fla.

Ralph G. Greenidge, appointed Official Worker, Bethany Church, New York, N. Y.

New Works. *Longview, Wash.* Alliance Church (Unorganized).

Williamsport, Pa. Fairlawn Community Church of The C. & M. A., Cogan Station, R. D. No. 2 (Unorganized).

Correction. The name of Clyde Richey was sent to us as an Evangelist in the Southeastern District. We find that it should be Joseph Clyde Ritchey.

Alliance Weekly Campaign

Carlisle, Pa., W. S. Corby	40
Oil City, Pa., W. Underwood	40
E. McKeesport, Pa., L. R. Van Horn	40
Port Chester, N. Y., A. V. Berkner	39
Rome, N. Y., S. O. Harris	39
Peckville, Pa., H. F. Powell	39
St. Petersburg, Fla., C. Drake	39
Meadow Grove, Nebr., H. Alexander	39
Johnson City, N. Y., H. R. Graf	38
Poughkeepsie, N. Y., W. E. Ackerman	38
Great Bend, Pa., L. B. Gathany	38
Portsmouth, Va., No pastor	38
Hartford, Conn., O. H. Bublat	37
Osceola Mills, Pa., D. W. Patterson	37
Lodi, Ohio, P. L. Boyer	37
Winston-Salem, N. C., R. P. Turner	37
Omaha, Nebr., J. O. Dahl	37
Oak Park, Ill., C. H. Gray	37
Coos Bay, Ore., A. J. Hoenisch	37
Watertown, S. Dak., C. S. Matthews	37
Houlton, Me., R. D. Sherwood	36
Oneida, N. Y., R. W. Hedger	36
Greensboro, N. C., H. P. Williams	36
Philipsburg, Pa., C. E. Thomas	36
Los Angeles, Calif., E. A. Moroni	36
Foxboro, Mass., E. R. Enlow, Jr.	35
Endicott, N. Y., R. Fortran	35
Chester, Pa., J. O. Jones	35
Osceola, Pa., G. W. Welbourn	35
Youngwood, Pa., R. M. Glass	35
Clairton, Pa., S. O. Whitford	35
Richmond, Va., J. R. Breen	35
Everett, Wash., E. E. Evers	35
Chatham, Ont., Canada, W. J. Newell	35
Union City, Pa., E. W. Freeland	34
Fairmont, W. Va., J. H. Slagle	34
Avondale Estates, Ga., R. K. Richardson	34
Monticello, Minn., J. S. Rahn	34
Eldon, Ia., W. Anderson	34
Boone, Ia., P. Rupp	34
Dixon, Ill., E. B. Fitch	34
Seattle, Wash., E. F. Brownlee	34
College Point, N. Y., A. B. Corbin	33
Lockport, N. Y., C. B. Hammel	33
Newark, N. Y., W. C. Payne	33
Pittsburgh, Pa., H. E. Oliver	33

(Continued on page 94)

Letters

Reading again the August 22 issue of The Alliance Weekly, I enjoyed a real refreshing time with two messages, namely: "Beware the File-Card Mentality," and "The Lost Art of Worship." This stirred memories of previous articles such as "Beware the Vexed Spirit" (which is tacked on the back wall in my study), "A Continuous Revival," and several others.

One reason that true Christians love their Bible is because it is "born in the Spirit and unfettered by the human." For several years I have found myself sadly turning away from religious periodicals in general because so much of the human element is displayed that one is led away from the New Testament spirit, principles, and practice, and not into! May I insert a plea for continuation of messages and illustrations designed in the Spirit to point us back to our original moorings before we have drifted too far for remedy, and thus shipwreck.

My heart is greatly exercised on many occasions as I see in our practice the handwriting of history upon our own Alliance —"Convention or Crusade" alarmingly bears this out. May I assure you of prayer along this line, that the Weekly will become one of God's organs to sound the crusading trumpet in Zion without favor, calling us back to the spirit and practice of New Testament Christianity! Amen. At any price!—Rev. J. R. Schisler, *West Kalimantan, Indonesia.*

I have known the Lord Jesus Christ as my Saviour since August 20, 1924. I have read and heard much about the Holy Spirit and many times I have longed to receive Him. I know there have been many men taught of God who experienced rich fellowship with Christ through the Holy Spirit. I know they have both preached and written concerning these vital things which the redeemed soul needs and desires if we are to count for God. But there seems to be a lack of that great essential, the ability to make things plain enough for those who long to enter in to do so. Your four sermons on God the Holy Spirit were so very plain that I believe great responsibility rests on the child of God who reads with understanding and still leaves God's precious gift of the Holy Spirit in His outstretched hand.

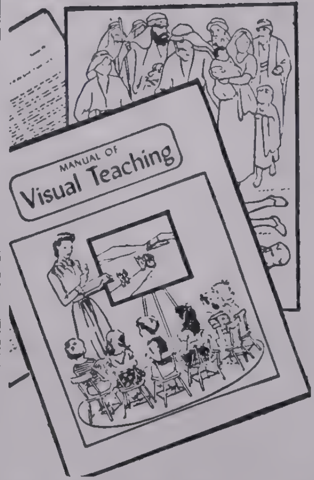
Unspeakably precious is the truth that the Holy Spirit Himself is the gift of God bought by the precious blood of Christ, and it is the right of every believer to receive Him and be filled with the Spirit. How much theory explodes into thin air (twenty-seven years of it) in the face of one actual moment of real experience in Him. Simply believing, I received Him. How vastly different to all my ideas and expectations. No shocks, no wonderful joy or feelings, no electricity, but a calm sweet assurance that He has come to stay, "for the gifts and calling of God are without repentance."—Mrs. Bella Whitehouse, *Toronto, Canada.*

Alliance Weekly Campaign

(Continued from page 93)

Wheeling, W. Va., D. D. Porter	33
Ypsilanti, Mich., M. N. Royce	33
Appleton, Wis., R. Stenlund	33
Fremont, Nebr., R. L. Williams	33
Arlington, Va., C. M. Seale	33
Kenmore, N. Y., P. R. Brittin	32
Kinsman, Ohio, J. E. Geahlen	32
Chicora, Pa., A. V. Nulph	32
Curwensville, Pa., W. Gamble	32
Harrison Valley, Pa., O. E. Lehmann	32
Drake, Pa., H. A. Polding	32
Osage, Ia., M. R. Thompson	32
Kingston, N. Y., V. R. Brisco	31
N. Tonawanda, N. Y., L. Ohrum	31
Wilkes-Barre, Pa., R. W. Wallace	31
Port Huron, Mich., K. J. Johnson	31
Norwich, Conn., C. F. Anderson	30
Hazelwood, Pa., W. L. Stuart	30
Beccaria, Pa., M. R. Barto	30
Red Lion, Pa., A. J. Bibighaus	30
Nutter Fort, W. Va., J. Winkler	30
Wooster, Ohio, D. H. Permar	30
Superior, Wis., M. Thompson	30
Phillipsburg, N. J., F. B. Bush	29
East Brady, Pa., H. G. Sumner	29
Greensburg, Pa., R. Glass	29
Manhattan Beach, Calif., R. H. Shane	29
Norfolk, Va., J. F. Dunlap	29
Colonie, N. Y., H. J. Brittin	28
Brownstown, Pa., R. E. Lithgow	28
Falls Creek, Pa., M. S. Haag	28
Montgomery, Ala., G. A. Powell	28
Toccoa Falls, Ga., E. K. Barnes	28
Brownsville, Tex., M. H. Wilson	28
Remer, Minn., J. Stone	28
Owen, Wis., H. D. Wagner	28
Vancouver, B. C., Canada, P. Edwardson	28
Trenton, N. J., H. E. Simmons	27
Geneva, N. Y., A. J. Ronson	27
Riverhead, N. Y., No pastor	27
Springville, N. Y., N. J. Rakestraw	27
Columbus, Ohio, G. Wells	27
Flushing, Ohio, E. G. Wilson	27
Painesville, Ohio, D. L. Dickinson	27
Bloomsburg, Pa., Mrs. A. W. German	27
McDonald, Pa., R. Y. Scott	27
Hamilton, Ont., Canada, F. J. Sauvé	27
Aberdeen, S. Dak., S. J. Stoesz	27
Emerson, N. J., L. C. Strumpfer	26
Addison, N. Y., G. D. Husted	26
Middletown, N. Y., H. T. Roe	26
Southampton, N. Y., J. O. Bubb	26
Lumberton, N. C., D. W. Branch	26
Reidsville, N. C., E. G. Murray	26
Barnesboro, Pa., F. L. Thomas	26
Springtown, Pa., R. C. Wagner	26
Fullerton, Calif., W. W. Price	26
Niagara Falls, Ont., Canada, H. Ronson	26
Brandon, Man., Canada, T. E. Colley	26
Clark Mills, N. Y., C. A. Logue	25
Greene, N. Y., H. E. Lane	25
Walton, N. Y., F. R. Swift	25
Canton, Pa., R. B. Stewart	25
Fuoss Mills, Pa., P. S. DeHaven	25
Cambridge Springs, Pa., H. M. Rambo	25
Saginaw, Mich., R. B. Churchill	25
Muncie, Ind., C. M. Miller	25
Minneola, Fla., W. H. Stephens	25
Tracy, Minn., F. P. Ross	25
Sherman Oaks, Calif., C. E. Hatch	25
Lorimer, Ia., E. S. McVety	25
Jefferson, Ore., R. R. Irwin	25
Lethbridge, Alta., Canada, G. M. Magnus	25

MANUAL OF VISUAL TEACHING
FOR THE FLANNELBOARD



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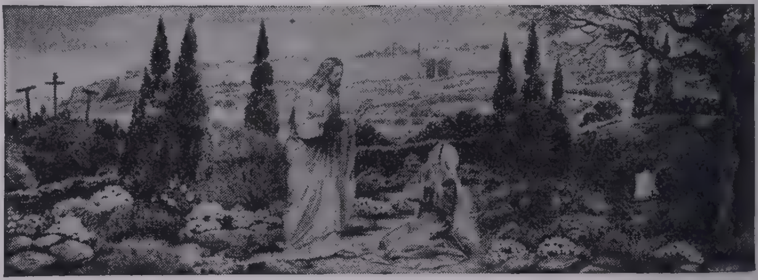

EASTER IS APRIL 13th

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Revelation 19:1-10.
DAILY TEXT—*"The marriage of the Lamb is come, and his wife hath made herself ready"* (verse 7).

The soldiers of England and America have counted it the chance of a lifetime to be called to the post of danger and the opportunity of swift promotion. . . . And the verdict of history has already been pronounced, that, so far as earthly fame is worth contending for they have not counted amiss or suffered in vain. And shall we who strive for a better crown think less of the promised prize, or complain when the trials come, through which we are permitted to win it? Shall we not rather meet every situation with holy and jealous care, forge our future crowns out of our fiery trials, turn opposition, temptation and suffering into occasions for putting on more fully all the graces of the Spirit and all the strength of Christ; so that at last we shall stand perfect and complete in all the will of God, with that happy company of whom it shall be said: "The marriage of the Lamb is come, and his wife hath made herself ready"?—*A. B. Simpson.*

Monday

DAILY READING—John 6:1-13.
DAILY TEXT—*"So the men sat down"* (verse 10).

Five thousand men sat down at the bidding of Jesus, sat down to be fed; and yet, they saw for the feast only five barley loaves and two small fishes. The fact is, they knew the Lord; and, knowing Him, they had no misgivings as to His sympathy, power, or purpose. . . . So, we may *sit down.* We may rest, not merely as to His boundless resources, or His measureless love, or His unchanging word, or His almighty power, but as to Himself. We need not exercise ourselves with His affairs, for example: as to how He can meet our needs, or deal with our difficulties, or bring the "uttermost" to pass. He knows. . . . At all times, and under all circumstances, anywhere and everywhere, without a doubt, or fear, or a single misgiving—rest in Him! You may! You should! Hand over the reins to Him. He makes Himself responsible for everything. You will work for Him harder than ever, and under intensely delightful conditions of peace and joy and confidence.—*J. T. W.*

Tuesday

DAILY READING—2 Timothy 2:15-26.
DAILY TEXT—*"Be a vessel unto honour, sanctified, and meet for the master's use"* (verse 21).

In the sphere of Christians who are well-taught in the Scriptures, who know how to divide the Word aright—yes, and among those who are engaged in what is often termed "full-time Christian work," that is, preachers, pastors, missionaries, evangelists, and in the cases of Sunday school and Bible class teachers as well—there is a distressing carelessness in respect to the purpose of our calling. God's purpose is that we should be holy and without blame before Him in love, and that we should bear much fruit. Is it any wonder, then, that the gospel of our Lord Jesus Christ, the power of God unto salvation to them that believe, seems to be ineffective from the lips of many Christians? Its power has not diminished. The Holy Spirit is still the perfect Enabler. But He must work through empty and unsullied channels to effect His full ministry, and there are very few such channels.—*King's Business.*

Wednesday

DAILY READING—Genesis 5:21-32.
DAILY TEXT—*"Enoch walked with God"* (verse 22).

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.
Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop to sneer;
When all the challenge leaves the hours
And naught is left but jaded powers.
But he will some day reach the dawn,
For God, our God, moves ever on.
—*Heart and Life.*

Thursday

DAILY READING—Exodus 34:27-35.
DAILY TEXT—*"Moses wist not that the skin of his face shone"* (verse 29).

A young woman who had passed through deep sorrow said to a friend one day, in speaking of the comfort that certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort one! I often ride down in the streetcar with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel that he is beside me. Sometimes when I have been utterly depressed and discouraged, he has seemed somehow to know the right word to say to me; but if he did not talk I just looked at his face, and that helped me. He probably has not the least idea of it either, for I know him so slightly, and I don't suppose people half realize, anyway, how much they are helping or hindering others." There is a great deal of this unconscious kindness in this world. Moses wist not that his face shone. The best people are not aware of their goodness.—*Gospel Herald.*

Friday

DAILY READING—1 Samuel 30:17-31.
DAILY TEXT—*"And . . . David . . . sent of the spoil unto the elders of Judah"* (verse 26).

What looked like disaster to David's human reasoning when he was refused permission to join the Philistines in battle (ch. 29) proved God's overruling providence to bring great blessing. Real disaster would have followed had he gone, for he returned from following that nation in their war against Israel to find his own wives and property, as well as that of his brethren, all taken by another invading army of the Amalekites. And when the pursuit was over and the war clouds had vanished, David found himself in possession of all they had lost in the capture and a lot more besides—spoil which he found great joy in distributing among his friends (v. 26). And so it ever is with God in His unfathomable dealings with His children. Much they do not understand, to be sure, but if they will but trust and obey, He is bound to bring victory out of seeming defeat.—*Pameii.*

Saturday

DAILY READING—Exodus 23:20-33.
DAILY TEXT—*"By little and little I will drive them out from before thee"* (verse 30).

Is my life, then, to be a perpetual warfare? Is it only by little and little that I am to conquer my spiritual foes? I thought that in coming to Christ I was coming to the end of my spiritual struggle. Did He not say, "Come unto me, all ye that labour . . . and I will give you *rest*"? Yes, but the two promises do not contradict each other. The rest which He offers thee is a rest not *from* struggle, but *in* struggle. . . . Hast thou pondered the meaning of these words of Paul, "In all these things we are more than conquerors"! What things is he speaking of? Tribulation, distress, persecution, famine, nakedness, peril, sword. Should we not have expected him to have said, *"Over* all these things we are more than conquerors"? Yes, but it was not the freedom from the struggle, but the moral exercise of the struggle that caused his heart to triumph; therefore he was not afraid to say, *"In* all these things we are . . . conquerors."—*George Matheson.*

A Look at the Lesson

By REV. K. D. GARRISON

For February 17, 1952

The Family at Bethany

Luke 10:38-42; John 11:1-5, 24-27

GOLDEN TEXT—*"She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world"*—John 11:27.

DEVOTIONAL READING—1 John 2:8-17.

Introduction

With what pleasure our Lord must have looked forward to His visits to the quiet home in Bethany, where a loving welcome always awaited Him, and where He had relief from the exhausting journeys, constant teaching and healing, and the barrier of growing hostility.

Only three incidents are given in connection with the Bethany home. Luke mentions briefly an incident of what probably was the first visit there, mostly about Martha. John tells of the return of Jesus to the home in the time of mourning, when He raised Lazarus from the dead. Matthew, Mark, and John tell of the Bethany supper celebrating Lazarus' restoration, and how Mary anointed the Lord. In this last passage the characteristic attitudes of the three are given in one verse, which outlines our thoughts on the lesson: Martha served; Lazarus sat at table with Him, and Mary anointed Jesus.

I. Capable Martha

The home belonged to Martha. She was a good manager, and her affection showed itself in service. It was no ordinary occasion to have the Teacher in their home, and her generous heart sought to show hospitality worthy of their Guest. Thus she undertook more than she should have. Getting things out of proportion, she found herself floundering in work in a hot kitchen, when she really wished to listen to the Master, as Mary was doing. Inwardly flustered and outwardly vexed with her sister, she hurried into the room and asked Jesus to send her sister to help her. There was an implied criticism of the Lord also. The wonderful thing about our Lord was that He understood what was in people's minds, and why, and therefore could speak the exact word needed. His gentle "Martha, Martha," and the kindly look which accompanied the reproof were what was needed. One feels sure that her irritation was dissolved in tears, and that at His invitation she also sat at His feet to hear the wonderful words of life. (Remember that up to that time they had not been followers of Jesus.) "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls." After Martha had found soul rest I am sure that her service was happy. It has been observed that at the later supper in Bethany, when Martha again served, there were seventeen instead of three or four to cook for, but then Martha was not distracted with much serving. She had learned that taking time to listen to Jesus is not time lost. One likes to think that Martha herself told this incident to Luke when he was gathering information for his Gospel.

II. "Our Friend Lazarus"

Very little is revealed about Lazarus, who must have been a younger, unmarried brother. He kept himself out of sight, and must have been of a retiring disposition. Twice it is stated that Jesus loved him (both words for love being used). And to the disciples Jesus spoke of him as "our friend Lazarus," as though the young man had endeared himself to them all by kindly disposition and unselfish acts. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." And so Jesus, who had blessed the Bethany home by His presence in happier days, went now to the home submerged in sorrow. And His coming, as always, transformed everything.

Lazarus' death was in the will of God, for he was chosen as the one upon whom would be worked "the last miracle for the awakening of Jerusalem," and thereby Jesus was glorified. But this the sorrow-stricken sisters did not know when they sent the hasty message to Jesus. And they must have been perplexed to receive a reply from Jesus, "This sickness is not unto death, but for the glory of God," even after their brother had been buried. It is in connection with the delay in Jesus' coming that it is significantly said that "Jesus loved Martha, and her sister, and Lazarus." His love is not to be questioned by us even when our hopes are not realized and our petitions denied. One knows of heathen souls won to Christ by seeing the victorious death of a Christian for whom much prayer had been made, and others who were brought to the Lord by hearing the hymns of praise and victory sung at a Christian burial.

It was because of the raising of Lazarus that many Jews believed (John 11:45), when they had seen the things that Jesus did. And "much people" who had heard of it from their friends came to Bethany to see Lazarus, and found him sitting at supper. The enthusiasm manifested at the triumphal entry is traced by John to this miracle, and the probability is that the Greek proselytes asked to see Jesus because of it. Thus God used Lazarus to prepare Jerusalem for the supreme revelation of His love on Calvary. Those who were convinced that Lazarus had been raised were thereby prepared for belief in the resurrection of Jesus, so soon to follow.

III. Mary, Who Anointed Jesus

Mary was of a more contemplative nature than her sister. That does not mean that she loved Jesus more. Mary was not an idler. She had helped Martha in the work, but she *also* sat at Jesus' feet. Kitchen duties were always there, but Jesus was not always there. Jesus said Mary had *chosen* the good part. What distinguished Mary was her ability to decide what was important, and to choose to do the important. No one can drift into a spiritual life. It is possible to work when we should be praying, or to pray when we should be working. It is also possible to fritter away our time and accomplish neither work nor devotions. One has heard it called "holy puttering." Spiritual longings do not help us unless we *choose* to be with Jesus. A godly man was asked what was the secret of his ability to get up early for prayer. His reply: "I get up."

Another matter in which Mary made a decision on the basis of importance was concerning her anointing of Jesus. She could give as well as receive. It seems that the alabaster box of ointment was Mary's priceless treasure, and she decided that it should be given to Jesus, perhaps in gratitude for the restoration of their brother. The Lord had told His disciples plainly what would be the result to Him of this trip to Jerusalem. But of them all only Mary seems to have understood fully concerning His coming death, and its purpose. To those who criticized her act, calling it wasteful, Jesus said, "Let her alone: against the day of my burying hath she kept this." So her anointing became an act of worship in which her sorrow, her devotion, and her faith were mingled. She was entering into the fellowship of His death.

IV. "Lord, If Thou Hadst Been Here"

Each of the sisters used the same words, showing that it was what they had said to one another over and over. Their sorrow was that Jesus was absent in their time of need. He could not be in Perea and in Bethany at the same time. Since the resurrection and ascension of our Lord that has been gloriously changed. At the right hand of God, He can also be present in all places at once. "Go ye," He said, "into all the world . . . and, lo, I am with you." Everywhere, anywhere, at all times, and to the end of the age, wherever His people need Him He is present. In the mud-walled huts of Africa, and equally in the humble *choza* in the Andes, He is with them all, and is rich unto all who call upon Him.

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the Alliance Weekly

LEVEL
ONE

FEBRUARY 13, 1952

Luoma, from Monkmeyer

In this issue

Heaven Means Music . . . . By Nolbert H. Quayle
Satanic Power Against the Church . . . . . By Dr. A. C. Snead

The Editorial Voice

THE BEST THINGS COME HARD

In this twisted world of ours the most important things are often the most difficult to learn; and conversely, the things that come easiest are mostly of little real value to us in the long haul.

This is seen clearly in the Christian life, where it often happens that the things we learn to do with the least trouble are the superficial and less important activities, and the really vital exercises tend to be avoided because of their difficulty.

It is seen still more clearly in our various forms of Christian service, particularly in the ministry. There the most difficult activities are the ones that produce the greatest fruit, and the less fruitful services are performed with the least effort. This constitutes a trap into which the wise minister will not fall, or if he should find that he is already caught in it he will assault heaven and earth in his determined fight to escape.

To pray successfully is the first lesson the preacher must learn if he is to preach fruitfully; yet prayer is the hardest thing he will ever be called upon to do; and being human, it is the one act he will be tempted to do less frequently than any other. He must set his heart to conquer by prayer, and that will mean that he must first conquer his own flesh; for it is the flesh that hinders prayer always.

Almost anything associated with the ministry may be learned with an average amount of intelligent application. It is not hard to preach or manage church affairs or pay a social call; weddings and funerals may be conducted smoothly with a little help from Emily Post and the Minister's Manual. Sermon making can be learned as easily as shoemaking, introduction, conclusion and all. And so with the whole work of the ministry as it is carried on in the average church today. But prayer—that is another matter. There Mrs. Post is helpless and the Minister's Manual can offer no assistance. There the lonely man of God must wrestle it out alone, sometimes in fastings and tears and weariness untold. There every man must be an original, for true prayer cannot be imitated, nor can it be learned from someone else. Every one must pray as if he alone could pray, and his approach must be individual and independent; independent, that is, of everyone but the Holy Ghost.

Thomas à Kempis says that the man of God ought to be more at home in his prayer chamber than before the public. It is not too much to say that the preacher who loves to be before the public is hardly prepared spiritually to be before them. Right praying may easily make a man hesitant to appear before an audience. The man who is really at home in the presence of God will find himself caught in a kind of inward contradiction. He is likely to feel his responsibility so keenly that he would rather do almost anything than face an audience; and yet the pressure upon his spirit may be so great that wild horses could not drag him away from his pulpit.

No man should stand before an audience who has not first stood before God. Many hours of communion should precede one hour in the pulpit. The prayer chamber should be more familiar than the public platform. Prayer should be continuous; preaching, but intermittent.

It is significant that the schools teach everything about preaching except the important part, praying. For this weakness the schools are not to be blamed, for the reason that prayer cannot be taught; it can only be done. The best any school or any book (or any editorial) can do is to recommend prayer and exhort to its practice. Praying itself must be the work of the individual. That it is the one religious work which gets done with the least enthusiasm cannot but be one of the tragedies of our times.

LET'S STAY BY THE SCRIPTURES

One school of Christian thought divides the grace of God into two kinds: "covenanted grace" and "uncovenanted grace," the first being the grace of God as it operates through the gospel and the second being the grace of God as it may operate sovereignly outside of and apart from the covenants of the Word. "Uncovenanted grace" would be that by which God met and blessed men before the covenants of the Scriptures were brought into being. It might also explain how God has enlightened human consciences and drawn men to the love of goodness even where the Word of God has not been preached.

This is a fascinating bit of side doctrine, and there would seem to be no way to prove or disprove it; but it would be sheer folly to place any confidence in it. If God could operate satisfactorily outside His sacred covenants as revealed in the Scriptures, it is hard to understand why He should go to such pains to make His great spiritual compacts with mankind, and to cause them to be written down in the Word of truth for the enlightenment of all men.

No, there is only one true source of light concerning the grace of God—the Sacred Scriptures. Whatever God may say or be saying to the conscience of mankind, He speaks redemptively by the prophets and apostles, and by them alone. All authentic testimony about salvation centers around the cross of Christ and sounds forth from it to the whole world.

Heaven Means Music

By NOLBERT HUNT QUAYLE

MUSIC is acknowledged to be the noblest of all the arts. Religious music is usually of a very melodious character. Alas, we live today in the era of degenerate music. When jazz was first introduced the initial reaction to this strange perversion was one of abhorrence and disgust, not merely on the part of devout Christians who refrain from indulgence in worldly amusements, but also on the part of the moral element among the unconverted population. The sensuous appeal to adolescents in this type of music was recognized instinctively by all cultured persons.

The youth of this modern dance-mad era are being miseducated musically. Radio and television have benefited very little the millions of middle-aged and old people who yearn for "good music of the popular variety." The major networks are primarily commercial undertakings, and executives, quite naturally, are on the lookout for entertainment which produces the most dollars. Because most of the new generation are absorbed in the sensuous music heard everywhere, the great radio systems are averse to engaging music of a more refined sort.

What a contrast, when we turn back the pages of musical history and read of the gigantic *National Peace Jubilee* held in 1869, four years after the close of the Civil War. Although the best operatic and symphonic music up until that time was performed and sung by the leading musicians and singers of the day in the presence of audiences numbering as high as 50,000, the primary motive of that immense music festival was to render musical homage unto Almighty God. The opening number chosen for that memorable event was Martin Luther's hymn, *A Mighty Fortress Is Our God.* In fact, throughout the entire jubilee the religious motif was predominant to such an extent that sermons were preached after its close by several ministers who had attended the festival, and who believed that the cause of Christianity had gained spiritual momentum thereby. The following excerpts are taken from a sermon delivered by a New England clergyman, Rev. W. L. Gage, on Sunday, June 20, 1869:

"There will be no preaching today in Boston like the preaching of those immortal hymns from Handel and Haydn and Mendelssohn, which have made hearts thrill and eyes weep the past week. 'And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.' And if a flame of fire, how much more so shall His ministers be the voices of singers, and the tones of the harp, the lute, and the organ? 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' I believe it; I heartily believe it.

"I have no doubt that God is using, and means to use a great deal more than He has yet done, the powerful spell of sacred music to breathe His own peace into the souls of men; to lift them up to Him, to fill them with noble aspirations, and to make the hymn the vehicle of regenerating truth to their hearts. With all our wickedness, we do not get out of hearing distance of God; and when in our low and unworthy lives we do get anything heavenly down among us, anything so heavenly as the close of a devastating war and the return of peace, we call on all that is within us to praise the Lord. And the grand aim of all these things is just what we have graven on the walls of our church, *Peace on Earth, Good-will to Men.* This was the song of the angels when Christ was born; this will be the song of both angels and men till Christ shall come again in the fullness of His glory. It is a prophecy of the great and good time to come; it is, as our fathers would have said, a foretaste of the millennium. Peace on earth, good-will toward men! and oh, that, dear friends, when we take our places in the great Cloud Chorus, our voices shall be so clear and full and strong that all the heavens and the earth shall ring out 'Peace'!"

We thank God that Mr. Gage spoke more truly than he realized, in the matter of God using sacred music "a great deal more than He has yet done." The revivals of Moody and Sankey, Torrey and Alexander, Dixon and Towner, Sunday and Rodeheaver, Rader and McKee, and a host of others, attest this truth historically.

Yes, thank God, "heaven means music." Aye, sublime music! None can refute this truth which is so openly revealed in the Scriptures. The noble oratorio composers were not merely men of genius—they were also men of profoundly deep religious faith and power. Felix Mendelssohn-Bartholdy was raised in a Lutheran Family. Once he exclaimed: "It took me, *a Jew,* to compose 'Elijah'!" George Frederick Handel, a man whose dust lies buried within Westminster Abbey, was so inspired while composing his immortal Hallelujah Chorus that he stated: "I verily thought I saw all heaven opened before me." There is no sweeter music anywhere in the world than that which glorifies God.

In common with spiritually-minded Christians, the moral element amidst the mass of "old school" musicians of the world state that much of the modern music now being composed *is wholly lacking in melody:* it is naught but a series of notes utterly chaotic in form and structure. A few years ago the late H. A. VanderCook, famous teacher of brass instruments and founder of the VanderCook School of Music in Chicago, wrote to me as follows (concerning a concert played by the New York Philharmonic-Symphony Society): "For sixteen minutes I listened to a series of chords that were all *dis-chords.*" Even modern classics (so called) betray the influence of "jive"

(Continued on page 108)

NOTES FROM A PREACHER'S DIARY

Friday

Recent studies in the Word have brought to my attention one of the most profound truths that I believe has ever come to my mind. Somewhere I read (but do not remember where) that the Greek philosophers coined a word for their own use in reasoning to the ultimate, which meant "that which lacks nothing." According to the story, this word finally found its way into the Bible, and was there used by the Holy Spirit to describe Christ's relationship to Almighty God. Paul uses it in a tremendous expression in Colossians: "For in him (Christ) dwelleth all the *fulness* of the Godhead bodily" (2:9). The meaning seems to be that Christ lacks none of all of that perfection and completeness which is comprehended in God.

That I can in part comprehend, since Christ was God incarnate. But the two statements that stagger me are these: ". . . the *church*, which is his body, the *fulness* of him that filleth all in all." Here the true church is called the fullness of Christ, and I can only understand it to mean that just as God is incomplete apart from Christ (yet Christ embraces all that God is), so is Christ incomplete without the church, which is His body. But, of necessity, to carry the thought through to completion, *the church must embrace all that Christ is.* Then, as if that were not enough, Paul goes on to write: "That *ye* might be filled with all the fulness of God." It is no wonder then that he appends the words, "Now unto him that is able to do exceeding abundantly above all that we ask or think."

This is too transcendent to frame into human words in the form of a request, or prayer, and it goes beyond the power of my ability to think. Why were such supernal thoughts incorporated into the Word? There is a reason, and I find myself wanting to know more about it. Almost unconsciously I find myself associating this truth with the prayer of Jesus in John 17: "That they may be one, even as we are one." If the oneness of the saints in Christ is exactly the same as the oneness of the Son with the Father, then here is the answer, but the thought so staggers me that I reel under it; yet I cannot find another answer.

Holy Father, maybe I am not supposed to pry into these great mysteries of Thine eternal Word. Yet they are there, and Thou didst put them there for a purpose. I can only ask Thee right now to lead me by Thy Spirit into a deeper understanding of my relationship to Thy Son, who is my Saviour and Lord, yea, and above all the great Bridegroom of my soul. "The two shall be one flesh." That is the human. "He that is joined unto the Lord is one spirit." I think I see!

Saturday

Sometimes God has to bring us down from the heavenlies long enough to speak to us about some very practical facts that concern our life upon earth. It reminds me of Paul's amazing descent from the sublime in First Corinthians. He has been writing of the resurrection and its glory, the rapture of the saints: "In a moment, in the twinkling of an eye . . . ," then seems to cry out in holy glee "O death, where is thy sting? O grave, where is thy victory?" Now he pauses to add, "But thanks be to God, which giveth us the victory . . ." Then, he hits the earth with an awful jolt: "Now concerning the collection . . ."

God has been reminding me very forcefully lately that my salary from the church is largely composed of the tithes which His children give "as unto the Lord." If I live and support my family on the tithes and offerings given by saints to God, and they are supposed to be "hilarious" in their giving (Greek for "cheerful" in 2 Cor. 9:7), then I am under some obligation before God as to how I use that money. On the other hand, this could produce bondage if one became overconscientious on the matter.

Then, I have had experiences with some saints who thought they owned the minister because they put fifty cents in the offering toward his salary each week. (God bless them.) Nevertheless, I know that there are expenditures I have made that could be justifiably criticized, and I can think of more than one case of other preachers who have been criticized by their people, and in my opinion, justly so. There should be certain expectations from "a man of God." I feel tonight that I must be more careful with the use of the Lord's money, and the more so since I preach "sacrifice" to others.

I ask Thee, my Father, for wisdom and grace in this matter.

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The Alliance Weekly is a proved recruiting agent for men and money for missionary activities. Make sure that it is read by every new convert in your church.

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The second part of a sermon

By DR. L. H. ZIEMER

Spiritual Gifts

First Corinthians Twelve to Fourteen

LET us examine the gifts of the Spirit.

There is the *word of wisdom,* and it seems to be preëminent among the gifts and the one that is most needed, inasmuch as, by inspiration, it is placed at the head of the list.

In this first Corinthian epistle, the Apostle Paul tells us that of God, Jesus Christ has been made unto us wisdom; and in his epistle to the Colossians he says that in Christ Jesus there are hidden all the treasures of the wisdom of God. Then he also gives us his own testimony in Philippians, the third chapter, saying, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." In other words, the Apostle Paul says, the gift of wisdom is worth more to any Christian believer than any other gift that God can bestow upon us. He says in effect, "I'd rather have the gift of wisdom than all the possessions in the world and all the honors that could ever come to me."

The second gift that is mentioned in the list is the *word of knowledge,* and there is a fine distinction between the two. The meaning, of course, is not a general stock of crystallized knowledge that may be acquired by laborious effort, but rather the knowledge of the truth received by the revelation of the Holy Spirit and the happy ability rightly to use God's Word for every occasion.

In his epistle to the Colossians the Apostle says, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Thirdly, there is mentioned the *gift of faith* (v. 9). "To another," the text says, "(is given) faith by the same Spirit." Let me remind you that in accordance with this teaching of the gift of faith by the Spirit, the whole of our Christian life must be lived. It is written in the eleventh chapter of Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." Now ask God to write that into your heart! "Faith is the substance." You say, "I don't see any substance." No, you don't see any, but it is there in the realm of the spirit. Faith has spiritual substance. Through faith you can get hold of reality, you can lay hold upon God, and that's not imagination, that is not making believe, it's not theory. It is a heart experience.

Faith is not only substance, but evidence as well. It carries its own glorious evidence back to our heart and gives us assurance that the thing we have believed for is real.

My friends, we are living in peculiar days. God only knows what is ahead of us, but I have some strange premonitions at times when I'm alone with God, when I wait in His presence and read His Word. This is a day that is going to challenge everything that the Spirit of God can work in our soul; and we need faith, my friends, that we may dare to trust God at all times. I wish I could say this with more emphasis! We need faith that we may remove mountains of difficulties. We need faith to uproot sycamore trees of evil. We need faith in the work of the Lord Jesus Christ to knock and knock until closed doors are opened.

We need faith to work with Jesus until our unsaved loved ones are brought into the kingdom. God challenges, beloved! Dare we, will we, believe God?

Next in order are the *gifts of healing.* You notice that this is in the plural. Now these gifts of healing are not a magic spell by which diseases are removed; these gifts of healing are not Christian Science; they are not silent Unity; they are not powwowism. These gifts of healing are simply a continuation of the wonderful healing ministry of Jesus Christ with this difference only: that they are now carried forward by the power of the Holy Spirit through the Church. It is still the same Jesus doing the things that He did when He was here upon earth. Thank God! In spite of a sneering, unbelieving world, we dare to say that Jesus Christ is just the same as before He went away, and the manifestation of this gift in any church is a demonstration of the Holy Spirit working in their midst!

Closely associated with it is the next administration of the Spirit which is called the *working of miracles.* The working of miracles is, for the most part, some startling manifestation of the Spirit, and it seems that it was intended to give extraordinary testimony to the power of God and to convict the world of sin, as when the lame man was healed in the temple gate. That was an unusual demonstration of the power of God, and it served to attract the attention of the whole city of Jerusalem to the power of Jesus' name, and it wrought mighty conviction upon the people.

The New Testament, particularly the Gospels and the Acts, is full of these manifestations of the power of God and the gifts of the Spirit. And, blessed be God, miracles have never altogether ceased in the Church. They always operate in response to faith, and we are told that in the end of the age signs and miracles will again become prominent.

The sixth gift of the Spirit is that of *prophecy.* In the fourteenth chapter of this epistle, verses one to five, the Apostle Paul compares this gift of prophecy with the gift of tongues, and here is what he says: "Follow after charity (or love), and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied."

That is the Apostle Paul's comparison. Therefore, it seems that the gift of prophecy is of primary importance inasmuch as they who possess it have received of God the divine ability to tell forth in Jesus' name, under the anointing of the Holy Ghost, the wonderful ministries of the gospel that saves and satisfies and keeps! The Church of God never needed Spirit-filled and Spirit-anointed preachers more than she needs them today. She greatly needs men who are endued with God's Spirit and who will preach the word in season and out of season, men who will dare to rebuke sin, men who will exhort and admonish God's people and build them up! The Spirit has told us that the time would come (and it has come in our day) when they will turn their ears away from sound doctrine and give heed rather to seducing doctrines and doctrines of devils. We need some of God's thundering prophets who will declare the whole counsel of God.

The next gift is that of *discerning of spirits.* I believe this will become more and more needful as the end approaches. The reason can easily be understood if we consider that God's Word instructs us that everyone is directly under the influence of four different spirits.

First of all, we are all, the world included, under the influence of the Holy Spirit, for Jesus has taught us that the Spirit of God goes forth in the world to convict of sin and of righteousness and of judgment. And to the believer in the Lord Jesus Christ it is written, "The Spirit itself beareth witness with our spirit, that we are the children of God."

Now you and I are not only under the influence of God's Holy Spirit, but we are under the influence of our own spirit. We read in the Scripture, "My spirit hath rejoiced in God my Saviour." There is action prompted by the spirit dwelling within.

Then in addition to that, the Word of God plainly tells us that because of sin men are under the influence of Satan, the lying spirit. Jesus said to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." They were entirely under his influence. The world is under the influence of Satan, and Satan is very active in the Church of Jesus Christ trying to mislead God's people.

Besides that, there are wicked demon spirits, myriads of them, in the world, and they are in close affiliation with the devil, trying to mislead us, bringing up false teaching and doctrines of demons against which the Holy Ghost has warned us.

God has given us a warning in His Word. In the first epistle of John, fourth chapter, the Spirit of the Lord says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Then we have *divers kinds of tongues.* We know from the Scripture that this was one of the special manifestations of the Spirit of God on the day of Pentecost. The people were all together in one place; they were praying; they were waiting upon God, and suddenly there was the rushing of a mighty wind from heaven filling all the place and the fiery tongue settling down upon every one of them. Then it says, "They . . . all . . . began to speak with other tongues, as the Spirit gave them utterance."

This miraculous manifestation was repeated when Peter preached the gospel in the house of Cornelius, the Roman centurion, and his house was converted. Once again, when Paul prayed for the friends at Ephesus, the Spirit of God came and they spake in tongues as the Spirit gave them utterance.

We know, of course, that some of these Corinthian believers had this gift. They spake in other tongues in Corinth, but we also know that the Corinthians shamefully abused the gift. You will have to admit that. Another thing you have to admit about the Corinthians is that they were the most carnal of all the New Testament churches.

Here is something the Lord

(Continued on page 107)

Attention, Singing Preachers

Plans are under way to assemble the Preachers' Chorus at least one day prior to the opening of the 1952 General Council (Atlanta, Ga., May 15-20) for rehearsal and preparations for the Council.

The founder and director of the chorus, Dr. R. R. Brown, has arranged through the generous courtesy of Mr. R. G. LeTourneau and Mr. A. J. Philippi, manager of Camp Louise, to meet at Toccoa, Ga., at ten o'clock Wednesday, May 14, for rehearsal and a great inspirational meeting on Wednesday night, and also a rehearsal Thursday morning.

Dr. R. A. Forrest has also extended an invitation for the chorus to be his guests for dinner. The first Preachers' Chorus was instituted at the Council held in Toccoa in 1919, and this year marks its thirty-third anniversary.

All preachers and missionaries who have sung in the chorus and who would like to participate this year please write to the director, Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebr.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

New union of Presbyterians: Representatives of three major Presbyterian groups—United, U.S.A. and U.S. (Southern)—met in Washington, D. C., January 22 and 23, for preliminary reunion talks. Full memberships of the three bodies will meet in Cincinnati during March.

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Abandon plans for Catholic daily in New York: Plans to publish a Roman Catholic daily newspaper in New York City have been dropped. A Catholic spokesman said that "the response to our appeals for funds simply has not been adequate." Catholic laymen had planned to publish *The New York Banner* as soon as $400,000 could be raised to support the proposed paper.

"Those who were with us," the spokesman said, "made great sacrifices to contribute time and money. But for the most part, you can count our backers by counting our subscribers: 10,000 helpers were not enough to put across a project as expensive and involved as a daily newspaper. We all hope, however," he added, "that our work will bear fruit in other attempts to start Catholic daily newspapers when the time is ripe."

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Former combat officers become chaplains: Three young men who returned from World War II to put down their guns and take up their Bibles have been commissioned as chaplains in the United States Army. All three, as officers in World War II, led their men into combat with the enemy. Deeply influenced by the tragedy and brutality of conflict, they took up studies for the ministry at the war's end.

The three chaplains, all commissioned as first lieutenants, are the Rev. Harry R. Mays, 27, of Florence, S. C., a Methodist; the Rev. Floyd I. Heckard, 28, of Taylorville, N. C., a Methodist; and the Rev. James R. Crook, 31, of Murphy, N. C., a Presbyterian.

Chaplain Mays led an infantry platoon in the Battle of the Bulge; Chaplain Heckard was a company commander in the 86th Infantry Division and led his men through fifteen months of combat, while Chaplain Crook led the 135th Infantry Regiment in twenty-five months of savage fighting in the Pacific area.

ABROAD

Greek priests warned: A warning to priests that any form of remuneration for hearing confessions or distributing Holy Communion is "strictly forbidden" was issued in Athens, Greece, by the Orthodox Church in Greece. The warning was contained in an encyclical letter addressed to priests throughout the country. A similar admonition was contained in an encyclical issued during the 1951 Lenten period.

★

Revolt leader to study for ministry: A leader of the October, 1950, Nationalist revolt attempt in San Juan, Puerto Rico, paroled after serving a year and two months in jail for his part in the uprising, has announced his intention to study for the ministry. Almost the first act of Julio Ramon del Rio Adames, following his release on parole, was to attend services at the Transfiguration Methodist Church in Santurce.

"I have ceased to be a member of an organization that was full of hatred and prejudice," he said. "Now I belong to the Christian movement which has neither hatred, prejudice nor violence, and in which the love of Christ makes me feel that I am a brother of the North American—and the Japanese, the German and the Russian, as well." Now twenty-nine years old, Señor Rio Adames was a law student when he was sentenced. His change in prison was taken into consideration by the Board of Parole in granting him a release upon probation prior to expiration of the sentence.

PEOPLE SAY

Dr. E. Stanley Jones, veteran missionary: "Americans need spiritual help more than most people on the earth. We ought to send missionaries out to counteract our idol worship which now manifests itself in television." THE ALLIANCE WEEKLY disagrees with Dr. Jones' position on most things, but he has the right idea here.

★

Rep. Walter H. Judd (R.-Minn.): "Greed, graft, gambling, and almost every other crime are so rampant in our American life that it is high time that we as a nation, and individually, face the fact that we do need to 'Give God a Chance.'" He was accepting chairmanship of a Methodist evangelism campaign, with the slogan "Give God a Chance."

SIGNS OF THE TIMES

Police stop hot soup relief: Regional police officers in Italy stopped a Salvation Army relief team which was supplying 600 hot bowls of soup a day to flood refugees in Papozze, a tiny village in the inundated area near Ferrara. A protest drew only a statement that the Pontifical Commission would provide for the refugees.

★

Adventists give: Members of the Seventh-day Adventist Church of Glendale, Calif., gave more than $700 to help build a mission school in Mexico and a training school in Jamaica. Unusual? Probably not. But consider how the sum was raised: The congregation did not send out Christmas cards in 1951; instead they gave the money in their first church service of the new year. Members gathered around an undecorated Christmas tree to pin the money, in one dollar bills, on the tree.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

One from the Book

A Valentine's Day Story

By James R. Adair

This is the story of a heart—not of a Valentine's Day heart—but the story of one of the most remarkable hearts beating today.

Some time ago the University of Illinois Department of Physical Education began searching for the greatest physical asset of a champion runner. What is most important? Good legs? Well-developed lungs? Or a heart that can take it?

All, of course, are necessary. But clinical tests at Illinois found the most important to be this:

A good heart and a big heart.

This was announced after tests were completed on Gil Dodds, three-time winner of the Bankers' Mile of the Chicago *Daily News* Relays and holder of the world's indoor record at 4:05.1. Hundreds of other trackmen were also tested by the University of Illinois.

Dodds was one of the most remarkable athletes ever tested at Illinois.

"The effect of eighteen years of the most strenuous track work has left Dodds with a good heart, capable of tremendous endurance and fast recuperation after a hard run," reports Prof. Thomas K. Cureton, who supervised the tests.

The following facts are quoted from an article by Francis J. Powers, staff-writer for the Chicago *Daily News:*

"Clinical findings on Dodds showed that his heart is 12.03 per cent larger than normal for his size. Only Herb McKenley, who holds the world's record for 440 yards, had a larger heart.

"Dodds has the largest oxygen intake per minute per body pound of any athlete, including Olympic champions, examined.

"In an all-out, uphill run on a treadmill, it was Dodds' legs that finally gave out, his 'wind' still was excellent. In a series of standard set-up exercises, his pulse rate increased less than that of any person ever tested.

"Most significant of the tests was his low blood pressure in the normal, quiet state. That, coupled with a low pulse rate, showed readings similar to those for such famed distance runners as Gunder Hagg and Arne Anderson, the Scandinavians.

"Cureton declared Dodds has almost the normal 'human minimum' of fat, is extremely well muscled and has rather thin bones.

"He has a very flexible chest and a long breath-holding time of 143 seconds.

"Dodds achieved and maintained that physical perfection by a rigorous training routine. He never smoked, nor drank, ate moderately and usually got nine hours of sleep. When in training he walked fourteen miles a day and exercised five hours a day."

Considering the above facts, could you qualify as a champion miler? Whether you can or can't, there's one race which you can run with him provided that you have the right kind of heart:

You see, Gil Dodds, besides having a remarkable physical heart, also has a heart that has been cleansed from sin, a spiritual heart, that is. Only those with such a heart can enter that race spoken of in Hebrews 12, a race that ends in heaven.

The person without a cleansed heart cannot enter heaven. God's Word says of every uncleansed heart: "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9). Has your heart been cleansed of sin? If not, here's how you can receive a new heart (just as Gil Dodds got his):

From the Book: "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved" (Rom. 10:9, 10 R. S. V.).

Salvation qualifies you for the world's most important race!

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A Strange "Faith"

A strange thing was revealed in a recent religious survey conducted by Murray G. Ross (*Religious Beliefs of Youth*, Association Press).

He says, "More than three-quarters of the young people questioned (79.6 per cent) said that 'they believed the Bible was the revealed Word of God'; but 77.1 per cent of the same group said they had not read the Bible at all, or only occasionally."

James 2 would make good reading for them!—*Christian Victory.*

Rally Briefs

Port Arthur, Tex. The first rally of the new Gulf Coast Rally Zone was held January 1, 1952, at Port Arthur, Tex. Rev. and Mrs. R. M. Gray were privileged to be guest speakers. Each of the meetings ended in a fruitful altar service. The host church entertained in true Southern hospitality-fashion, with Southern fried chicken and other delicious foods. At an organizational meeting, the rally zone constitution was adopted and officers elected.

★

Springville, N. Y. The Western New York Rally Zone held three wonderful services on New Year's Day at Springville, N. Y. The Rev. Ray Kowles, missionary to the Philippines, brought two inspiring messages. The staff of the Buffalo Youthtime Evangelization Fellowship gave a splendid program of music, featuring quartets, trumpet trios, duets, etc. The President reports they are off to a good start and are expecting God to do great things for them throughout '52.—Bob Morgan, *President.*

Activity Brief

New England District: On January 16, 17, and 18, the Youth Committee of the New England District, composed of Rev. B. B. Bosworth, Jr., Youth Secretary, Rev. O. H. Bublat, Rev. L. C. Webber, Robert Cowles and Jake Bouw, conducted youth institutes at Houlton, Bangor, and South Paris, Me. (Portland area). The one-night stop at each place featured seminars, group demonstrations and a brief spiritual exhortation.—O. H. BUBLAT.

★ ★

Just to remind you, the Library of Congress reports that 5,153 books have been written about Jesus Christ; 3,172 about Shakespeare; 2,319 about Lincoln; 1,755 about Washington; and 1,735 about Napoleon.—GOSPEL BANNER.

The Foreign Fields

Impotent Gods

By Rev. J. S. Johanson,
French West Africa

It is now just five years since we opened this station at Banfora, in the Upper Volta region of French West Africa. We rejoice that there are a few who really seem to have believed on Christ, but many others are still halting between two opinions.

The big difficulty with the adults is the break that they must make with their fetish worship. When they first hear of the Lord's gracious offer of salvation, they are anxious to receive it. Their heathenism offers no hope for the next life, and many would like to believe in Christ in order to enter heaven, yet they also wish to continue to worship the demons, who they think will help them in this life—giving them prosperity, health and protection from wicked men. Pray with us that the Spirit will thoroughly convert many who are hesitating to take the decisive step.

A large part of this land has been overrun by the "New God" cult. About three years ago a clever native man, in an obscure village a couple of hundred miles from here, contrived to launch the movement. Delegations have gone to him from probably a thousand villages, each bringing thousands of francs, from one to five hundred dollars, depending on the size of the village. This "prophet" professes to have received his message from God, and he gives each delegation a ram's horn containing a charm. When they return with this to the village a mud temple must be built for it immediately and a celebration held with sacrificing, beer drinking and dancing for a whole night. The movement is called the "New God," also "King" or Lord, and even the "Son of God." It is a far more blasphemous cult than their old heathenism, which does not claim to be more than the worship of demons. This New God guarantees rain and protection from sorcerers. Any village that does not follow this procedure will have no rain for seven years.

Our village here got their fetish in April, and hopes ran high for good rains in May and June. The proper sacrifices were made, but it so happened that the rains were irregular and very late, so some of the early crops suffered. The July, August, and September rains damaged some of the millet. They eventually made a special sacrifice to the "King" for the rain to stop. This was immediately followed by a heavy rain, and several others through October. The ground is still very wet in early November, which is very unusual. We tell them that their wonderful new rain-making god can neither produce rain nor turn it off.

R. P. Possiel

Hadija, wife of a village chief of the Sonrhai tribe. This people, who live along the Niger River in the French Soudan, has had some witness from missionaries formerly stationed at Tombouctou and Gao.

In our village work we met an intelligent and friendly old man. He was weaving baskets of palm fronds. Listening to the gospel story, he was shocked as he heard of the crucifixion of the Son of God. He asked what happened to those wicked people who treated the Son of God in this manner. Surely, he suggested, they would not escape in the judgment. It was an easy step to point out that he, too, now that he had heard the gospel, had to make his choice and accept Christ or be counted among those same sinners who crucified the Lord. Pray with us for this old basket maker.

Cambodians Easily Reached

The greatest development of the times is the decision of the Cambodian government to bring all the mountain people (the Mois, Stieng, Phnong, etc.) into consolidated villages close to the main highways where they can be fully protected. This project is actually going on; so it will not be long before we, especially the Steiners and ourselves, will be able to reach thousands of new people easily and safely.

Along the road from Kratie south to Snoul are more than a dozen new villages already, and from Snoul west to Kompong Cham there are literally dozens of them. Each village has a stout fence around it and a brick tower guarding the whole. The governor tells me that this next year more than five thousand Stiengs and Mnongs will be transplanted from the jungles to these villages along the main road from Kratie north to Stung Treng.

This seems to be God's plan, for we will, we hope, be ready to begin our preaching ministry this coming year. There is plenty of work to do.—*Rev. C. E. Thompson.*

In the province of Svai Rieng, along the road toward Saigon, the government has carried out a similar project for some time, bringing the Cambodian people from their small, scattered villages to the main highway. For many miles, on either side of the main road, Cambodian houses built up on stilts have been erected with scarcely any break. Formerly this was an area where there were hardly any houses visible from the road. What a wonderful opportunity to reach these many thousands with the gospel! This moving of the population has been done to protect them from the merciless attacks of Viet Minh raiders across the frontier, but it presents us with unprecedented opportunities to reach them easily with the gospel.—*Rev. D. W. Ellison.*

Satanic Power Against the Church
in China

By DR. A. C. SNEAD

THE reports coming out of China in recent weeks give clear evidence of satanic forces working against the Church of God. These reports should not only lead us to earnest prayer and intercession before God for the church in China, but should also bring us strong warning lest we, too, pave the way for similar deception and control.

Three things have done much to prepare the way for this demonstration against the church. For many years liberalism, with its modernistic theology, has been undermining the faith in many portions of the church in China as elsewhere in the earth. Theological seminaries have become dispensers of doubt and distrust, denying the Bible to be the Word of God and dishonoring the Lord whom they claim to serve.

A second factor, however, must be charged against the evangelical portion of the church, both in America and in China; for while holding steadfastly to the faith and recognizing that the Bible is the true Word of God, we have often been lukewarm in our allegiance to Christ and His great commission. Our lives and our labors have failed to reveal in full measure the burning love of Christ and the infinite resources that are available for us in Christ through the ministry and control of the Holy Spirit.

The third factor in this preparation of satanic power against the church in China is atheistic Communism. Since the Communists under Mao Tse-Tung have gained control of China, many changes have taken place and are still coming about in the church in that land. Modernist leaders and Communist government officials are doing their utmost to turn the church from its spiritual life and ministry into a religio-political organization, dominated by the government and permeated with Communist teachings.

Great prominence is being given to a movement called "The Oppose America-Aid Korea, Three Self-Reform Movement of the Church," which is making considerable progress throughout the land. The leaders are determined that all Christians in China shall yield to this movement, and thus they are formally training Christians not only to aid in the Land Reform Movement throughout the country (by which landlords must give up their land so that the peasants may have and own their own farms), but also that the entire thinking of the Christian shall be changed from the simple Bible truths which exalt Christ Jesus as Saviour and Lord, to the diabolical teachings of Communism.

A Lutheran missionary now living in Kowloon, Hong Kong, is keeping a close watch on the published reports in China, and especially the articles published in the leading church papers. The November 29 issue of *Ta Kang Pao*, Hankow, tells of a new project being organized in that area covering five market towns with a population of about 47,000. After eight months of preparation, 456 trainees (eleven groups) are to be sent into this area to promote the land reform program. These trainees seem to be largely from the student class, with their professors and some government men. Emphasis was also given to the fact that among them are members of Christian groups.

The missionary says,

> "*Ta Kang Pao* tells us that Central China Union Theological Seminary and The Christian and Missionary Alliance Bible School of Wuchang furnished thirty-three of the students, and one professor. Besides them, there are three 'Y' secretaries, making a Christian group of thirty-seven people who have answered the call of the Government to enter Land Reform. On November 13 the United Churches of Wuchang had a mass meeting in Trinity Church in bidding the Christian group farewell. Four of the students leaving to participate in the work demonstrated their 'changed thinking' and wholehearted support of the program, and gave the assurance they would for the future stand on the Communist principles, faithfully continuing their studies and reforming themselves. On November 21 the workers from the various churches in Wuchang, together with the faculties of Central China Union Theological Seminary and Christian and Missionary Alliance Bible School, met with the departing workers in the chapel of the latter institution for a prayer of blessing upon their work. After the meeting the thirty-seven workers were escorted to Lo Chia Shan at Wuhan University, while Christians honored them along the way. One might think they were going to Korea, instead of across the river to work in market towns adjoining Hankow."

Prominence is being given especially in the religious paper *Tien Feng* to the importance of having all Christians brought into this new way of thinking and attitude. Concerning this we quote a few further paragraphs:

> "For the religio-political leadership of the church there is constant fear looming above them. Editor Shen Te Jung speaks plainly of that nightmare, namely that the thinking of the Christians will never be wholly changed. So far as the change of the thinking of Christians, they have only touched the fringes. It has not affected the masses. And what is more, there are places where the studies have been held and the people are supposed to have been changed, but it has not penetrated the mind, and there are Christians who love, honor, and fear America, and have not purged out the imperialistic influence. Another group, and amongst them are many of the educated Christians, still harbor the hope of 'change of weather' (return of former government or a change of any kind). He complains of leaders in Shanghai who give 'comfort kits' to the volunteers in Korea; who inspire the fellow believers to denounce America's rearming of Japan, and in the daily studies are decidedly positive; they are able to

> lead those who lag behind to the front; but, when they themselves come to personally denounce the American imperialistic elements they have no fervor and nothing to say. Only under coercion can they be forced to reveal the intrigues of the imperialist elements within their own groups. It is not until someone else, one by one, lays open the imperialist sins that they will acknowledge them. Only then will they denounce America.
>
> "Liu Liang Mo, Secretary of the Oppose America-Aid Korea, Three Self-Reform Movement, thinks that he has found another secret for the failure of the church. He says: 'The shortcomings of us Christians is that we do not love our own motherland enough; and in our hate of imperialist America, we do not hate her enough.'"

The following article in *Kung Shang Er Pao* indicates a new bold step by Communist authorities. Anti-Communist, this paper is one of the most reliable in Hong Kong.

> "The Communist authorities in Fatshan (near Canton) are tightening their control of Protestant and Catholic churches in the city. Priests, missionaries, and others in charge of churches have been ordered to submit a full list of members of their congregations, with names, addresses, and present and past occupations. Meetings must be reported in advance to the local authorities, who will appoint people to attend the meetings. The preaching of the Old and New Testaments is to cease, and in their place the teachings of Marx and Lenin are to be preached, and the thoughts of Mao Tse-Tung must be studied. Prayer meetings are banned. Foreign signs on church buildings are to be removed. As a result of these measures, the weekly services of worship in the churches of the city are attended by very few members of the congregations."

We have quoted at length because of the supreme importance of the Far East at the present time. We know that Satan will do his utmost to destroy the church in China. Let us remember the words of our Lord that the devil will attempt to deceive or seduce, if it were possible, the very elect in the Church in the last days, and also the warning that the Holy Spirit gives in First Peter 5:8, 9. As we pray, let us also plead earnestly and with faith the words that follow this warning: "But the God of all grace, . . . make you perfect, stablish, strengthen, settle you."

Let us also remember that the forces of Satan are striving to overthrow also the church in Korea and in Indo-China. Let us seek God that He may exercise His sovereign power to restrain the forces of evil until His purpose for the ministry of the gospel in Indo-China is completed.

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'Tis Not Enough

My God, shall sin its power maintain,
And in my soul defiant live!
'Tis not enough that Thou forgive,
The cross must rise, and self be slain.

O God of love, Thy love declare,—
'Tis not enough that Christ should die,
I too, with Him, in death must lie,
And in my death His anguish share.

O God of love, Thy power disclose,—
'Tis not enough that Christ should rise,
I, too, must seek the brightening skies,
And rise from death, as Christ arose.

And from the cross, and to the grave
Descend; and when the morning breaks,
To life anew the soul awakes
That sin nor death shall e'er enslave.

The cross is love: the Christ's, and mine;—
'Tis life to die, and death to live,
And not enough that God forgive,
If I would live the life divine.

—From the Greek of the
Eastern Church.
Translated by JOHN BROWNLEE, D. D.

★ ★ ★

Spiritual Gifts

(Continued from page 102)

showed me in His Word. Profit by what God's Word says. I discovered this only very recently. On the day of Pentecost when the Holy Ghost came upon the 120, they spoke every language of the people present in Jerusalem. They are all enumerated there in the second chapter of the Acts, and it says they all heard them speaking in their own tongue the wonderful things of God. Now if you read that list carefully, you will find that some of those preachers preached in the Judaean language! Did you ever notice that in the text?

Now they spoke every language of the people that were present in Jerusalem, and yet the ones who spoke the Judaean tongue on that day of Pentecost were just as much baptized in the Holy Ghost as were the ones who spoke the Persian or the Arabian tongue. Let's be consistent, and at least be honest in studying the Word of God! This is our position, my friends, and we declare it openly to the whole world: If tongues are true and a gift of the Holy Ghost, we say *amen*, but if they are of the devil, which they are sometimes, and if they only cause confusion in a church and lead the preachers into open sins, we say, "Away with them!" We must take that position; we are forced to.

We have last of all the *interpretation of tongues*. In verses 27 and 28 of the fourteenth chapter the Apostle says: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." Now I have been in meetings that were a veritable babble of confusion, and there have been dozens, it seemed, who were all babbling at the same time, and nobody in the world could understand what was being said and no interpreter was present to tell anybody. I've seen that happen! That is directly against the Scriptures and God is not in it.

Now then, every gift is a manifestation of the selfsame Spirit (v. 11). It does not make any difference what gift you have, if the gift is of God, then it is a manifestation of the Spirit of God in you, and all gifts are for service and for the edification of the whole body. You have not been baptized in the Holy Ghost just to bless yourself. You have received that blessing for the benefit of the whole body of Christ to profit withal, and not one—listen!—not one of these gifts is ever an evidence, necessarily, of the baptism of the Holy Ghost, nor are they a sign to the believer. They have been made a sign by those who are guilty of wrong teaching.

May our God and Father, for Jesus Christ's sake, give you and me great wisdom, and may He establish us in all truth for Christ's sake.

Rev. and Mrs. J. A. Macaw, who sailed for Congo January 23 (ALLIANCE WEEKLY *February 7).*

Heaven Means Music

(Continued from page 99)

music which is nothing but "dischords" of satanic origin.

How refreshing to meditate upon the words of the psalmist: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King" (Psa. 98:4-6).

In Old Testament times music was planned as part of the Divine worship. "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy . . . the priests, did blow with the trumpets before the ark of God" (1 Chron. 15:16, 24). The final cry of the psalmist to play on instruments for the glory of God is known to all: "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals . . . Praise ye the Lord" (Psa. 150:3-6).

The Apostle Paul was inspired to illustrate his teachings on the use of spiritual gifts by referring to the use of musical instruments: "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? . . . If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:7, 8). Even so momentous an event as the resurrection of the saints shall be accompanied by music of a supernatural grandeur: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). God speed that day!

Finally, it was the beloved Apostle John whose mortal ears were attuned to hear the music of God. "I heard the voice of harpers harping with their harps" (Rev. 14:2). "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). What a prophecy of sublime harmony within the New Heaven and the New Earth for all eternity!

Letters

"Are You Free?"

Among many other things, thank you for your editorials now appearing in THE ALLIANCE WEEKLY. Many of His own are beginning to hunger for Christ the Life, yearning to get beyond first principles, and you are obviously one of His heralds.

Concerning Dr. Smith's article "Are you Free?" in the January 9 ALLIANCE WEEKLY:—May I just run through the closing paragraph, a sentence at a time?

"Confess your bondage. Tell God what a slave you are to sin." Yes, the struggling Christian will never experience freedom from the power of sin until he is brought to Romans 7:23, 24.

"Ask him to liberate you, to set you free." The defeated believer must ask for freedom, yes, but unless what he asks for is based upon scriptural facts that he is acquainted with, there will be little or no assurance or reality for him.

"Believe that He does it, no matter how." Here is my burden. Why all the mystery? The Word is perfectly clear on how the power of sin is to be broken in the experience of the believer. This article contains no key, does not give the believer the complete facts upon which to exercise his faith. Romans 6:1-11 has been left out. This article does not bring out that the Christian is identified with Christ's death unto sin, and that he is to believe (reckon) that in order to experience the breaking of sin's power in his life. We don't tell the lost to believe that the penalty of sin was paid, and expect them to yield and act upon just that. We give them a basic set of scriptural facts to rest upon—when it was done, how, and by whom.

"Then act like a free man." We poor Fundamentalists have been trying and failing for too many years to act out our standing in Christ. Our Father produces leaders to present His facts, alone upon which He can work, for us to believe in.

"Insist on your freedom. Refuse to let Satan hold you captive." Dear Brother, you and I know very well that Satan cannot be pushed around like that. He was defeated at Calvary, and that fact alone will cause him to release his grip upon us. Unless the believer sees himself identified with Christ in His death *unto* sin, he has nothing to challenge and defeat the enemy with concerning the power of sin in his life.

"Demand your liberty in Christ." Here, I feel, believers are being exhorted to do something that has not been made evident to them in this article. True, everything cannot be included in one brief message. Nevertheless, there must be a clear foundation given, in all fairness, upon which to base such demands upon the faith of a needy believer.

"When He sets you free, be free, and God will be true to His Word. Trust the Holy Spirit so to fill you that sin will be expelled." The Word of God does not teach that sin is expelled from the life of the believer, but that its power is broken so that Christ, by the Holy Spirit, might reign in its stead. And Romans six makes it plain that sin's power has been broken on Calvary. The believer enters into that freedom by only one way: through faith in that finished work. He sees that in Christ he died unto sin on the cross, and is commanded to "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). My personal plea concerning this article by our good brother is that believers be given adequate scriptural foundation upon which to stand when they are told to "act like a free man."—MILES J. STANFORD, *Brooklyn, N. Y.*

Dr. Smith Replies:

I agree with what Mr. Stanford has written. I have emphasized all the points he mentions many times in other articles, and in my books. It is not always possible to put everything in one message. He is quite right about the word "expelled." I did not know I had used it. "Rendered powerless" or "its power broken" would have been much better.

I want to thank him for his criticisms, and for his desire to present the scriptural basis for what I have said. I think he is perfectly right.—OSWALD J. SMITH, *Toronto, Canada.*

- Another article by Dr. Smith, "Victory through Another," will appear in THE ALLIANCE WEEKLY next week. This will further present the truth which has been discussed in Mr. Stanford's letter.—EDITOR.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. On February 1 *Rev. and Mrs. H. C. Smith* sailed from New York on the S. S. *Steel Admiral* for Indo-China. Mr. and Mrs. Smith are returning for their fifth term, and will be working in Hanoi, North Viet Nam.

Rev. and Mrs. Waldo Schindler and daughters, Mary and Margaret, sailed from New York on January 31 for Gabon per the Barber Line S.S. *Taurus.* Mr. and Mrs. Schindler will be stationed at Lenguebe for work among the Bandjavi tribe in their third term of service. Lois, their eldest daughter, is attending the Fort Wayne Bible College.

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Birth. On December 17, to *Rev. and Mrs. R. F. Perret,* India, a son, Merrill Roland.

★

Miss Sylvia Parsell, missionary on furlough from Belgian Congo, wishes to thank the Alliance constituency and her many personal friends for their faithful prayers in her behalf following an operation. She says: "I believe that God has undertaken for me. There is still discomfort and pain, but God is working." Miss Parsell is making her home in Fredonia, N. Y., R. D. #1.

★

Hymnals wanted. One of our readers would like to obtain several copies of *Hymns of the Christian Life, Nos. 1, 2 and 3 Combined.* Kindly send the books to Mrs. L. R. Eltscher, Jr., Route 1, Box 115, Gibsonia, Pa. Mrs. Eltscher will be glad to pay for the books.

★

Scullton, Pa. Marvin Dolby, pastor of the Alliance Church, reports the gracious working of the Lord in a two-week series of special meetings with Sgt. Robert Frost, of the United States Marine Corps. The attendance and interest in the services were unusually good for that community and about twenty-four souls professed finding Christ as Saviour. The church was definitely awakened to the things of God and greatly encouraged with the results.

St. Paul, Minn. Dr. G. D. Strohm, president of the St. Paul Bible Institute, announced recently that the annual World Missions Night, usually scheduled in February, has been changed to March 14 and 15. This great missionary presentation will be given in the Minneapolis Auditorium on March 14 and twice in the Duluth Denfield High School auditorium on March 15.

A new program is being planned this year and will include all of the student body of the St. Paul campus. Costumes are being procured from all corners of the world, and missionaries from many denominations are offering the use of colorful native clothing for the affair. A special department has been set up to handle this interesting phase of World Missions Night production.

★

Waverly, N. Y. God graciously visited the Alliance Church recently during two weeks of revival meetings with Rev. H. D. Stoddard, former superintendent of the Northeastern District. Two weeks prior to the arrival of the evangelist, cottage prayer meetings were held every night. During the meetings prayer services were held every morning. Rev. John Gibbs, pastor, writes, "As the result, there were many genuine conversions, real healings, old-fashioned confessions, and a general quickening of the whole church. We are still holding the morning prayer meetings every day and God is still blessing!"

"The Alliance Chapel of the Air" made its debut on station WATS, Sayre, Pa., about two months ago, with Mr. Gibbs conducting a Saturday morning broadcast sponsored by the Waverly Church. This congregation is also making plans for a new Sunday school unit which it hopes to build in the spring.

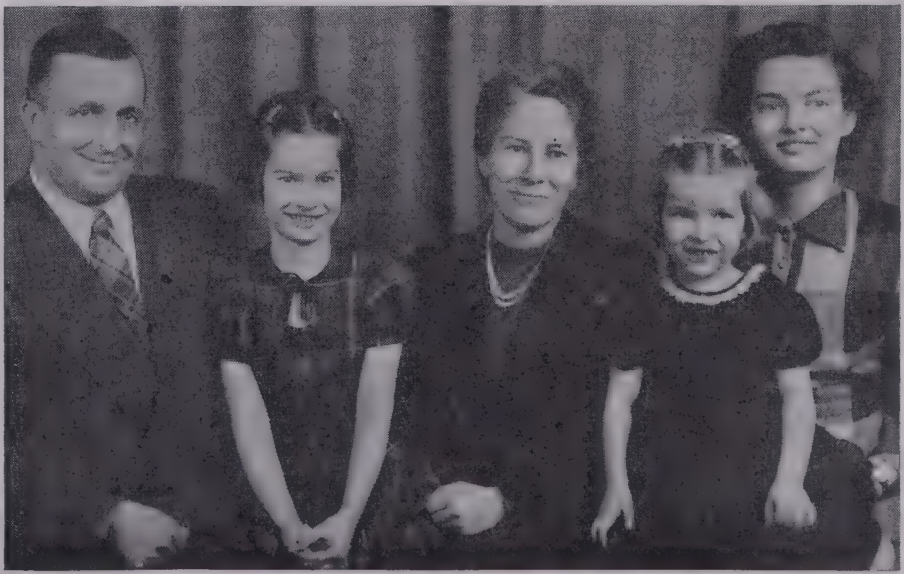
Rev. and Mrs. H. Curwen Smith
Indo-China

Nyack, N. Y. The Nyack Chorus, with Dr. Lee Olson and Dr. and Mrs. Thomas Moseley, will be traveling through the midwest and south during the Easter vacation for the annual Sacred Concert Tour. Concerts will be presented in the following cities: Scranton, Pa., Williamsport, Pa., Pittsburgh, Pa., Fairmont, W. Va., Akron, Ohio, Flushing, Ohio, Hamilton, Ohio, Indianapolis, Ind., St. Louis, Mo., Memphis, Tenn., Chattanooga, Tenn., Asheville, N. C., High Point, N. C., Greensboro, N. C., Raleigh, N. C., and Baltimore, Md.

The Ladies Glee Club, under the direction of Miss Geraldine Southern, will also contact churches in the midwest, Canada, and New England during the Easter season. Their itinerary includes Johnson City, Syracuse and Rochester, N. Y.; Erie, Pa.; East Cleveland and Toledo, Ohio; Detroit, Mich.; Windsor, Hamilton, Ottawa, Montreal, Peterborough, Toronto and Owen Sound, Canada; Portland, Me.; Central Falls, R. I., and Mount Vernon, N. Y.

A group of students, who were born

Rev. and Mrs. Waldo Schindler and family, Gabon



Kindly address all news items and pictures to The Alliance Weekly, 260 West 44th Street, New York 18, N. Y.

of missionary parents and who represent many foreign mission fields, will tour Central Pennsylvania during the Easter season. The leader of this unique group will be Miss Mildred Stanhope, dean of women and former missionary to South America. Dressed in native costume, they will present missionary programs with dialogue, native songs, and a missionary challenge.

★

Miami, Fla. In answer to a great volume of prayer in cottage prayer groups and midweek services, revival came to this resort city through the Miami Crusade for Christ held December 30 to January 13. It is estimated that over 10,000 persons attended the fifteen-day campaign held in the Miami Gospel Tabernacle with Dr. Jimmy Johnson, Raleigh, N. C., the evangelist. The music was under the direction of Clyde Taylor, baritone soloist from Wheaton, Ill., with Les Barnett, well-known musician, at the Hammond organ.

In addition to two other Alliance churches, the revival effort was sponsored by sixteen churches and Christian organizations throughout the city. Each night great numbers attended from other cities and even from out of the state. The local newspapers and radio stations coöperated splendidly in making this campaign known in the area, extending invitations to attend the meetings.

The Crusade team broadcast daily over station WTTT and was featured on two broadcasts each Sunday on WMIE and WWPB. They also addressed the Christian Business Men's Committee at their regular luncheon. Doors were also opened into the local high schools, and the ministry reached far through the Youth for Christ rally of the city.

Dr. Johnson stirred his great audiences with Scripture-filled messages of judgment to come unless revival, not of man nor accredited to man, but of God, sweeps our country. Scores found their way to the inquiry room each night, and many young lives were dedicated to the Lord for service at home or abroad.

The three Alliance churches of the greater Miami area began their missionary conventions the Sunday after the close of the Crusade. The pastors of these churches are Rev. James E. Rich, Gospel Tabernacle, Rev. Ronald Johnson, Central Alliance Church, and Rev. Forrest Mangham, Hialeah Alliance Church.

Local Conventions

★ ★ ★ ★ ★

Convening February 17-24

On every line the unmet missionary need is overwhelming. From every viewpoint the task remaining is gigantic. The solution of the problem lies far beyond all considerations of strategy, method and the like, important as these are. It lies in the new controlling and impelling spirit of apostolic evangelism that will surmount every obstacle and ignore every sacrifice in carrying the gospel to the waiting millions.—*R. H. Glover.*

Western Pennsylvania District

Acmetonia, Pa.	February 17-20
Harwick, Pa.	February 17-20
McDonald, Pa.	February 20-24
Turtle Creek, Pa.	February 17-24
Mars, Pa.	February 17-20
Nadine, Pa.	February 20-24
Franklin, Pa.	February 17-24
Oil City, Pa.	February 17-24
Cumberland, Md.	February 20-24

Southeastern District

Gainesville, Fla.	February 17-20
Palatka, Fla.	February 19-20
Minneola, Fla.	February 21-24

Southwestern District

Austin, Tex.	February 18-19
Houston, Tex.	
(C. & M. A.)	February 19-24
(C. & M. A. #2)	February 20-24

Central District

Brentwood, Mo.	February 17-24
East St. Louis, Ill.	February 17-24

South Pacific District

Glendale, Calif.	February 17-24

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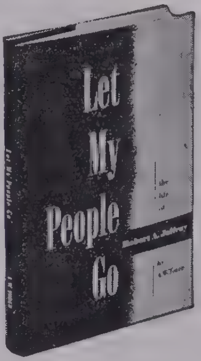

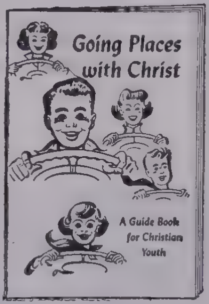

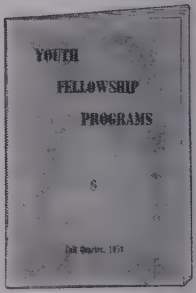

Going Places with Christ

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Philippians 3:1-10.
DAILY TEXT—*"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"* (verse 8).

The surrender which Christianity demands is not the abandoning of evil, but the renouncing of even that which is good for the sake of God's better and best. All his own righteousness and all his own rights Paul gladly surrendered. He had counted them loss. He had suffered their loss and then he had not allowed one lingering regret, one reluctant thought, but counted them as refuse, not worthy to speak about in comparison with the excellence of the knowledge and the glory of the righteousness of his precious Lord. He had accepted a new righteousness by faith from Christ and it was all divine. He does not mean by this merely his justification from past sin through the imputed righteousness of Christ, but he means that he had accepted from his Lord an interior, intrinsic and personal righteousness, that his inward character and whole nature henceforth were not the result of self-culture but the infusion of the very life and spirit of his blessed Master.—*A. B. Simpson.*

Monday

DAILY READING—John 14:21-31.
DAILY TEXT—*"Peace I leave with you"* (verse 27).

If we are really Christ's, then back into the very bosom of His Father, where Christ is hid, He will carry us. We, too, shall look out and be as calm and as independent as He is. The needs of men shall touch us just as keenly as they touch Him, but the sneers and strifes of men shall pass us by as they pass by Him and leave no mark on His unruffled life. For us, just as for Him, this will not mean a cold and selfish separation from our brethren. We shall be infinitely closer to their real life when we separate ourselves from their outside strifes and superficial pride, and know and love them truly by knowing and loving them in God. This is the power and progress of true Christianity. It leads us into, it abounds in peace. It is a brave, vigorous peace, full of life, full of interest and work. That peace, His peace, may Jesus give to us all.—*Selected.*

Tuesday

DAILY READING—Acts 5:1-14.
DAILY TEXT—*"Of the rest durst no man join himself to them"* (verse 13).

This divine report of an incident in the early church affords the reader an excellent example of what a spiritual church, working in the power of the Holy Ghost, can accomplish. It began with the severe discipline God meted out to imposters—a discipline which intimidated the "present-age" lovers from joining up with a company of people who were evidently Holy Ghost controlled. None of them "durst . . . join himself to them." Would that this were true today—that people who were never born again and who have no sincere desire to really follow God in truth would fear to join the church. And it could be if the modern church were in the place where this early church was—walking humbly with God instead of holding hands with the world, and in some instances with the devil. That being true then the Lord would add real believers to the congregation of the justified. Let us pray for a revival of old-time Holy Ghost power.—*Pameii.*

Wednesday

DAILY READING—1 Peter 5.
DAILY TEXT—*"Casting all your care upon him; for he careth for you"* (verse 7).

I lay me down to sleep,
With little care
Whether my waking find
Me here or there.

I am not eager, bold,
Nor strong—all that is past;
I am ready not to do,
At last, at last.

My half-day's work is done,
And this is all my part—
I give a patient God
My patient heart,

And grasp His banner still,
Though all the blue be dim,
These stripes as well as stars
Lead after Him.

—G. CAMPBELL MORGAN.

Thursday

DAILY READING—Matthew 16:21-28.
DAILY TEXT—*"If any man will come after me, let him deny himself, and take up his cross, and follow me"* (verse 24).

It is very startling to realize that divine inspiration is not enough; it must be accompanied by sacrifice. Peter sees the goal but shrinks from the route. And so the man who is rocklike in his inspiration is a stumbling block in his refusal of the cost. This is no arbitrary rule of the kingdom of God. It is true of all life. It is expressed in the proverb, "There is no royal road to learning." The way to the highest life is always the hard way; and in the interest of his own life, a man must take up his cross. The fineness of the soul is not fragility. Rather is it the fineness of a deep-rooted tree defying the storms that sweep over it. Out of that storm-tested strength comes the beauty of leaf and the grace of branches. . . . When Bob fell down, Dick asked, "Why don't you quit skating?" Bob said, "I'll never learn by quitting." We may fall down in trying to follow Jesus, but he wants us to get up and try again.—*Selected.*

Friday

DAILY READING—1 Corinthians 13.
DAILY TEXT—*"Though I have all faith, so that I could remove mountains, and have not charity, I am nothing"* (verse 2).

What a great and marvelous difference there would be if we were on the outlook and search for those commendable things in the lives of those about us! . . . It is recorded that Napoleon gives us a good example in the case of a general on his staff. The general's name was Bertrand. Sometime after Napoleon and his companions, who had chosen to go into exile with him, had landed on the island of St. Helena, a paper was presented to his friends, stating that they were at liberty to return to Europe; but if they remained, they must submit to all the restrictions placed on Napoleon. All promptly agreed to remain except Bertrand. Napoleon's feelings were wounded, but he only said: "Bertrand is always the same. He constantly speaks of going, but when the time comes he will not have the courage to leave." We must be able to see the good in our friends, with all their faults.—*Gospel Herald.*

Saturday

DAILY READING—Hebrews 12:1-15.
DAILY TEXT—*"Looking unto Jesus"* (verse 2).

When in your haste, some too natural impulse escapes you, which may be of evil prompting, do not be discouraged. Always stick to your path. Carry the humiliation of your fault peacefully before God, without letting yourself be delayed on your way by the biting scorn which self-love makes you feel for your weakness. Go forward always with confidence, without letting yourself be touched by the grief of a sensitive pride, which cannot bear to see itself imperfect. Your fault will serve, by this inner confusion, to make you die to yourself, to detach you from God's gifts, and to annihilate yourself before Him. The best way to repair it is to die to your feeling of self-love, and to abandon yourself without delay to the channel of grace, which you have slightly interrupted by this passing unfaithfulness.—*Fénelon.*

* * *

Pray for the 1952 General Council, May 15-20, Atlanta, Ga.

A Look at the Lesson

By REV. K. D. GARRISON

For February 24, 1952

Peter, James, and John

Mark 9:2; 10:35-40; Acts 4:13, 18-20

GOLDEN TEXT—*"For we cannot but speak the things which we have seen and heard"* —Acts 4:20.

DEVOTIONAL READING—Psalm 91.

Introduction

Jesus had many followers. He appeared to five hundred "brethren" in Galilee after the resurrection. From many disciples He chose twelve, "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." The Lord's ministry in training the twelve was more far-reaching than His work among the multitudes, for it carried down through many years, "the Lord working with them" from heaven. They were apprenticed to Him. They learned to preach by hearing Him preach, to deal with powers of evil by seeing Him at work. Sometimes they had to learn through failure; then Jesus told them why they failed. From among these twelve Jesus chose an inner circle of three, who were privileged to be more constantly with Him. Peter, James, and John were these closer companions.

I. Who Enters the Inner Circle

Intrusion by self-appointment is not possible. Jesus did the choosing, yet the choice must be mutual, as when "the soul of Jonathan was knit with the soul of David."

There was in these men a special wholeheartedness in doing the will of God which qualified them in unusual degree to be counted friends. It was a part of their deeper understanding of His person and purposes. James and John are believed to have been cousins of Jesus, their mother, Salome, being Mary's sister. But human kinship did not count in this relationship. Theirs was a kinship in spirit (Mark 3:35).

The principle by which they were chosen is revealed in the incident growing out of the selfish ambition of Zebedee's sons to sit on Jesus' right and left hand in His glory. They thought that such appointments would be by patronage, or at least determined by priority of application. Jesus showed them that appointments such as they sought are determined by God, the man being made for the office, not the office for the man; and that among the Lord's people greatness is not measured by ability to dictate but by willingness to become the slave of all. While those brothers filled their thoughts with positions on Jesus' right and left in His glory, He was on His way to be crucified, with thieves as His companions.

The disciples' ability to apprehend spiritual truth was an important factor, for these men were not mere favorites. They were to become leaders in the Church, and were selected by Jesus for special tutoring for future tasks. Peter was the man for leadership; John, for the interpretation of truth, and James, probably as a stabilizer of the Church. That he was a recognized leader is testified by Herod's selection of him to become the first martyr among the apostles, but this was not until James had been fourteen years with the Jerusalem church, and other leaders had been prepared. Confusion will be avoided by noting that this was the James of Acts 12:2, while the James of 12:17 was the brother of Jesus, and author of the epistle that bears his name.

II. Privileges of the Inner Circle

There was, of course, the joy of being much with the Master, and the special feeling of "belonging." But the special privileges indicated by the Scriptures were:

(a) The privilege of additional service not asked of all. Peter, James, and John were the only disciples admitted to the chamber where Jairus' daughter lay dead. The noisy mourners, paid to beat their breasts and howl and tear out their hair, were put out of the house. Then with only the parents and the three disciples in the suddenly quiet room, Jesus took the girl's hand and said, "Maid, arise." Note how closely Peter followed this pattern in raising Dorcas (Acts 9:36-42).

(b) The privilege of prayer with Jesus. Our Lord prayed much alone, but sometimes He took the three with Him, as when they went up the slopes of Mount Hermon together to spend the night in prayer. We get closer to people in praying together than is possible by much talking. And that is how we get close to Jesus. Yet like those disciples we are prone to sleep, while He invites us to share His tryst with the Father.

(c) The privilege of special revelation. This occurred as they were spending that night of prayer together on the slopes of Hermon. The three selected ones prayed their prayers and fell asleep. Jesus prayed on, and as He prayed they awoke to behold what no other eyes have ever seen. He was filled and surrounded by glory, and Moses and Elijah talked with Him. Peter began to talk at once, saying thoughtless things, until the cloud came and out of the cloud the voice of God spoke to the three, "This is my beloved Son: hear him." The purpose of the revelation was surely to establish their hearts in preparation for the soul-shattering things they would see when the Saviour would submit Himself to the brutality of sinners. It was for meditation, not for discussion, and they were not to tell even the other disciples what they had seen. But they never forgot. Perhaps thirty years later Peter wrote, "We . . . were eyewitnesses of his majesty"; and still later John says, with bated breath, "We beheld his glory."

(d) Into the shadow with Jesus. Once again the three were taken aside by Jesus, this time as He entered the shadow of the cross and began to feel the awful "power of darkness." Leaving the other apostles outside, He took the three into the Garden, and asked them to watch and pray with Him while He went a little farther and prayed alone. They failed Him in that, His hour of deepest craving for understanding and fellowship. And because they failed then they failed also when Judas came with his band of ruffians. But who are we to throw stones at them? Few of us ever get even to the gate of the Garden with Jesus.

III. What Came of Being in the Inner Circle

We say reverently that the transformation in Peter, James, and John at Pentecost was not solely due to the baptism of the Holy Spirit. Rain upon sterile soil only washes away the soil, but rain upon sown land brings new life into being. It was their three years of living with Jesus and learning of Him which was fructified by the mighty baptism of the Spirit to change their lives. Jesus had promised that the Comforter would bring to their remembrance what He had taught them, and would teach them all things (John 14:26); that is, He revealed the inner meaning of much that Jesus had taught them, making their Spirit-quickened minds able to grasp it. Of much that they had heard it could be said, "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him."

Peter was not made excitable by the Spirit. His earnestness was not diminished, but he was made more collected. Hauled before the Sanhedrin because of the healing of the lame beggar, Peter and John did not cringe, nor did they bluster. With what remarkable simplicity, straightforwardness, earnestness, and clarity Peter made reply. He answered their question explicitly, testified to the resurrection and to its fulfillment of prophecy, and told the high priests the way to find salvation, all without wandering from the point of the question asked. And he had along, as "Exhibit A" of the power of Jesus, the healed man, who stood nodding his head. That man had been lame but not blind. He knew all of those dignitaries, whose alms he had long solicited, and they all knew him. The impression which Peter and John now made on the Council was that uneducated as they were they showed that they had been with Jesus. And just that is the supreme blessing of being in the inner circle with Jesus. It bathes men's personalities with the spirit of Jesus, and leaves its stamp on their character.

(Printed in U. S. A.)

the Alliance Weekly

LEVEL ONE

FEBRUARY 20, 1952

H. Armstrong Roberts

PHILIPPINE ISLANDS

In this issue

Victory Through Another . . . . . By Oswald J. Smith
The Communion of Saints . . . . By Helen Sigrist

The Editorial Voice

DEEDS ARE SEEDS

Every man sows what he will later reap and reaps what he has previously sown. This is a law of life, says Paul, and we may as well know that we cannot beat it. God will not be mocked.

We are all sowing our own future, and the seeds we sow are the deeds we do. And, ironically enough, sometimes deeds we neglect to do or are afraid to do become seeds also and bring forth their harvest. For in the total scheme of things it often happens that deeds undone have as great power for good or evil as deeds actually performed.

The unbreakable link between harvest and seed was forged by the Lord God himself at the creation. From Him went forth the word, "after his kind," and that word has linked together the seed and the harvest, the sowing and the reaping, from that day to this. Our today is bound to all our yesterdays, and our tomorrow will be the sum of our present and our past.

That is the fact, and we may make of it what we will. The sovereign God has permitted us to have a measure of conditional sovereignty, a mark of the divine image once given at the Creation and partially lost by the Fall.

We may sow to the flesh if we will. There will be no interference from above. Thus to sow is our privilege —if we want to reap the harvest of corruption which must inevitably follow, a harvest no man in his right mind could deliberately choose. No, the snare lies in choosing the pleasures of sowing with the secret hope that in some way we can escape the sorrows of the reaping; but never since the beginning of the world has it been possible to separate the one from the other.

The way to deal with a law of God is to work along with it. By faith and obedience we can put every divine law to work for us. And the law of sowing and reaping may be brought to our service and made to toil for our everlasting good. So kind is God and so thoughtful of His creatures.

"He that soweth to the Spirit shall of the Spirit reap life everlasting." There it is, and we have but to submit to it to gain from it an everlasting reward. Deeds done in the Spirit, in obedience to Christ and with the purpose of bringing honor to the Triune God, are seeds of endless blessedness. The first gift of life is not by works, but by faith in the work of a sufficient Redeemer; but after the miracle of the new birth has been accomplished, the Christian to a large extent carries his future in his hands. If he denies himself and takes up his cross in meek obedience his deeds will become seeds of life and everlasting glory. He may forget his deeds of love or think them small and useless, but God is not unmindful. He never forgets. The sweet harvest of a life well lived will be there to meet the sower after the toil is ended and the heat of the day is past.

★

SHADOWS VS. REALITY

"Behold, Thy servant," confessed Augustine concerning one period in his life; "Behold, Thy servant, fleeing from his Lord, and obtaining a shadow."

"God is a stupendously rich Reality," wrote von Hugel fifteen hundred years later, "the alone boundlessly rich Reality."

These sentences agree with and explain each other and both accord with the teaching of Scripture and the facts of the creation. God is the only absolute Reality; all other reality is relative and contingent. While the things we know and experience day by day are real, they are not real in themselves, but only as God gives them existence. They could not continue to be should God withdraw His constant word of creation and leave them to themselves for even one short moment.

Here then is the rational ground for the Christian's insistence that God must be everything to us, that we must hold nothing dear except God and that all other things are to be seen in relation to God and valued only as they are held in God and for God. All things are but shadows cast by the great Reality, God, and if we were to gain the whole world and miss God we should have no more than a handful of shadows.

With this great eternal truth before His mind, of the absolute reality of God as the central fact of existence, Christ taught the necessity of separation from the world and of complete consecration to God as the only way to escape the shadows and obtain those riches that cannot pass away.

The modern Christian who insists upon separation as a condition of true spirituality is not the old-fashioned narrow person he is currently declared to be. His religious philosophy is altogether sound and wholly in accord with the total sum of things in heaven and earth. God being who and what He is and things being what they are, complete consecration is the only way to peace for any of us.

The drift among Christians today is definitely away from this truth. More and more our religious leaders are coming to place confidence in shadows and are teaching others to do the same. And just so far as shadows are accepted as real the one great Reality is ignored. It is hard to think how a greater tragedy could possibly come upon us.

Victory Through ANOTHER

By

OSWALD J. SMITH, Litt.D.

SOON after his conversion the believer becomes conscious of a great battle raging within, the conflict between the flesh and the spirit, the old nature and the new, each seeking to gain the mastery. And, to his dismay, he discovers that the old frequently dominates; in spite of himself he yields to the flesh. He loses his temper at times, impure thoughts lodge themselves in his mind, and other sins such as worry, anxiety, jealousy, pride, envy, malice, spite, unforgiveness, hatred, discouragement, despondency, irritation, discontentment, selfishness, greed, passion, lust, worldliness, and a host of unhallowed uprisings, clamor for recognition.

Against these he struggles, weeps and prays, but all in vain. At last, when he has tasted every experience in the unequal combat as described in Romans seven, he cries out in dismay: "O wretched man that I am! who shall deliver me?" It is then that he realizes the need of a power outside himself; and finally he makes the discovery that God has made full provision for just such an experience through the Holy Spirit who now undertakes and becomes, Himself, Master of the situation. Hallelujah!

If you read carefully you will discover that in Romans (7:14-24) Paul is describing his own experience under the law, when he really wanted to serve God and tried his very best, exerting all his will power, but he miserably failed. Hence, this passage describes the religious man of today, either saved or unsaved, who has never learned the secret of deliverance through Another, and who, therefore, endeavors to keep the law and serve God by his own efforts, but absolutely fails in spite of his vows and resolutions to be good. In verse twenty-four Paul, at last, admits his utter failure. In verse twenty-five he confesses that deliverance is to come through Christ. In chapter eight he explains that Christ's agent for the accomplishment of this deliverance is the Holy Spirit.

Paul now ceases his struggling and hands the battle over to the stronger one, the Holy Ghost. He himself, in spite of his will power, has gone down in defeat, unable to combat the law of sin within. But in Romans 8:2 he says: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Hallelujah! Now "the righteousness of the law" (demanded by the law) is "fulfilled in us" (not by us, but *in* us) by the Holy Spirit as we walk and yield to Him (v. 4). Up to the end of the seventh chapter, the Holy Spirit practically never comes on the scene. In chapter eight, however, He is mentioned nearly a score of times. No longer can sin "reign" within (6:12). The great Emancipator has undertaken, and victory is assured. Praise God!

Look now at Ezekiel 36:27, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ah! now we have the secret. There is One already within who is to take control and do the work. The believer must recognize Him, must yield to Him. That is what Paul failed to do in Romans seven. He tried to do it himself. That is what he did do in Romans eight. God has no other means of deliverance. Ezekiel 36:27 is His one and only prescription.

Thus the carnal man now becomes a spiritual man. He is dominated, controlled and guided by the Holy Spirit. Victory over sin is his at last. And oh, the joy of victory through Another! Self-effort unavailing; struggles, vows and resolutions useless; "but God," God the Holy Spirit, equal to all emergencies —glory to His name! In the spiritual man the desire for the old life is gone. He no longer hungers after the things of the world. Romans eight is now his experience.

The trouble with the carnal man is that he lives too near the enemy's territory. His only hope is to put the wilderness between himself and Egypt, and thus get so far away from the old life that he no longer hankers after the leeks and garlic of Egypt.

The carnal man always travels in a circle. Consequently he is today on the Egypt border, and tomorrow on the Canaan side. No wonder, then, that he looks with longing across the Red Sea, and occasionally when no one is watching makes a short excursion into Egypt. And, likewise, as he nears the Jordan in some great spiritual convention, he experiences desires for a closer walk with God. Satan can use carnal Christians. The only real trouble in any church comes from uncrucified flesh. The spiritual is God's goal for every one of His children.

* * *

QUOTES . . .

from our Contemporaries

A. F. BARNARD, in the *Life of Faith*, London: "God is very small to some of us—as small as ourselves, and sometimes smaller. . . . Yes, and we sometimes read our own trivialities into God. Little wonder that the practice of our Christian faith is so powerless."

Council Speakers

Speakers for the 1952 General Council of The Christian and Missionary Alliance, which convenes in Atlanta, Ga., May 15-20, include Dr. Paul Rees, Dr. Bob Jones, Jr., Dr. H. M. Shuman, Mr. R. G. LeTourneau, Rev. K. C. Fraser, Rev. H. L. Turner, and Dr. A. W. Tozer.

On Saturday evening Rev. H. E. Nelson will be in charge of a special missionary meeting: "High Lights in the Missionary Program." On Sunday afternoon a missionary rally will be led by Dr. R. R. Brown.

Sunday services will be held in the Municipal Auditorium; all other meetings will convene in the Wesley Memorial Church.

How to be Filled With the Holy Spirit

Many readers of The Alliance Weekly requested that the four sermons by Dr. Tozer on "How to be Filled with the Holy Spirit," which appeared in our magazine last November, be reprinted in pamphlet form. We are happy to announce that this has been done.

The messages are now available in an attractive 30-page booklet, with cover in two colors. They are priced at 25c each; $2.50 per dozen, or $20.00 per hundred, and may be obtained from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.—A. M. B.

VOLUME 87 NUMBER 8

the Alliance Weekly

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

Founder: A. B. Simpson
Editor: A. W. Tozer
Managing Editor: Anita M. Bailey

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Miss Mavis Anderson
National Sunday School Secretary

Help for Our Sunday Schools

The much-quoted head of the F.B.I., J. Edgar Hoover, has said, "The immediate need facing the church and the Sunday school today is to bring the riches of Christ to every youngster in the nation. . . . The role of the Sunday school teacher too often remains unsung in the annals of history. His record of accomplishments, however, will be clearly set forth in the heavenly book of accounts."

Mr. Hoover naturally speaks from the standpoint of a law enforcement officer, thoroughly alarmed at the sordid record of moral degeneracy among our youth, and clearly envisioning the only real remedy for the situation. By and large the church has been wickedly indifferent to the important function of the Sunday school in the work of the Kingdom. Too long has it been considered an auxiliary or side issue. The Sunday school *is* the church in its teaching ministry.

For years there has been a growing feeling upon the hearts of our Alliance workers that we were neglecting our Sunday school potential. True, there have been sporadic and isolated attempts made by districts and areas to needle our workers into more zealous efforts—attempts which have met with varied measures of success; but we must conclude there was lacking a coördinated and intensive plan of operation with the needed full-time personnel.

The Council of 1951 spoke its conviction and asked for a Sunday school secretary who would devote full time to the work. The Home Department gave considerable time and thought to the selection of an individual, which resulted in the recent appointment by the Board of Managers of Miss Mavis Anderson of Regina, Saskatchewan, Canada, as Sunday school secretary for the United States and Canada. For the past five years Miss Anderson has served as the Sunday school and youth secretary of the Western Canadian District. She has a splendid background of technical skill and practical training, with a kindly, amenable spirit. The official family of Western Canada have reluctantly, but with best wishes, granted her a leave of absence to engage in this greatly expanded field of ministry.

Miss Anderson will be located in an area readily accessible to all areas of the United States and Canada. Practically all of her time will be spent in actual contact with our Sunday schools and Sunday school workers. Already she is booked for a number of summer conferences where her services will be available for seminars, workshops and consultations on Sunday school problems and promotion. During the fall months she will be available to churches requesting her services as well as for consultations at a number of the district conferences.

We feel that God has favored us in the hour of our need by designating one of our own successful workers who has heart-passion and ability, and who is willing to accept the challenge of this highly important ministry. We in the Home Department, together with her many friends in Western Canada, commend her to our entire Alliance constituency. The success of her work will depend largely upon the prayer backing of all of our workers and the readiness and enthusiasm with which we seek her valuable help.

Miss Anderson will begin her work about March 1. For the present, correspondence may be addressed to her as follows: Miss Mavis Anderson, 260 West 44th Street, New York 36, New York.—Home Department of the C. & M. A.

Realizing

The Communion of Saints . . .

By HELEN SIGRIST

"I BELIEVE . . . in the communion of saints." These words from the Apostles' Creed have been repeated by millions who were not of God's family of believers, the saints, and who thought the words referred to a species of super-beings whose statues adorned the churches and to whom they were supposed to pray. But other millions of true Christians have missed the wonderful mystery of God which men summarized in these words. This truth is among the vital ones which most present-day Christians overlook, a fact which may account for much of our spiritual weakness.

Of course most Christians know that we are one in Christ—as a theological phrase. This is one of the truths that have become commonplace by repetition, but far from common in experience. How often do we act as if we believe it?

How much real and deep concern do average Christians have for each other beyond the bounds of personal friendship? How much do we bear one another's burdens? How strongly do we uphold each other in prayer? Why do evangelical Christians differ sometimes so bitterly on how to meet the problem of the apostate religion of modernism? Why in our differences do we pay so much more attention to force of argument than to meeting in love to seek the Lord's will together?

The parts of a physical body are directed through nerve impulses from one center, the head. If there is no blocking of these impulses and no abnormality in the members, there can be no conflicts among the parts. All are nourished by a common bloodstream. Normally there is no seeking of advantage by one member over another, and when one grows at the expense of the others it indicates the swelling caused by disease or the growth of a tumor.

So it is with the wonderful organism of which we are members in Christ. Only when we see our Lord face to face will we know the true nature of our oneness in Him, which will then be perfect. We cannot understand how the Spirit of God has so entered our human nature that we share in His eternal life. Neither can we understand why God should do this, except that it is His nature to wish to give Himself to His creatures. God made us so that we cannot know blessing unless we also give ourselves to Him. In the measure that we do enter by experience into this relationship with God, we want to belong to each other also.

Time is no barrier between Christians. We read the words of Paul or Augustine or Wesley, and our hearts leap with joyous recognition of emotions and experiences akin to our own.

Differences in culture, in education, in social class—none of these should stand between the saints. The doctor in France, the peon in the hills of Mexico, the Chicago housewife, the pygmy hunter in Africa, if they are in Christ, all know the wonderful sense of release from sin and peace and fellowship with God. This likeness of experience is one of the most wonderful proofs of the truth of the gospel.

Race should not keep Christians apart. If the Lord I adore lives in one whose skin color differs from mine, can I deny the presence of my Lord by refusing full fellowship to that Christian? We may make excuses because of the world's ways of thinking, but insofar as we see as "problems" any of the Lord's own, we deny the truth that in Christ there is "neither Jew nor Greek, . . . neither bond nor free." We may pass it over as a small matter or as something too big for us to fight—but every denial of truth, either in word or deed, grieves the Holy Spirit. How much of our powerlessness comes from just such causes?

When any differences whatever come between Christians we know the real source of trouble is unsurrendered self-life. Sometimes the things within ourselves that hinder our oneness with other believers seem so small to us that we cannot believe they are spiritually important. Sometimes they are big, but so interwoven with our personalities that we never realize we could be otherwise unless we constantly ask the Spirit to search us and show us ourselves. We are not shocked at our own indifference because we are too much influenced by the world, and it is not the world's way to be deeply interested in those outside the circle of one's family and friends. It is easy to say "It's my nature to be the way I am," forgetting that it is God's plan to change our nature to conform to that of Christ. Certainly if we find little of the love of Christ in our hearts, we need to seek Him earnestly and with tears that the love of God may be shed abroad through us.

This is God's own love, we must remember, which is given to us, so that God loves the world through us. We are commanded to love one another, and God does not demand the impossible. Love is a gift of God. If we have it not, it is because we have not asked for it. God is always anxious to give us faith and love and the wisdom we need for our tasks. We may pray for these things without any qualifying "If it be Thy will."

It is natural for us to value our own opinions. So great is our attachment to them that we can even pray about these opinions and feel that God has somehow endorsed them and so be more completely confirmed in them, while all the time we have never really submitted them to His will. When we say the Spirit did not guide us into a certain position, we need to be very sure that we were completely ready to take that position if it had been made clear to us. God rarely forces us to accept what we secretly resist. God did send an angel to bar the way to the rebellious prophet Balaam, but He doesn't wish to deal with His children in this way. He would have us seek to be of one mind, to have within us the very mind of Christ, and then we would find ourselves being constantly corrected, constantly guided from old opinions into new truth. When we are most completely filled with the Spirit we are never greatly at variance with each other. How many tragic disagreements could be avoided if we would wait on God together—really waiting until the Spirit could overrule all that is of the flesh.

It is natural, too, for us to be sensitive and to seek recognition of what we are doing for the Lord. It's natural—but not spiritual. The way of Jesus is that we seek to be servants of all, to esteem others more highly than ourselves. Only the continuing grace of God makes it possible for one who is self-assertive by nature even to desire such a position, let alone begin to achieve it. But God's grace is free, and we may have as much as we will accept.

It is easy to become sentimentally attached to things, to familiar phrases, to established ways of action, until it seems to us that the way we have always lived and thought *must* be right. Even when these ways are innocent in themselves, they injure us if they are important to us and seem so much better than the ways of others that they separate us from our brothers in Christ. Far worse, they may make us insensitive to a lessening devotion to the Lord, for it is our nature to carry on the usual forms and say the same words and be pleased with ourselves until we may have the form of godliness but deny the power thereof. We may remain loyal to a dead institution and fail to hear the voice of our living Lord. If we think we serve God, but our service has become routine, we can be quite sure we are pleasing men, not God. Unity on that basis is uniting with the world, and it quenches the power of the Holy Spirit in our lives and breaks the vital connection with our spiritual brothers.

Again, we too often look at each other with eyes of the flesh, and so judge each other. The command "Judge not, that ye be not judged," is often interpreted in our day to mean that we are to tolerate those who deny the miracles or atoning death or deity of our Lord, though the Bible gives us not only the right but the positive command to try every spirit whether it be of God, and to oppose all teaching contrary to the essentials of the gospel. But judging persons is another matter. We are irritated by one who talks too much, embarrassed by another who seems overly emotional, rebuffed by the chilliness of another who won't talk at all. One pushes himself. Another is indifferent.

* * *

The Beauty of the Crucified

"And when we shall see him, there is no beauty that we should desire him" —ISAIAH 53:2.

No beauty in the face of Him?
O eyes of clay, so dark, so dim!
No glory on the cross-crowned hill?
No vision there to melt, to thrill
And all my inmost soul inspire
To seek for Him with one desire?

O Love, so deep in face so marred,
O Life, so full in hand so scarred,
O Peace, so sweet on thorn-crowned brow,
O Wounds, so rich in healing now—
Oh, keep my eyes from all beside
The beauty of the Crucified!

—ELEANOR RUTH BRATVOLD.

* * *

What we need is prayer. Not that we need call God's attention to the faults of our brothers—He knows their faults and all our own lack of love as well. We need prayer and more prayer that these our brothers may be blessed and helped. Then we begin to see a little more as God sees, to sense their struggles and their heart-hunger, and to care very much for them. We see our own needs, too. Only then will it be possible for God to use us to help those whom we through prayer have come to love.

Prayer is necessary that we may experience our oneness in Christ—but conscious oneness is in turn necessary that we may grow strong in prevailing prayer. Jesus taught us our need to agree together in prayer. This agreeing of two or many Christians helps us to know our relationship as parts of one body through the Holy Spirit. And God has given us this way of uniting against the powers of darkness, that together we may overcome.

We Christians are strangely silent on this issue today, though never before has Satan brought against the Church so many weapons and so many opponents. We face warfare of God's open enemies who kill Christians. We face moral corruption and materialistic standards in our own country. Cults of all kinds are flourishing. A fifth column has taken over many of the churches that are called Christian and has them engrossed in a program of social reform. It is no accident that there is so much misunderstanding and working at cross-purposes even among those who are loyal to the truth of the gospel, for in this desperate battle Satan is bound to appeal to every vestige of self-esteem and self-interest he finds in us. Truly, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We are to occupy until the Lord comes. This does not mean sighing about our spiritual powerlessness and using it as an alibi for continual retreats from the enemy. If we cry out for the defeat of Satan so much the more we may expect him to come against us—and how much we need to seek together the upholding strength of the Lord.

Some have said that we need not pray that we may be one since we are already one through the Holy Spirit. Of course we are one in our position in Christ. However, it is also true that in Christ we are kings and priests, heirs of God, and already sit in heavenly places—yet this does not mean that we no longer need to struggle against the flesh or seek after holiness. We pray that we may know in daily experience more of the glory that Christ has made possible for us. So we need to pray that we may become *aware* of our oneness as believers, that it may be *ours by experience.*

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

"Christ for Everyone" campaign planned: Christ for America, Chicago, announced plans for a simultaneous evangelistic campaign to be conducted in thousands of churches in the United States and Canada in October. The theme of the campaign will be "Christ for Everyone." Plans are to reach thousands of villages, towns and smaller cities, with local pastors appointing or acting as evangelists in their own churches. Dr. Charles E. Fuller, of the Old Fashioned Revival Hour radio broadcast, has been named honorary chairman for the campaign in the U.S.A. In Canada, Premier Ernest C. Manning, of Alberta, holds a similar job. Prayer groups are being formed in churches, homes and places of business, with Dr. Ernest Wadsworth, of the Great Commission Prayer League, acting as chairman of the National Prayer Committee.

★

EPA hears Armstrong: O. K. Armstrong, Missouri Congressman, told nearly 100 representatives from 50 evangelical publications that they must take the lead in a nationwide return to basic moral and spiritual principles Speaking in Chicago at the fourth annual convention of the Evangelical Press Association, Armstrong also asked editors to urge individual Christians to take a more active part in affairs of government. Letters to Congressmen have more weight than many Christian people believe, he said. For instance, he told the EPA delegates that he believed Universal Military Training bill could be voted down if Christians flooded Washington with letters of protest. . . . EPA elected as president the Rev. Hart R. Armstrong, of Gospel Publishing House, Springfield, Mo.

★

Montreal stores violate "holy-day" law: Twenty stores paid $40.00 and costs each for violating a bylaw requiring shops to close on Roman Catholic holy days in Montreal. The stores, 11 of which pleaded guilty, were among 597 against which Montreal police are preparing cases for remaining open on Immaculate Conception Day, December 8. Some charged include oil dealers who contend that it is essential to the public interest that they remain open on holy days.

★

Subway riders get Word in N. Y. Each month 65 million subway riders in New York City come face to face with salvation texts in subway stations. Posted by the New York Bible Society and printed on a sheet sixe 30 x 46 inches in easy-to-read type, Scripture texts in recent months have included John 3:16, Romans 6:23, and Isaiah 55:7.

ABROAD

French Christians break with Roman Church: In October a priest, Abbé Massin, and some 40 members of the Roman Catholic parish of Saint-Severin, Paris, decided to leave the Church of Rome. They made a prolonged study of the Bible and decided to reject "any Church whatsoever claiming to be the exclusive dispenser of communications from God to man, and to define and censor man's progress towards God." Furthermore, the group said in a manifesto, "Because we believe that Jesus is God, we believe that all who live by Him through faith are one in His love. . . . We believe that He constitutes the one holy, universal and apostolic Church of God, which is the mystical Body of Christ." . . . How did the Roman Church react toward this? The archiepiscopal authorities of Paris announced the excommunication of Abbé Massin as a "heretic and schismatic."

PEOPLE SAY

The American Legion: "It is fitting that we of the American Legion who have fought together in three wars should pray together and that we should implore the people of our nation to join with us in an appeal for Divine guidance in one of the dark hours of our country's history." It was in National Commander Donald R. Wilson's letter to Legion groups urging "a rededication to God."

★

Senator Olin Johnson (D.-S. C.): "When nations become wealthy, like the rich man of the Bible proverb, they tend to forget God, and that is what is happening to us in America. We are relegating God to an inconsequential place in our lives."

SIGNS OF THE TIMES

Catholic convert drive moving ahead: A pioneer venture in convert-making has entered its fourth month in the San Diego, Calif., Roman Catholic diocese. Inaugurated last September, the "Crusade for Souls" is regarded as among the most far-reaching and carefully planned projects of its kind ever undertaken by an American Catholic diocese. Two hundred and fifty priests and an estimated 200,000 laymen and women are coöperating in the convert-winning campaign. Every man and woman is to try to win at least one convert a year to the Catholic faith. The Very Rev. John A. O'Brien, of Notre Dame University, nationally known for his techniques of convert-making, spent a month in San Diego and described the drive as "a pioneer venture worth every effort to insure success because its example will then be copied by virtually every diocese in the United States."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

WE'RE COUNTING ON YOU

By Dr. Joe M. Webber

Dr. and Mrs. Webber are missionaries now en route to Indo-China via France

•Hi, Alliance Fellows and Girls:

I'm sure that if your days at high school and college are anything like ours used to be, your advisers and teachers are urging you, or counselling you, or trying to guide you into a decision which will set you on your way for a life's work, trade, or profession. No young person ever reaches maturity without having made this decision.

But let me give you a few words from the lips of Christ, found in Matthew 10:39. "He that findeth his life shall LOSE *it; and he that loseth his life for my sake shall* FIND *it."*

These words are being written from a stateroom of the RMS "Queen Elizabeth," as we are steaming toward France where the final phase of our preparation for work in Indo-China will be completed. It has taken God twenty-eight seemingly long years to fulfill His will in our lives, yet when I was just saved at the age of eighteen, I was sure that in a year or two God's will would be completely worked out in my life. God has shown us through these ten years that we have been His true children that we cannot rush Him; we cannot dictate to Him the various desires of our unwise hearts for ourselves and others alike. Through a miraculous and providential series of events, God has brought us to this marvelous place, but even now we cannot plan for the future, other than knowing that He goeth before us to prepare the way.

During the past five years we have worked with you AYFers at the various youth conferences in Nyack and Delta Lake. We have seen many go on to M. T. I. and then out into the vineyard of God. Truly it is thrilling to see the glorious working of God in the lives of you young people who are the C. & M. A. of tomorrow. There are still other teen-agers in the AYF across the United States, and when we have returned in five years we hope to find all of them in the center of God's will—at Bible school, Christian college, or maintaining a powerful lay-witness for Christ in your chosen profession or trade. Never be satisfied with less than God's best. Be sure that you have God's approval for EVERY *date that you make. God's best is better than you could ever plan or imagine.*

Losing your life in Him is finding the unspeakable, incomparable, immutable glories of the eternal Christ-life.

Both "Doc" and Mrs. Webber are ardent AYF backers. In 1949 they spent their honeymoon at Delta Lake Senior Youth Conference, and each vacation season since has been spent in youth conferences in the Northeastern District. In fact, we understand that Joe and Marion met at a youth conference. We are sure we express the feelings of many of their young friends when we wish them both Godspeed.—EDITOR.

I Don't Believe

By George A. Ostergren

"I don't believe in God or the devil, heaven or hell, and I don't want a Testament or a Bible. There is nothing in there but a collection of crazy stories."

These were the first words I heard when I went in for my initial interview with a newly come prisoner to the Virginia State Penitentiary, where I serve as chaplain.

Throughout the rest of the conversation the tense young man maintained a stubborn, sullen silence. But I did not; I went right on with my words of instruction and warning, with full knowledge of the chap's godless home and evil associates.

The lad left my office hurriedly, as if running for his life from something sinister and threatening.

After four weeks in a road camp he was returned to the prison for medical treatment. As soon as possible he secured a pass to see me again. This time he was a different man. He explained what had happened.

"Maybe you don't remember me," he said, "but I am the man who said that I did not want any Bible and I did not believe in anything. I'm back to tell you that what you told me bothered me night and day. I tried so hard to shake it off, but the harder I tried, the unhappier I became; so I took your advice and started praying. Another man had a New Testament, so I borrowed it and, as I read, light began to shine for me. I saw my sins, but I saw also the Saviour and His great forgiveness. A great joy came into my heart, and now I'm back here to tell you about it and to ask you if you will be so kind as to give me a Bible."

This man's story is the story of many others. When directed to the Book of God they meet their sins face to face and find, as nowhere else, the way, through God's mercy, where heart and conscience can be cleansed from guilt through the blood of Christ our Saviour.

(Note: Mr. Ostergren is a staff member of the Interdenominational Religious Work Foundation, which has charge of Christian work in State institutions and which receives large donations of Scriptures every year from the American Bible Society. Condensed from *Bible Society Record* in *The World Christian Digest*).

The Foreign Fields

A New Challenge

By Rev. K. E. Troutman, New Guinea

We know that many of our friends upheld us in prayer while we were on our trip to the east. God has answered and the Danis have heard the gospel for the first time.

Our recent trip took us to an unknown valley called the Ilaga. We knew that there was a valley with some population ten days east of our Homejo station in the Kemandora valley, but we did not know that the valley was large, beautiful, and heavily populated with about 15,000 people. Three-fourths of these are Danis and the rest Uhuldunis.

This valley is a very important trading center just five days west of the heavily populated Baliem valley. Trade is carried on in the Ilaga between the Danis from the east and the Monis, Uhuldunis and Kapaukus from the west. Two previous expeditions tried to enter the valley but had to return without reaching it. The valley is further south than was thought and borders on the high plateau of central New Guinea. Since this valley is a trading center many of the people speak and understand the Moni language, which enabled us to give out the Word of Life to them. We were able to speak to goodly numbers on several occasions and they listened attentively. Pray that those who have heard and understand the Word may pass it on to others of this large tribe. God has given us an entrance to these people.

The people live in the same type of houses and garden in the same manner as those in the Baliem valley. Their houses are round instead of square like the other tribes, and their gardens are beautiful and show real skill. Unlike other tribes, the Dani appears to be ambitious and is well fed in comparison with the other underfed and undernourished tribes. His superiority along every line is easily seen.

We have a great need here in New Guinea at the present time. During the past year and a half we have had weekly plane service between Biak and the Wissel Lakes, and we praise the Lord for it. However, in the past six months we have been very limited, and when additional personnel was mentioned to the government, we were told that this would be possible only if we could promise transportation for them and their food and supplies from the coast to the Lakes.

Will you pray with us that before long some way will open and that this grave situation will be met. With communications between here and Indonesia almost impossible, the government views the use of our mission plane on both fields with doubt, but we know it is the Lord's will for these others to hear also, so do pray concerning this serious condition. The only possible way for a missionary to live in the large valley just discovered is to drop supplies to him, and the only way to enter the great Baliem valley is to promise our own transportation. This is a challenge for believing prayer.

Young Men Saved

By Mrs. B. A. Lofsted, Peru

On a Sunday evening, when my husband was ill in bed with the flu, four young men presented themselves from a nearby hacienda. One of them was a baptized believer and the other three said that they wanted to be saved. What a joy to be able to kneel down with them as they prayed and received Christ as their personal Saviour! They have attended every service in the church since then, and last Sunday we had the privilege of holding a service out at the hacienda where they work, preaching to about forty young fellows. At the end of the meeting they gave us a unanimous invitation to return every Sunday. They had only one request: that we come earlier so the sermon could be longer!

Another sign of progress here in the region is the construction of the roof for the church building here in Tingo Maria. Since the new building (still unfinished) has been put to use, we have been having difficulty finding enough benches for folks to sit on. We believe God is moving in a most unusual way in this region, and feel that we are not only in a time of unprecedented opportunity but also in a time of solemn responsibility. We earnestly covet your prayers for these new converts, and for an increased number of such in-

Indian women spinning wool outside their hut on Lake Titicaca, Peru

Monkmeyer photo

cidents in our ministry. We thirst to see the power of God making new creatures in Christ Jesus daily.

In January the Regional Bible Institute convenes in Huanuco. We are expecting about sixty students again this year. Our principal desire is to see these young men and women led into a vital, soul-satisfying experience in the Holy Ghost, as well as to ground them thoroughly in the Word of God. We desperately need your prayer help in this work. This group of young people represents the Church of Jesus Christ in Peru, and its future depends, in a large measure, on the completeness of the work of God in their lives during the next three months while they are in the Institute. If the work is only a superficial increasing of their intellectual knowledge of the Bible, while the deepest need of their hearts goes unmet, we shall have failed.

Another new group has been formed about an hour's driving time down the highway from here, in *Delicias* (Delights). A little over a dozen persons are meeting regularly since our return. We have gone there a number of times and have found a joyful acceptance of the gospel among these new believers. Actually the gospel seems to spread faster than we are able to keep up with it! There is an urgent call to visit a newly formed village known as Cuchara and another call from Uchiza. But as yet we are unable to visit these places. Indeed the harvest is plenteous, but the laborers are so few.

Inward Victory

Far let me flee from worldly sin,
Nor look behind, but onward press;
Lest the deceit that lurks within,
Should link the soul to worldliness.

Ah! whither shall I flee, my God?
There is no refuge but in Thee,
And Thy command exceeding broad,
Condemns my soul's perversity.

But in Thy grace my troubled soul
Would find forgiveness freely given;
And in Thy Spirit's firm control,
A power to lift me nearer heaven.

Thus shall I flee from worldly sin,
Nor look behind, but onward press,
And daily fight, and daily win
The rich reward of righteousness.
—From the Greek of the Eastern Church
Translated by JOHN BROWNLEE, D.D.

M. Freligh

BARAMBA SCHOOL FOR GIRLS, FRENCH SOUDAN

An ominous shadow upon the future of the African church is the spiritual retardment of many women believers. Perpetually raising children, and driven from dawn to night, her backbreaking and endless tasks give her little time to keep pace with the spiritual development of her husband. . . . One of the brightest hopes of African womanhood is the Bible schools for girls, which train the future wives of the teachers. Among the students at Baramba are the typical facial scars of at least five different tribes. . . . What singers they are! Their new chapel reverberated with their song, "Crowns of victory I shall wear." Many girls meet God in an unusual way during their school years and become spiritual leaders.—REV. RALPH HERBER.

A Joyful Church in Chile

By Rev. M. S. Amstutz

Lebu is a small town on the coast, and for several years there has been a growing congregation there. Although they have no resident pastor, it is remarkable the way they maintain their Christian fervor and activity. At best it would seem to be an uphill proposition. But their spirit and drive is much like that exhibited by the little locomotive they call the "Yankee" that pushed our train of several cars up the side of the mountain on the cograil from sea level.

Apart from the regular church program, which includes seven meetings a week, the young people's league carries on weekly services in the recently constructed chapel in a coal mining community nearby, and in the local jail. Prisoners and prison officials have been saved, and later have become active additions to the church membership. The Sunday school has grown considerably by means of the Child Evangelism classes conducted in different places. And beside all this their Christian joy is manifested in the choir and string orchestra that generally take part in the Sunday services.

Although there are other churches progressing notably, the Lebu church will give you some idea how the national church is going forward and taking its rightful place in the great missionary enterprise of making Christ known in Chile. What a privilege it is to coöperate with the brethren! My prayer has always been that I might bring spiritual help and encouragement in these visits, but I generally find myself on the receiving end.

This past year in the Bible Institute has been another year full of activities, with trials as well as blessings. The long hours are often tiring, but the eighteen young people committed to our care and teaching have shown real mental and spiritual growth. Most every week end they scatter the good seed of the gospel over the surrounding areas about Temuco. Each month they conduct a special service of song and testimony in some evangelical church or public auditorium, and the Lord has signally blessed their united efforts to evangelize. Pray for these future leaders in the Chilean church.

Today is our day of opportunity for missionary effort as never before. How conscious we were made of this fact last summer as we coöperated with the Youth for Christ campaigns. Night after night for a month the meetings continued in Valdivia, Temuco and Concepcion. The two tents were filled, first with children, then with adults, all eager to hear the gospel as it was presented by song, screen, and Scripture. Perhaps the crowning services were those conducted in the municipal theater in Temuco where more than 3,000 attended on single occasions. Each meeting was blessed of the Lord with souls saved.

How to Have A Successful Missionary Convention

Suggestions Gleaned from Many Tours

By Rev. A. B. Case

Missionary to Siam

FIRST of all, *pray*. One church began holding cottage prayer meetings weeks in advance to pray for the missionaries and their fields. The result? A splendid convention.

Study. Know your fields. One church had large *National Geographic* maps and other world maps on display. Another church drew maps of the particular fields represented, showing all the mission stations. How easy it was for the missionaries to talk there! Several books have been written about our older fields. Why not study those books and have reports made in Sunday school or young people's meetings? The Alliance *Missionary Atlas* has much pertinent information. Appoint someone to check in the public library for further information on the countries represented and report back. Have others check through copies of THE ALLIANCE WEEKLY for the previous year and read all the articles pertaining to those particular fields and make reports to the congregation. Perhaps the missionary will tell one of those stories when he comes. All the better. He will warm and enlarge the cold printed article and fix it in your memory. Some ministers preach a missionary sermon or series of sermons before the convention. This is excellent.

Advertise. The Christian and Missionary Alliance is unique in its program of holding a missionary convention in every church annually. Many outsiders have never seen a missionary and might attend out of curiosity if they were made welcome. Advertise well. It pays. Most newspapers coöperate in giving space for pictures and write-ups of the missionaries. Some newspapers like to interview the missionaries personally. But often one write-up is not sufficient. Follow with paid advertisements.

If you have a local radio station perhaps you can secure a radio interview or a spot advertisement. If your church has a broadcast, announce when the missionaries will be speaking—both on the radio and in the church. Recently a stranger heard the writer on the radio and sent a gift to the pastor for missions.

A big sign in front of your church attracts the attention of passersby. Posters in store windows keep people from forgetting. Attractive printed invitations passed out from door to door are fine. It's better yet if each member of the Sunday school and church will hand them directly to friends and endeavor personally to bring them to the services.

One church secured use of the front window of a bank and placed a most attractive curio display of the two mission fields backed by the sign "Better than Gold." Thousands paused to study it. But if you plan such a display be sure to contact your missionaries before they start on the tour. Learn whether they have curios and, if so, whether they can bring them along.

Contact local school principals well in advance and endeavor to secure appointments for your missionaries to speak in both the grade and high school assemblies. Though some states forbid talking on any Christian subject, they may permit a travelog of slides or a presentation of costumes and customs; interest thus aroused may bring some children to the missionary programs at the church. If "released time" classes for Bible study are held contact those teachers for a missionary program. Civic and fraternal luncheon organizations often need speakers and would welcome messages from far countries.

Do not hesitate to invite pastors and friends of other churches. Three pastors attended a service one evening. They praised God for what they heard and saw, then went back to inspire their own people to a greater interest in missions.

Prepare for the entertainment of the missionaries. A comfortable room in any Christian home, with simple meals, is preferred by most missionaries to the cold, smoky rooms of a hotel or rooming house. Don't let the same persons entertain the missionaries every year. Let many have the joy of becoming intimately acquainted with the missonaries. Lifelong friendships often result. Stories and humorous incidents, as well as the workings of God's power, told around the supper table have started more than one youngster towards the mission field.

A prayer meeting just before the service is always a blessing. *Start services on time*. Cut preliminaries as much as possible in order that the missionary may not feel timebound. Have a car committee to get older people, semi-invalids and strangers to services. Missionaries are usually glad to visit shut-ins in the congregation, for they often receive a greater blessing than they give.

Continue to follow activities of missionaries as they return to their fields. Put their pictures on your missionary bulletin board. Many missionaries send out occasional mimeographed letters. Ask for these and use them in your meetings. And above all, *pray* for them, for God can use them out on the fields only as you continually pray for them.

With the New Books

Order your books from the nearest house

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Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

* * *

Peter, Fisherman, Disciple, Apostle, by F. B. Meyer. Zondervan, Grand Rapids, Mich. 190 pages, $2.50.

This is, as the title suggests, a biography of the Apostle Peter, telling of Peter's first meeting with the Lord at a time when his soul was deeply stirred by the preaching of John the Baptist; how he walked with Christ from Bethabara to Cana. He describes Peter's obedience when a carpenter gave him detailed fishing instructions in the form of a command. He tells of Peter's great confession; his presence on the Mount of Transfiguration, and the events connected with the days of Christ's passion and death.

The moving story of Peter's denial and restoration is recounted and discussed, as are the great events concerning Peter in the Book of Acts. The account of his ministry is given, including his visit to the home of the Gentile centurion, Cornelius, and his deliverance from prison while the church in Jerusalem was praying. The martyrdom of Peter is dealt with, and his epistles are treated in Dr. Meyer's unique manner.—*H. C. Mason.*

Rebuilding Revival Gates, by Douglas Winn. Sword of the Lord Publishers, Wheaton, Ill. 124 pages, $1.50.

Six sermons by a young evangelist who has a long record in evangelistic work, having begun as a boy preacher. The first three sermons are on revival; the last three are evangelistic in content and purpose. These sermons are not, for the most part, expository treatments of the Scripture, but they do exhibit the forcefulness of the spoken word, the fervency of a dynamic evangelist, and preaching geared to command the attention and meet the needs of listeners. —*S. A. Witmer.*

Bible Light on Daily Life, by Philip E. Howard, Jr. Van Kampen Press, Wheaton, Ill. 222 pages, $2.25.

Two hundred devotional articles by this well-known publisher of the *Sunday School Times* are selected from notes which Dr. Howard wrote for this periodical. The articles cover a wide range of devotional themes. They are practical, spiritual, readable, and scriptural. Both a title and a Scripture index enhance the usefulness of the book. —*S. A. Witmer.*

Blessings of Suffering, by William Goulooze. Baker Book House, Grand Rapids, Mich. 175 pages, $2.00.

Here is a wealth of rich material bearing on Christian triumph over suffering. From the author's own victory over the suffering of an extended illness, from the testimonies of more than a thousand other Christian sufferers, from literary gems that have come from the crucible of suffering, and finally from selected passages from the Word of God bearing on this topic, the author has compiled twelve chapters that are food for the soul. This is not a theoretical discussion of suffering; it is written for a very practical purpose, that of helping sufferers to overcome through the grace of God. Here is an excellent book suited as a gift to those who suffer much.—*S. A. Witmer.*

Foundations of the Faith, edited by David J. Fant. Fleming H. Revell Co., Westwood, N. J. 189 pages, $2.50.

A good book is the product of vision and of its times. *Foundations of the Faith* was conceived in the mind of Dr. Fant who had a conviction that in this period of growing interest in religion, the times call for a clear statement of the Christian faith as a foundation for solid experience. The structure of the book follows twelve points in the Apostles' Creed, each expounded by an outstanding evangelical leader. The names constitute a distinguished roster — William Culbertson, T. Leonard Lewis, Robert G. Lee, Harold J. Ockenga, Wilbur M. Smith, William H. Rogers, Harry J. Hager, V. Raymond Edman, Samuel M. Zwemer, John W. Bradbury, Carl F. H. Henry, and A. W. Tozer.

Naturally, with twelve different writers, there is considerable variation in style, in treatment, and reading level. But these many differences are essentially inconsequential, for in important features, there is remarkable unity. In spite of the fact that the writers represent various shades of theological interpretation and denominational connections, there is basic theological agreement on the fundamental tenets of faith. Furthermore, the approach is essentially positive and constructive.

The volume should be useful to strengthen faith among Christians, to generate faith in seekers of truth, and to correct aberrations of faith among those that are misled by the cults and religious vagaries of our day.—*S. A. Witmer.*

The Second Person, by Lehman Strauss. Loizeaux Brothers, New York. 182 pages, $2.25.

The author is pastor of the Calvary Baptist Church in Bristol, Pa., and teaches Old Testament in the Philadelphia School of the Bible. The chapters in the book are a series of sermons preached in the author's pulpit. They are an orthodox and reverent presentation of Christ. One appreciates the author as a man of conviction.

It is regrettable that his diction at certain points is open to criticism. He explains that his copy, written mostly in longhand, was turned over to secretarial helpers for editing. Liberties are taken with words, which gives the reader a sense of uneasiness.

This reviewer feels that orthodoxy at this juncture needs fewer but vastly better books. Books should not be dashed off and hurried to the press. They should evidence intellectual power and spiritual and intellectual travail if they are to win respect in intellectual circles.—*H. C. Mason.*

Books Received

Ten Handicapped People Who Became Famous, 73 pages. *Ten Slaves Who Became Famous,* 71 pages. By Basil Miller. Zondervan Publishing House, Grand Rapids, Mich. $1.00 each.

Behind the Scenes in Hollywood, by Dorothy C. Haskin. Zondervan Publishing House, Grand Rapids, Mich. 77 pages, 75c paper. An exposé of Hollywood written by a former actress.

My Good Shepherd, by Ernest M. Wadsworth, D.D., and others. Illustrated by JoAnne Cameron. Moody Press, Chicago. 160 pages, $2.00. Reader for children in third grade, with new word list. Part 1: The Life and Work of Jesus. Part 2: Some Important Teachings of Jesus.

The Untold Korea Story, by Bob Pierce as told to Ken Anderson. Zondervan Publishing House, Grand Rapids, Mich. 89 pages, $1.25.

Grammar of the Hebrew Language, by G. Douglas Young, professor of Semitic Language, Shelton College, New York City. Zondervan Publishing House, Grand Rapids. 214 pages, $4.00.

Questions Children Ask, Simple Answers to Perplexing Questions, by Dena Korfker. Zondervan Publishing House, Grand Rapids, Mich. 96 pages, illustrated, $1.95.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Rev. and Mrs. G. P. Heckendorf* and sons, Darrel and Donald, sailed from San Francisco on February 5 per the Isthmian Line S.S. *Steel Designer* for Siam. Mr. and Mrs. Heckendorf received their Bible training at Simpson Bible Institute, having been graduated from there in 1948 and 1947 respectively. From 1948 to 1951 they served at the McCleary Gospel Center in McCleary, Wash. They will be stationed at Khon Kaen, Siam.

★

Missionary Arrivals. *Rev. and Mrs. R. R. Hess* and two children, Victor and Philip, and *Rev. and Mrs. F. E. Ruhl* and three children, David, Ronald and Paul, arrived in San Francisco per the American President Lines S.S. *President Cleveland* from the Philippines. Mr. and Mrs. Hess first went to the field in 1932 and are now returning for their third furlough. Mr. and Mrs. Ruhl went to Kweichow-Szechwan, China, in 1946 and were transferred to the Philippines in 1949.

Rev. and Mrs. E. C. Eck and children, Fred, Astrid, Eric, Judith and John, arrived in Newark on February 3 by plane from Chile, South America. Mr. and Mrs. Eck are returning home early for their second furlough because of the illness of their oldest son, Fred, and the exhausted condition of Mrs. Eck.

★

Orlando, Fla. On January 17 the Angebilt Hotel in Orlando was the scene of a luncheon given by Dr. and Mrs. R. A. Forrest, Toccoa Falls, Ga., in celebration of the fiftieth anniversary of their arrival in this city to take up work in the South under the Alliance. Guests included Dr. and Mrs. R. R. Brown, Omaha, Nebr., Rev. and Mrs. A. Paul McGarvey, Orlando, Mrs. G. O. Moffat, on furlough from Ecuador, and Dr. A. C. Snead, Foreign Secretary of the Alliance. All were ministering in the missionary convention in the Alliance Church, of which Mr. McGarvey is the pastor. On hand to interview Dr. Forrest were representatives of the local radio station and the newspapers. Dr. Forrest is also founder and head of the Toccoa Falls Schools, Toccoa Falls, Ga.

Oakland, Calif. Rev. Paul Carlson, who left for Indo-China in December, sends the following letter of appreciation for the kindness shown his family at the *Home of Peace*, at Oakland, supervised by Mr. M. H. Berry. "Mrs. Carlson and I want to testify again to the splendid practical help that has been afforded us and many other Alliance missionaries here at the *Home of Peace* (4700 Daisy Street). During the five weeks we have been here we have seen dozens of missionaries pass through and avail themselves of the facilities freely placed at their disposal—drums purchased for those who need them; cases built to order by a carpenter; cases and trunks banded, weighed, measured and transported to the ship, etc. The personnel of the Home is experienced, and offers just that help that incoming and outgoing missionaries need."

★

Altoona, Pa. A most fruitful series of special meetings was conducted from January 20-27 in the Alliance Church with Rev. W. G. Weston as the evangelist. Poor weather conditions did not hinder the church from being nearly filled each evening, with capacity audiences on Sundays. In each service there were those who responded to the invitation to receive spiritual and physical help. Many from surrounding cities attended in groups, reports the pastor, Rev. David J. Evans. High-lighting the services were the Morning Victory Hours conducted by the evangelist in the morning of each weekday. The Alliance Hour Radio Choir assisted in the musical program of the week. The Sunday school of this church recently had a "White Christmas" shower of nearly 1500 bars of soap for the Alliance Home for the Aged in Carlisle, Pa., with Rev. F. W. Henry, Superintendent, receiving it at a special service.

★

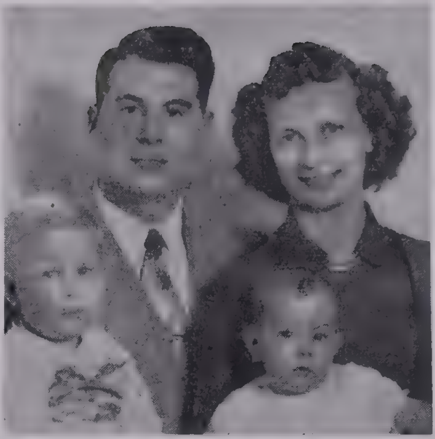
Service News. *Mrs. Harold E. Wright* and *Mrs. Thomas P. Bailey* have joined their husbands in Germany where they are chaplains in the United States Army. Chaplain Wright, former pastor at McAllen, Tex., is attached to the 18th Field Artillery Group, while Chaplain Bailey is with the 63rd Tank Battalion. Capt. Bailey was dean of men at The Missionary Training Institute, Nyack, N. Y., until re-entering military service in June, 1951. Both chaplains served in World War II and were recalled to active duty.

★ ★ ★

Missionary Convocations

The annual Congress of Missionary Bands, presented by The Missionary Training Institute, Nyack, N. Y., will be held on the evening of February 22 in Carnegie Hall, New York City. The service begins at 7:30 p. m.

The St. Paul Bible Institute, St. Paul, Minn., will hold World Missions Night in the Minneapolis Auditorium on March 14. A similar service will be held in the Duluth Denfeld High School on March 15.



Rev. and Mrs. G. P. Heckendorf and family
Siam

Letters

For quite some time I have wanted to try and convey to you what THE ALLIANCE WEEKLY has meant to my own heart and soul, but always feeling inadequate, I let the years roll on without ever doing so.

This afternoon as I was looking over some of last year's WEEKLY's the thought came to me that if I had nothing else to read throughout the year we are entering, there would be enough in the issues of the past to give me a spiritual feast every day of my life. Many times I find in them the heart feast I've been hungry for, and it is balm to my own soul.

I often wonder why others are not expressing the same thoughts, and seem willing to go on trying to feed their souls upon husks that leave the soul barren and empty when God has made provisions beyond all we might ask or think.

I praise God for one who has spent time with the Master, and dug beneath the veneer of so-called Christianity of our day, and is able to impart these precious truths to those who long to know our Lord better.—MRS. ROBERT GRACE, *Forest Park, Ill.*

"Anointed Prophets"

I have just been reading the article by Rev. Gordon A. Ferguson, "Anointed Prophets." He has so ably, forcefully, and spiritually, expressed it.

Oh, how tame, and lifeless, and powerless, much of the preaching of the present day is! Not intentionally so in many instances, and very often it is good as far as the letter of the truth is concerned, but, oh, how lacking is the element of personal testimony to the truth that gives warmth and vigor to it, and stamps the messenger as "a man sent from God."—REV. E. L. WHITAKER, *Greene, N. Y.*

● Apparently a great many of our readers agreed with Mr. Ferguson that the Church's greatest need is anointed prophets. His article drew an enthusiastic response. One denomination has requested permission to reprint the article and distribute copies of it to all their ministers.—EDITOR.

Local Conventions

* * * * *

Convening February 24–March 2, 1952

Praying for missionaries by name is a means of drawing out our interest toward the foreign fields. Wholesale intercession has always a dangerous tendency. . . . Let us make ourselves acquainted with the needs so we will offer direct and definite petitions.

Western Pennsylvania District

Cecil, Pa.	February 24-27
Butler, Pa.	February 24–March 2
Somerset, Pa.	February 24-27
Rockwood, Pa.	February 27–March 2
Berlin, Pa.	February 27–March 2
Williamsburg, Pa.	February 27–March 2
Morrell, Pa.	February 27–March 2

Southeastern District

Mt. Dora, Fla.	February 25-26
Fort Myers, Fla.	February 27–March 2

Southwestern District

Port Arthur, Tex.	February 24-26
Centerville, La.	February 27-28
Longview, Tex. (including LeTourneau Tech. Inst.)	February 27–March 2
LaRussell, Mo.	February 24-26
Bartlesville, Okla.	February 24-26
Tulsa, Okla.	February 27–March 2

Central District

St. Louis, Mo.	February 25–March 2
Rockwood, Mich.	February 24-28
Wyandotte, Mich.	February 28–March 2
Wyatt, Mo.	February 29–March 1

Western District

Wheaton, Ill.	February 28–March 2
Lombard, Ill.	February 28–March 2

Pacific Northwest District

Winslow, Wash.	February 24-27
Silver Lake Union Church	February 24-26
Seattle, Wash.	
(Delridge Church)	February 24-26
(Montlake Terrace)	February 24-26
(University Church)	February 24–March 2
(Oak Lake)	February 24–March 2
(Arbor Heights)	February 27–March 2
(Cedar Valley)	February 28–March 2
Redmond, Wash.	
(Union Hill)	February 27–March 2
Kent, Wash.	February 27–March 2

South Pacific District

Fullerton, Calif.	February 26–March 2
Santa Ana, Calif.	February 26–March 2
Santa Barbara, Calif.	February 26–March 2
Lompoc, Calif.	February 26–March 2

Old Magazines Wanted

Rev. C. J. Peters, evangelist, would like to secure copies of The Alliance Weekly dated before 1933. Readers may correspond with him concerning this matter at 216 Wampum Ave., Ellwood City, Pa.

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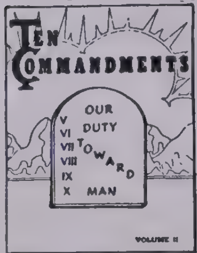

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Philippians 3:10-21.
DAILY TEXT—*"That I may know . . . the fellowship of his sufferings"* (verse 10).

Merely to die to sinfulness or our own righteousness is but a preliminary of our holiness. The essence of it is to enter into the most profound and perfect union with the Lord Jesus even to the extent of longing to be made partakers of His very sufferings. I knew a Christian friend once who offered this most singular prayer for a loved one and I know nothing that ever impressed me more. "Lord," she said, "I ask Thee that Thou wilt lay on me all the burdens, sufferings, trials and needs of my friend. I do not ask to share the joys, but I do ask if there be pain, pressure, danger, that I can bear, to lay it upon me in sympathy, fellowship, prayer and the power to lift and help so that the life for which I suffer may be the more free to serve and work for Thee." Love always loves to bear another's pain and so the heart of the Apostle intensely longed to share the sufferings of Christ.—*A. B. Simpson.*

Monday

DAILY READING—1 Thessalonians 4:1-9.
DAILY TEXT—*"For God hath not called us unto uncleanness, but unto holiness"* (verse 7).

Holiness is a trinity. It consists of theory, experience, and practice. Theory is to be believed by the intellect, experience is to be enjoyed by the sensibilities, and practice is to be lived by the will. . . . Holiness is ethical as well as doctrinal. You could be doctrinally straight and at the same time ethically crooked. The church is strong enough in doctrine to save the world but weak enough in practice to become its laughingstock. Peter had the ethics of holiness in mind when he said, "Be ye yourselves also holy in all manner of living"—holy in your business life, public life, domestic life, private life and secret life. To be holy in all manner of life is more than a mere dress holiness. If we give this trinity of holiness a proper emphasis, we will produce Christians that will be an asset to the church. If we unduly stress theory, just preach doctrine, we will produce formalists. If we unduly stress experience and say but little about doctrine, we will produce fanatics; if we unduly stress practice, we will turn out Pharisees.—*Pentecostal Herald.*

Tuesday

DAILY READING—Ezekiel 3:14-27.
DAILY TEXT—*"I sat where they sat"* (verse 15).

This was a part of the prophet's preparation for his coming ministry. Not only did it give him an opportunity to observe their ways and doings, make him better appreciate their circumstances in the land of their captivity, but it made him accessible to them if such access they needed or wanted. All were necessary to give him a well-rounded ministry. In this instance, observing, as he did, the sins of the people, he was ready for God's message to his heart as a watchman: he was to warn them of their evil ways lest their blood (soul's destiny) be required at his hands. Jesus was a man among men and His message, too, was one of judgment upon sin and reward for righteousness. Christian workers must sit where their people sit, so to speak, if they are to be given God's message to that people. A faithful one always does this.—*Pameii.*

Wednesday

DAILY READING—Hebrews 13:1-14.
DAILY TEXT—*"Be content"* (verse 5).

I could not find the little maid Content,
So out I rushed and sought her far and wide;
But not where Pleasure each new fancy tried,
Heading the maze of rioting merriment,
Nor where, with restless eyes and bow half bent,
Love in the break of sweetbriar smiled and sighed;
Nor yet where Fame towered, crowned and glorified,
Found I her face; nor wheresoe'er I went.
So homeward back I crawled, like wounded bird,
When lo! Content sat spinning at my door;
And when I asked her where she was before—
"Here all the time," she said; "I never stirred;
Too eager in thy search, you passed me o'er,
And, though I called, you neither saw nor heard." —*Alfred Austin.*

Thursday

DAILY READING—Mark 6:45-52.
DAILY TEXT—*"And when he had sent them away, he departed into a mountain to pray"* (verse 46).

In His life of secret prayer, . . . my Saviour is my example. He could not maintain the heavenly life in His soul without continually separating Himself from man, and communing with His Father. . . . And why did my Saviour need these hours of prayer? Did He not know the blessedness of silently lifting up His soul to God in the midst of the most pressing business? Did not the Father dwell in Him? and did He not in the depth of His heart enjoy unbroken communion with Him? Yes, that hidden life was indeed His portion. But that life, as subject to the law of humanity, had need of continual refreshing and renewing from the fountain. It was a life of dependence; just because it was strong and true, it could not bear the loss of direct and constant intercourse with the Father, with whom and in whom it had its being and its blessedness.—*Andrew Murray.*

Friday

DAILY READING—Luke 6:30-38.
DAILY TEXT—*"Give, and it shall be given unto you"* (verse 38).

The more we give out our thoughts the more they increase, and the more we pour ourselves out in prayer and good works the more they multiply, and it is by giving of our substance, our money, our effort to scatter the bread of life, the more surely we will have to give. Just two days ago my wife and I were led to give to two of God's needy servants a certain amount of money, and only yesterday we received from an unknown person and an unexpected quarter eleven times as much as we had given away. Such experiences are common to us, and it is one of our sweetest joys to give money to the Lord's needy ones according to our ability, as well as to give counsel and prayer and sermons. Several times in my life when I have been in real need of money I have made it an opportunity of giving away to the needs of others out of what little I had, and have found it one of the best ways to receive supplies from the Lord.—*George D. Watson.*

Saturday

DAILY READING—Revelation 2:1-11.
DAILY TEXT—*"Be thou faithful"* (verse 10).

The problem of obtaining great things from God lies in the problem of *holding on the last half-hour.* The pressure just now on the saints of God means the test whether they will hold on during the last half-hour which precedes the dawn. The conflict is intensifying into pressure which is harder to hold through than sharp attacks of the enemy. "He . . . shall wear out the saints," was the warning issued by Daniel to God's people of this hour (Daniel 7:25). This wearing out process is harder to recognize as of the foe than the more terrifying "roaring" of the lion in hell. The Church is entering the "last half-hour." There is a pressure of the adversary which needs all the sustaining power of God to enable His people to hold through. Nevertheless the pressure will increase until we are pressed out of all strength and hope outside of God. And why? "That we should not trust in ourselves, but in God" (2 Cor. 1:9).—*Selected.*

625 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For March 2, 1952

"Our Beloved Barnabas"

Acts 4:36, 37; 9:26, 27; 11:19-26; 13:1-3

GOLDEN TEXT—*"For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord"*—Acts 11:24.

DEVOTIONAL READING—Matthew 6:19-24.

Introduction

It is easy to overlook the greatness of a man who is willing to be overlooked. Such a one was Barnabas, large-hearted man, faithful friend, trusted minister and the first foreign missionary of the Christian Church. Though he was not one of the original Twelve, the Word of God calls him an apostle (Acts 14:14). Born of Jewish parents and brought up in the island of Cyprus, he had a foundation of Jewish religious training, but with a breadth of mind received through Greek influence. Later he moved to Jerusalem, where the converting and sanctifying work of God's Spirit was wrought in him. It seems that the family was prosperous. Barnabas had property, and his sister Mary, the mother of John Mark, lived in the large house in Jerusalem where the believers met to pray for imprisoned Peter. It is possible also that the descent of the Holy Spirit upon the hundred and twenty persons was in the large "upper room" of her house.

I. Barnabas' Example as a Christian

He represents a very high type of Christian character:

(1) *"Son of Consolation."* The apostles gave him a new name, "Bar-nabas," son of prophecy or of consolation. The indication seems to be that he made himself a student of the prophets, and that what he derived from their writings was used for the consolation of the saints. Some preachers are called to denounce sin. Barnabas had a gentle ministry of encouragement for young Christians.

(2) *His generous donation.* Only death can pry some people loose from their possessions. Barnabas was a Christian in purse as well as in profession. He had a field, and in the enthusiastic fellowship which followed Pentecost he sold his property and gave the proceeds for the relief of needy believers. The very first gift of the Spirit is love. Barnabas had the love that would sacrifice possessions rather than see a brother in want. He laid the money at the apostles' feet, which means that he took his hands off, and did not seek to control its use.

(3) *Friend-maker.* Three years after his conversion Saul of Tarsus visited Jerusalem again. He says that he went to see Peter. But in Jerusalem he found himself entirely without friends. He could not have returned to his former associates, and the believers feared that he was a wolf in sheep's clothing, and would have nothing to do with him. But Barnabas found him and vouched for him to the brethren. Saul was then accepted and spent two weeks as guest of Peter. Barnabas, friend of the suspected, was thus in a sense the discoverer of Saul.

(4) *Trusted commissioner.* For some years after Pentecost the gospel was not preached to Gentiles (except in the isolated case of Cornelius). It seems not to have occurred to anyone that Gentiles could follow "the way" without first becoming Jews. But converts from Cyprus went to the great city of Antioch and there ventured to preach to Gentiles, and a great number turned to the Lord. The Jerusalem church sent an investigator to look into the situation. As a man whose balanced judgment could be trusted, and whose fidelity to the Lord was unquestioned, they chose Barnabas.

II. Barnabas as a Worker for Christ

The highest praise for a Christian worker is that which was said of Barnabas, "He was a good man, full of the Holy Ghost and of faith."

(1) *Spirit-filled.* The two features of his relation to God are scarcely separable, for fullness of the Spirit is received through faith and produces fullness of faith. Those who profess either one without the other are deceiving themselves. J. H. Jowett helps us to understand the use of the word "full" as used here, by the analogy of an orchestra. When the leader raises his baton the eyes of every instrumentalist are fixed upon him. Every member of the group comes under one will, that of the leader. The entire orchestra may then be said to be "full" of obedience. To be filled with the Spirit means to have every power of one's being possessed by, and responsive to, the Spirit of God. To be full of faith is to have every power of one's soul paying homage to the will and power of the Lord. Without this no person is equipped to serve God.

(2) *The Holy Spirit enabled Barnabas to recognize the working of God's grace in a situation that hitherto he had not seen.* It is natural to be suspicious of that which is unfamiliar, and it is spiritual to be discriminating. Amidst the diversities of operations the Spirit-filled person should be able to see the working of God, if He really is working. There are good people who feel it fitting that a minister wear a black gown while in the pulpit but find quite intolerable any truth preached by a minister wearing a white surplice. Some of us cannot recognize revival unless it bears familiar earmarks.

(3) *Being a "good man" Barnabas was free from any jealousy in his disposition.* When through his ministry a large company in Antioch was added to the Lord, his concern was not with what his place in the church would be, but with the work before the church, and how most speedily to accomplish it. The one man he knew who could best fit into the situation was Saul of Tarsus, whom he had befriended ten or twelve years before. So he went to Tarsus, sought out Saul, and brought him to Antioch. Working together they built up the first great missionary-minded church.

III. The Biblical Pattern for Sending Out Missionaries

The way in which Barnabas and Paul were appointed and sent forth should be our pattern throughout the gospel age. Note these points in Acts 13:

1. The Holy Spirit proposed the mission. It was not the human idea of Barnabas or of Paul, though God may have been leading them privately in the same direction.
2. The Holy Spirit chose the workers, and specified them by name.
3. The will of the Spirit was revealed to the leaders of the church, who were asked to release Barnabas and Paul for the wider work to which God called them.
4. The church leaders associated themselves and the church with God's program by laying hands upon them.
5. The will of the Holy Spirit was made manifest as they fasted and prayed.
6. The Holy Spirit's control was so definite throughout that it could be said that they were "sent forth by the Holy Spirit." Missionary and church work is more highly organized today, but each of the above steps is still possible. And missionary work undertaken after the apostolic pattern and carried on under the power and direction of the Spirit will still have apostolic results.

IV. Barnabas' Final Contribution

Paul and Barnabas separated after the first missionary journey. We should assess no blame where the New Testament does not. They separated because Barnabas knew that he had one more task to do for Jesus. He took Mark, who had failed as a missionary, and went to Cyprus. There he salvaged Mark for the gospel. Later Paul wrote: "If a man be overtaken in a fault, ye which are spiritual, restore such an one." This Barnabas did for Mark. Later still we find Paul saying, "Take Mark, . . . for he is useful to me for ministering" (2 Tim. 4:11). And this was the Mark who gave us the Gospel of Jesus as the Perfect Servant of God. Probably Barnabas did not live to read that Gospel, but "the good that men do lives after them."

* * *

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the Alliance Weekly

LEVEL
ONE

MARCH 12, 1952

San Carlos Lake, Arizona—Josef Muench

"IN THE WILDERNESS SHALL WATERS BREAK OUT"

In this issue

Is There a Revival of Jewish Religion in the USA?

By A. J. Kligerman, D.D.

The Editorial Voice

GOD CAN'T HELP LOVING

Meister Eckhart said that God must love if He is to remain God. Were He to stop loving us He would lose His Godhood.

Such expressions as "if God is to remain God" and all others like them are in one sense ridiculous, for God can never cease to be God, nor can He lose anything that is Himself. The human mind, however, in its struggle to understand the impenetrable mysteries that surround the Person of God, is forced to think according to its own laws and to express itself in language that is in itself inaccurate, but which nevertheless represents an honest effort of the human heart to grasp the inconceivable. In saying that God must love us if He is to remain God we are simply thinking human thoughts about God. It is the effort of the finite to contain the infinite, and while the thoughts are short of the mark, they are the best we are able to produce, we being what we are.

Eckhart was right in saying that God *must* love us. God being what He is, He has no choice. His love falls upon everything and everyone as the sun's rays light upon all the ten thousand objects upon the face of the earth. The sun has no choice; it must shine on, whether it is shining upon a beautiful forest or a rubbish heap. The object upon which it shines has nothing to do with its shining. It shines because it is the sun.

God is love, so His loving is not something He may do or not do at His will. Loving us is not an intermittent act or series of acts which God does in between other acts. His love flows steadily out upon the whole human race in an unbroken and continuous fullness. There is not a time, not a fraction of time, when God's love is not active toward us. It is as constant as the being of God, for it *is* the being of God in unforced, normal expression.

Everything that God does is done without effort or strain. He does all His acts with equal ease and tranquillity. We are often tempted to wonder how God could love us, but honest as this feeling is, it is nevertheless the result of a wrong way of looking at things. God does not love us because we are hard or easy to love; He loves us because He is God. If we might imagine an intelligent lizard wondering how the sun could shine upon it, we would have a parallel. The sun shines upon it because it is the sun, not because the lizard is a lizard. So, God loves us because He is God, not because we are good or bad or more attractive or less so. God's love is not drawn out of Him by its object; it flows out from God in a steady stream because He is love.

"God so loved the world," not because the world was lovable but because God is love. Christ did not die for us that God might love us; He died for us because God already loved us from everlasting. Love is not the result of redemption; it is the cause of it.

One question may demand to be answered: Does God love some persons more than others? If not, what was meant by calling John "the disciple Jesus loved," as if to say that He loved John more than the rest? The answer is simple. John was more responsive to the love of Christ and could receive and enjoy it to a greater fullness. The divine love could operate toward this loving man with a joyous freedom not possible with others who had not his simplicity and faith.

The sunflower that turns its face to the sky all day long gets more sun than the violet that hides among the leaves. But the same sun shines in fullness upon both. God has no favorites, except as some of His children by their loving response make it possible for Him to shower more love upon them.

SMALL BUT IMPORTANT

An unprepossessing little piece appears on page 164 of this issue of The Alliance Weekly which might at first give the impression that it is a mere incidental item thrown in because it fits the space—but let no one underestimate it. It is one of the most valuable things we have ever printed in this magazine.

The "piece" to which we refer is the famous *Covenant* drawn up by John Wesley and a few of his companions and signed by them as a vow which they purposed to keep for the rest of their lives. This is undoubtedly one of the finest and most spiritual covenants ever entered into by a group of men. Its value is out of all proportion to its length. In fact its very brevity is in its favor, for it may be cut out and pasted in some conspicuous place where it will be always before the eye. We recommend that our readers do that very thing.

This covenant, if entered into with sincere purpose and adhered to prayerfully, could go a long way toward transforming any life. Let's sign up today and trust God to help us to make good on it.

THE GENERAL COUNCIL

The public is cordially invited to attend the evening and Sunday services of the General Council, which convenes May 15-20 in Atlanta, Georgia. The Sunday meetings will be held in the Municipal Auditorium; all other sessions will be in the Wesley Memorial Church, 63 Auburn Avenue, N.E.

It is emphasized that to insure hotel accommodations delegates should write immediately to Rev. H. P. Rankin, 850 Euclid Avenue, N.E., Atlanta, Georgia.

Is There

A Revival of Jewish Religion in the USA?

By AARON JUDAH KLIGERMAN, D.D.

IN the last few years there have appeared a number of books and articles on Judaism as a way of life. In 1948 Professor Samuel S. Cohon, of Cincinnati, published a book, *Judaism as a Way of Life*. Four years ago, Rabbi Milton Steinberg produced a book, *Basic Judaism*, and recently a little book, *What Jews Believe*, was written by Philip S. Bernstein, spiritual leader of the B'rith Kodesh Temple, Rochester, New York. This, the reader may recall, is an expansion of his article in *Life* in the fall of 1950.

There is no doubt need for information on the subject of Judaism and Jewish life, especially for the enlightened Gentile American reader who is always interested in what is happening in the religious field among our Jewish neighbors, and for that rather large number of Jews who shy away from both the synagogue and temple.

But does this flow of information give the reader a true picture of what is really happening within Jewry? What is the religious situation among the Jewish people today? Is the Jew we meet on the street, in the restaurant, and in the union halls and lodges impressed by these new definitions of Judaism? Can he lay hold on it, has it become a part of him and does he find in it the courage, the love and the understanding that is so vital for the modern man in order to survive?

To this writer it would appear that the trumpet of Judaism is an uncertain sound. The spiritual leaders themselves appear to be confused. Some have actually confessed to their uncertainty, and have also admitted their own inadequacy in making God real to their people. The *Jewish Spectator* of July-August, 1949, has a very interesting article on "Perplexed Rabbis."

Moreover, although opinions differ, Jewish leaders seem to feel that on the whole the interest of the Jews in Judaism is on the decline. The utterance sounded by the late Rabbi Stephen S. Wise in one of his sermons in New York is not forgotten. His theme was "The Agony of Israel." He said:

"The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve for the future, and as if there were no future—this is the end. Religion! Are we not becoming its destroyers rather than its guardians? There is something which calls itself religion current in certain smug circles of Jewish life here and in other lands. For the most part it is nothing more than a pulseless imitation or simulation of a decorously unvital mysticism. And save for this there is little, if any, so-called religion in the household of Israel—Orthodoxy being almost as dead as reform" *(International Review of Missions,* October, 1930).

In one of his essays dealing with the current religious problems Rabbi Mordecai M. Kaplan, founder of the Reconstructionist Movement, says:

"The most heartbreaking disillusionment which we Jews have faced in our entire history has been following the removal of our civil and political disabilities. The least we expected was that we should henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays."

Rabbi Louis Finkelstein, the distinguished head of the Jewish Theological Seminary of America, is reported to have assured an interviewer that "on abundant evidence U. S. Jews are returning to their synagogues and temples as never before." This, the Rabbi stated, is not a transient phenomenon and he ventured to predict "that within twenty-five years the vast majority of the five million Jews in this country will have returned to their faith and will be keeping the Sabbath" (*Time*, October 15, 1951).

Is this prediction based on facts? In a previous statement the Rabbi saw a different picture which seems to contradict this one. In 1946 Dr. Finkelstein made a prediction that brought calamitous tidings to the readers of the Hebrew weekly, *Hadoar*, about the then impending collapse of Judaism. "Jews," the Rabbi then warned, "are losing their Judaism at such a rate that in a generation or two the Jewish community of America will have lost so much that Judaism here will cease to have any significance."

What then are the facts? Is there a religious revival among the Jews in this country? Are the present-day religious leaders among the Jews spiritually prepared for such a revival? Can such a revival come to the synagogue and temple?

Concerning Rabbi Finkelstein's latest prophecy, Editor J. I. Fishbein of the Chicago *Sentinel* in a full page editorial (Oct. 19, 1951) says:

"If Dr. Finkelstein is right in his conclusions, every other objective observer of the contemporary Jewish scene is totally wrong. The question of whether he is right or wrong is therefore far too important to pass unchallenged.

"Our own Dr. G. George Fox, for instance, writing in the *Watch Tower* a few weeks ago, commented on the fact that the Chicago Federation of Reform Synagogues . . . which for a number of years held a downtown service during the Yamim Naraim (the days between New Year and Day of Atonement) is to discontinue them this year, because the amount expended to hold them, namely $800, was not justified by the attendance, which never appeared to be more than 200 and at times as low as 150." And he added, "I could not help but compare the poverty of our spirit with the richer desire for the spread of their faith of the Christian Business Men's Committee."

"What Dr. Finkelstein is confusing with his imagined renaissance of American Jewry is the new-found prosperity following in the wake of World War II. It is one thing to build a new synagogue, or to extend and remodel the old one. It is quite another thing to fill it with worshipers. No one would argue for a moment that there has not been some increase in the three-day-a-year Jew, that is, those who attend services during the Rosh Hashana and Yom Kippur high holy days. But to infer that the popularity of the synagogue the rest of the year is in any way comparable, is simply ridiculous" (quoted in *Jewish Newsletter* from above editorial).

"Has Judaism Still Power to Speak?" asks Will Herberg in *Commentary* (May, 1949), and continues: "In the past generation, Christian theology has made an impressive effort to rise to its proper task, which is to interpret life and history, man and the universe, on ultimate terms. Without rejecting the insights gained on other levels of analysis, it has striven to include and transcend them, to fuse them into a single *Weltanschaung* that can serve at once as the ultimate logic and dynamic of life.

Covenant

In 1752 a group of men, including John Wesley, and who were nicknamed Methodists, signed a covenant which every man might hang on his study wall. The six articles of the solemn agreement follow:

It is agreed by us whose names are underwritten:

1. That we will not listen or willingly inquire after ill concerning each other;

2. That, if we do hear any ill of each other, we will not be forward to believe it;

3. That as soon as possible we will communicate what we hear by speaking or writing to the person concerned;

4. That 'til we have done this, we will not write or speak a syllable of it to any other person whatever;

5. That neither will we mention it, after we have done this, to any other person;

6. That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conference to do so.

"But what about Jewish theology? We have long prided ourselves on being universally recognized as the People of the Book. What have we done to make the Book relevant to the perplexities of our age? What has been our response in terms of creative religious thinking, theological interpretation, or prophetic witness? What word has Judaism for mankind in agony?

"Nationalism, culture, social service, anti-defamation are fine things, worthy things, in their place," says Mr. Herberg. "It is only when they make pretensions to absoluteness as total affirmations, it is only when, as I have said, they present themselves as ersatz, Jewish faiths in place of Jewish religion, rather than subordinate to it, that they become mischievous. To mistake the part for the whole, the relative for the absolute, is surely the most dangerous pitfall in spiritual life."

A recent survey of the Los Angeles Jewish community (second largest after New York) shows that two out of every three Jewish children do not even receive the equivalent of a Sunday school education, and that three out of every four Jewish families are not affiliated with any congregation (*National Jewish Post,* Nov. 16, 1951).

Is there any balm in God's gracious storehouse for my people? What shall it be? Dr. G. George Fox, in one of his *Watch Tower* messages, suggests that what we need is "a lot of pushing and religious jostling. We need to devise some methods to bring our people to the houses of worship."

Not "methods" is what our people need, Dr. Fox. We need the touch of God. We need a spiritual reawakening. We need to be drawn nigh unto the God of our fathers and in humbleness of spirit acknowledge our sins. We need God-fearing, Spirit-filled leaders who, like Daniel, will turn their faces unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes (Dan. 9:3-19), so that with them we may be led to know God and to know His way of salvation. We need to turn to our God-promised Messiah, Jesus of Nazareth "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which

(Continued on page 172)

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Treasures Old and New

Divine Light

By

JEAN NICOLAS GROU

TURN to the 119th Psalm, and see how all important David held God's Light to be for the interior life. "Give me understanding, that I may keep thy law." "O grant me understanding, and I shall live." "Shew the light of thy countenance upon me, and teach me thy statutes."

In order to a full perception of our need of God's Light, we must remember how human reason has been darkened since Adam's fall, and that no earthly wisdom can suffice to guide us in the hidden paths of grace. God wills us to tread them in faith only; and so He only gives us just such light as we need for the present moment. It is not His will that we should see before us, or around us, but He never fails to grant such light as makes it impossible for us to lose our way so long as we follow His leading.

If you would indeed follow this, you must first of all put aside all your own theories and notions as to virtue and holiness, which are probably very poor at best; nor must you strive to be your own guide, and walk by the light of your own reason. Nothing but pride and presumption will come of that; but if you honestly give up your own will, in obedience to God's voice within your heart, you are not likely to be deceived.

You must continually seek Divine Light; ask for it on every occasion, great or small, undertaking nothing without it. In the earlier stages of the interior life it is generally very abundant; it flows in upon you in prayer and communion; you are surprised to find how clear the mysteries of the hidden life seem made to you. You have an inner conviction that it is a true life, for you know that it is in no sense your own, or the result of your own efforts or penetration, and it has a sweet glow which rejoices your heart. You must receive this passively, letting it come and go as God wills. It is given to do a special work at the moment; and when you need it again He will renew it, but He does not choose you to claim it as a possession, or a blessing which you can summon at will. The Spirit of God cannot be fettered, or subject to our control: you must wait patiently, certain that He will never fail you in the hour of need.

It is well to make a rule to yourself not to speak of these lights to other men, under the pretext of giving God glory or of enlightening them. This is a delusion to be resisted. None save those whose calling is to teach should aim at guiding their neighbours, unless under a very distinct and special vocation: the lights which guide you may not be calculated to enlighten other men, whose path may be unlike yours. Moreover, we waste our grace by too readily pouring it out around us. Of course, I do not mean but that you should do all in your power to forward other men in the way of holiness, but without using your personal experiences for that end.

We need great caution in making a right use of Divine Light, and a great deal of self-mortification; neither ought we hastily to conclude that all light is of God. St. Paul tells us that Satan can be "transformed into an angel of light," and he is ever ready to meddle with all that merely stimulates the imagination, while grace influences the will and the understanding. Thus there is a danger of being deceived as to inward calls and drawings.

In order to a right use of Divine light you must avoid, as far as may be, giving way to imagination and your own opinion, mistrusting your reason and judgment. God usually communicates Himself sparingly to people who are always reasoning and judging for themselves. The best use of reason in spiritual matters is to offer it silently at the foot of the cross. God makes Himself known chiefly to those who are lowly and childlike in heart. He cares nothing for profound learning, or brilliant talents, save inasmuch as they are sanctified by being offered to Him. He would have us put aside all human knowledge, confessing that we know nought save through Him. The greatest saints have ever sought God in the spirit of little children, while many of us, in our weak arrogance, think ourselves capable of judging God's ways of dealing with souls!

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord. How, then, dare we presume to trust in our spiritual perceptions? How can we fail to prostrate our minds before God? As David says, "I opened my mouth, and drew in my breath, for thy word goeth forth, it giveth light and understanding to the simple." All worship involves a perpetual confession that He is the Light and the Truth—we all darkness and falsehood. Believing this, we can scarce go wrong. Let us say then with David, "I am thy servant, O grant me understanding, that I may know thy testimonies." I cannot keep Thy law unless I know it, neither can I know it unless Thou grant me understanding. Who save Thyself can teach me how to fulfill it, either towards Thee or towards my neighbour? "Give me understanding, and I shall live."

* * *

Thy word is a lamp unto my feet, and a light unto my path. . . . Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. . . . O how love I thy law!
—PSALM 119.

NOTES FROM A PREACHER'S DIARY

Friday

This morning while in prayer I felt a wonderful sense of gratitude to God for such a place as "the throne of grace," when I opened my prayer with the words, "I come boldly to Thy throne of grace in Jesus' name." Along with it came the words of the song that calls the throne of grace the "Christian's Mercy-seat." Hallelujah!

Father, I do praise Thy great Name that Thy Throne in heaven is revealed to us in this age as a throne of grace. Praise Thy dear Name! The word "grace" is so full of meaning. The trite definition of grace as "unmerited favor" seems woefully insufficient.

I once heard a noted preacher say that grace cannot be defined, that we know the grace of God by what it does. I know, Father, at least in part what Thy grace has done as stated in the Word. I know what I have seen it do for others, but above all I know what I have experienced of Thy marvelous grace in my own life. These times when I travel back in memory over the course of my life and view once more Thy dealings with me, I know why Paul cried out at the end of Romans 11: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Paul had the same trouble I seem to have at times. God becomes so utterly glorious in His infinite perfections that words fail completely. You can only leave the words behind as a trail of earthly dust and soar into the heavenlies, then return with a trace of the feeling that the man of God had when he arrived back on earth from the "third heaven" and tried to tell how he heard "unspeakable words." Glory! "Unspeakable words" they are, but there seems to be a place within me where they are understood, and I can only explain it as Paul did of that which eye cannot see, nor the ear hear, but, "God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, (literally) the depths of God."

It seems absolutely unbelievable that mortal man can ever in this present state touch the surface of God's infinity, let alone plumb its depths. But such is the power of His indwelling Spirit that He lets us go very deep at times. Truly this is a foretaste of what is to come. *Thank Thee, Blessed Lord, for these times of spiritual soaring.*

Tuesday

In studying the sixth chapter of Acts for a sermon on that remarkable character, Stephen, these words seemed to flash on my mind: "He was a true product of the Holy Spirit." It appears that in this man God wanted to demonstrate to the early church, and for all times, what the Holy Ghost could do to perfect a man. Stephen seems to flash across the sky of God's illuminated saints in the heavenlies like a shining comet, and as quickly disappear. But he is such a brilliant spectacle of God's might that once we have met him in the Word we cannot depart from him.

These words seem to haunt me: "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." It says he was "full of faith and of the Holy Ghost"; then a few verses later it says he was "full of faith and power." Here was a man that wanted to be full of all that God had for him. I do not know why I cannot be so filled with God if I but meet conditions. Sometimes it appears to me as a matter of spiritual capacity. Some men seem to have a greater capacity than others for the love of God, or a mighty faith, or a holy manifestation of the indwelling Christ. God never intended that we should be all just alike, and yet something is lacking that we do not see more saints like Stephen.

When I ask myself the question: "Why do I not exemplify Christ as did these men of God of the New Testament," my immediate answer is that we preachers today live too close to the world. Living so close we have soiled garments. Those men of old had a living walk with their risen Christ. Also, they could talk with men who had walked and talked with Him. Now, two thousand years later we seem so far removed from it all. But Christ has not changed. Is it because we are kept so busy with the details of a modern ministry, and we travel at such a pace we in a sense leave Christ behind?

I cannot help feeling that if we spent more time with Him it would mean more to our ministry than to be forever on the run trying to keep the machinery going and to keep up with the other fellow's "program." Certain situations are forced upon me many times which I know down deep in my heart are not for the highest glory of God. Even orthodox Christianity has hit a level (according to Bible standards a very low level) and it is a constant struggle to rise above it. I have wondered what would happen if a few men would break loose and refuse to go along with the rest. Surely there are others today who feel the same as I do about this. *Give me the answer to this, Father, for it must grieve Thy heart to see so little real godliness among Thy servants in these apostate days.*

◆

Praise the God of our salvation;
Praise the Father's boundless love;
Praise the Lamb, our expiation;
Praise the Spirit from above,
Author of the new creation,
Him by whom our spirits live;
Undivided adoration
To the one Jehovah give!

—JOSIAH CONDER.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Proposes national day of prayer: A proposal for a national day of prayer was introduced in Congress by Rep. J. Percy Priest (D.-Tenn.). It is intended to express the "sense of Congress" on the subject, and will not call for the President's signature. The proposal asks that the prayer observance be set for "a day other than Sunday."

★

Ask ban on radio, TV liquor ads: Strong support for federal legislation to ban liquor advertising from radio and television was expressed in Washington by religious groups at a two-day hearing conducted by the Senate Interstate Commerce Committee. While Congress considers the proposal, religious leaders warn that, although only a few radio stations now carry advertising for alcoholic beverages other than beer, there is a definite trend toward removal of this inhibition. They want Congress to act fast before large-scale commercial advertising of hard liquor is begun on television networks.

★

Reports Methodist evangelism at "high tide": Dr. Harry Denman, Nashville, Tenn., executive secretary of the Methodist General Board of Evangelism, reported in Minneapolis at the Board's annual meeting that evangelism in The Methodist Church, which was at a low ebb twelve years ago, is at high tide again. "When we started out in 1940," he said, "the word 'evangelism' was not respected in many quarters of this Church. In fact, we were told not to use the word 'evangelism'; but during these years we have labored to try to put content into the word 'evangelism.' Because of prayer, because of faith and because of hard work, the word 'evangelism' is respected in The Methodist Church again, and there is a great evangelistic movement." As evidence, he pointed to the 1,187,941 persons who have been received into the Church during the past three years.

★

Church people dig deeper: Contributions to forty-six U. S. Protestant and Orthodox communions topped the billion-dollar mark for the second successive year, reaching an all-time high of $1,166,437,357; according to figures released by the liberal National Council of Churches. This was $67½ million more than last year. On a per capita basis, the Free Methodist Church led with an average annual contribution of $163.76 per member. Close behind were the Seventh-day Adventists, with $143.11, and the Wesleyan Methodists, with $114.95. The amount for Mr. Average Churchgoer was $32.33—a little more perhaps than most people pay for newspapers.

★

Lundquist to direct Evangelical Welfare Agency: Dr. Harold L. Lundquist, nationally known Christian leader and author, has resigned from the pastorate of First Evangelical Free Church, Chicago, to become executive director of the Evangelical Welfare Agency. The agency (542 South Dearborn, Chicago) is a licensed child-placing agency with a charter to serve Illinois, Indiana, Iowa and southern Wisconsin. As executive director, Dr. Lundquist will supervise placement of children for adoption and foster care in Christian homes. Supported by churches and organizations of more than thirty denominations, the agency is rapidly expanding its services to help meet the needs of homeless children.

PEOPLE SAY

Whittaker Chambers, in his book *I Was the Witness,* in *The Saturday Evening Post:* "A man is not primarily a witness *against* something. That is only incidental to the fact that he is a witness *for* something. A witness, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences."

★

Dr. Otto Dibelius, head of the Evangelical Church in Germany (EKID): "What is the use of a rebuilt city if men suffer damage to their souls in the doing?" He was commenting on Communist demands that the people of East Berlin volunteer to work Sunday morning at clearing rubble from the streets.

SIGNS OF THE TIMES

Reminders for Baltimore school children: Plaques inscribed "In God We Trust" will be placed in every public school in Baltimore, Md., by a nonsectarian committee being organized by the Maryland Department of the Catholic War Veterans of America. "We agree wholeheartedly with the expression and purpose that the plaques would serve as daily reminders of God and faith in our dependence upon Him by all men," an American Legion head said. "There is nothing, by wording or otherwise, that could cause offense to any denomination or religious belief that has for its phraseology the acknowledgment of the Maker of man."

★

Catholics have problems: A bulletin from Rome says that a lack of priests is Roman Catholicism's fundamental problem in Latin America. There are only 25,000 priests for the 154 million inhabitants of Latin America, the overwhelming majority of whom are Catholics. "Latin America includes 35 per cent of the world's Catholics, but only seven per cent of the world's priests," the bulletin stated. Other problems cited are illiteracy (seventy million can neither read nor write), secular schools, and easy divorce.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

But for the Fear of Lions

By Rev. Gordon M. Cathey
Youth Secretary, South Atlantic District

Daniel was not a superman. Like us he must have known the natural fear of lions. I can't believe he ever received training in an open Persian arena in cracking a whip to make the king of the forest lie down and purr like a kitten. But Daniel's secret lay in God. He must have read at some time in his life the words of the psalmist, "For he shall give his angels charge over thee, to keep thee in all thy ways. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."

We face lions today. They are the beasts of mockery and ridicule. They are almost as frightening as the ravenous beasts which Daniel faced. Though it isn't hard to find the "lions," it is strangely difficult to find the "Daniels."

I am very sure that youth today is facing tests that our mothers and dads knew nothing about. For one thing the whole moral and spiritual standard has been lowered to the place where a nominal Christian life is considered fanaticism. The game that most young people play today is fast and easy. They have lowered the goal post, changed the rules to suit themselves, and prefer to play without restraint or opposition. Everybody is supposed to make a touchdown. Nobody loses! The cheers we hear from the sideline are, "Go along with the gang! Everybody's doing it. You won't get hurt."

But strangely enough, these were the words Daniel heard in his day. He was told that what he needed was to eat and drink what everybody else was eating and drinking; to walk like everybody else was walking; to pray, if he must, but like those around him. "Whatever you do, Daniel, be one of us and the lions won't hurt you."

Have you ever thought how severe this test really was? (1) Daniel had been taken away from home, a captive in a strange land. He did not have the restraining influence of his old home or the godly advice of a saintly mother and dad. He stood alone. Homesick? I imagine he longed for the hills of Judaea more than once. It would have been easy to give in; to have soothed his conscience by reasoning, "Oh well, the folks back home won't know about it. After all, I might as well fit into the situation while I'm here."

(2) Daniel's name had been changed. It would appear that these wicked conquerors left no stone unturned in their effort to convert the captives of Israel to their pagan religion. Daniel's name, which meant "God is my judge," was changed by the prince of the eunuchs to Belteshazzar, "Who lays up treasures in secret." Though they may have sought to drive all thoughts of Jehovah God from Daniel's mind, little did they realize that this new name had great spiritual significance. This young prophet, faced with fiery trials, was victoriously laying up spiritual treasures in heaven.

(3) The difficulties intensified with the rise of the Medo-Persian empire. Daniel was now an old man. The steadfastness of his youth and his unflinching faith in God had matured through the years to prepare him for what was perhaps his greatest test. He was warned that he must no longer rely upon his God. Out of jealousy, the princes of the kingdom sought to destroy Daniel by beseeching the king to establish a decree that for thirty days all who should pray to any God or man, except to the king, should be cast into the den of lions.

When the decree had been signed and sealed by the king himself and had become the ironclad law of the Medes and Persians, where was Daniel? He was on his knees, with his face toward Jerusalem praying to his God. The Bible makes it emphatic that this man of faith "knew that the writing was signed," yet "went into his house," and "his windows being *open* toward Jerusalem, he *kneeled* upon his knees *three times* a day, and *prayed,* and gave *thanks* before his God, *as he did aforetime."*

If Daniel had fitted into the situation and failed to stand up for God, a book would be missing from the Bible. Young person, dare to be a Daniel! To bear the reproach of Christ will demand divine grace, but the laughing roar of worldly lions can never touch the soul. Let it not be said when you stand before your Lord—"But for the fear of lions this crown would be yours."

Activity Briefs

White Plains, N. Y. It was on Friday evening, January 18, that all were excited. Why? It was on that date that one hundred and thirty-five people met in the home of Miss Heyer to attend a missionary shower. It was given in honor of our AYF President, Carolyn Griswold, who is planning to leave for Indo-China in March. Decorations included a throne, on either side of which stood a huge oriental fan. All during the evening Carolyn was fanned by two boys in her Sunday school class.

The girls in her class were her servants for the evening. As quickly as Carolyn could open a package and view its contents, it was ushered away and another took its place. Many beautiful gifts were presented, including a traveling clock from her class.

After a short speech from the guest of honor and a prayer by our pastor, committing her unto the Lord, a scroll of money, containing over two hundred dollars, was presented.

The evening of fellowship was enjoyed by all. To Carolyn the Alliance Youth Fellowship pledges its support in prayer.—*Echo.*

*Congratulations to the White Plains AYF editorial staff on the brand-new *Echo.*—EDITOR.

Prayer

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in its great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raking passions of man and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—*The Anchor.*

The Foreign Fields

Light Instead of Darkness

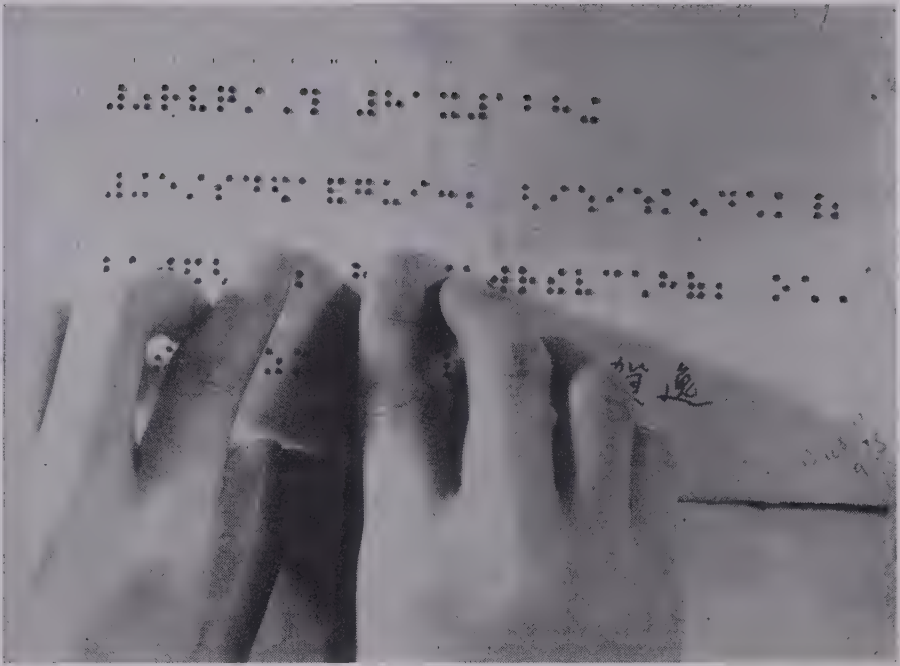
By Rev. John Bechtel

At the mouths of two witnesses we have the personal testimonies of blind Chinese veterans, who echo the truths of the Psalmist of old: "The entrance of thy words giveth light" (Psa. 119:130). Following the excruciating pain of having his eyesight destroyed by poisoned gas of the Japanese troops, the writer of the first testimony given below spent eight long years in spiritual and physical darkness until at the Alliance Chapel in the Chinese Refugee Camp, Hong Kong, he heard the joyous news that "the eyes of the blind shall see out of . . . darkness." He met Jesus Christ, the Light of the World, and he could then say from the depths of his heart: "Once I was blind, but now I can see."

The second man was an unfortunate victim of the conflict with the Communist armies. After five years of darkness and despair, he learned the truth as it is in Christ Jesus, and, as he himself wrote it in Chinese Braille, "My heart is full of joy and peace for I am entering light from darkness."

"I was a graduate of grammar school. I joined the army to do secretarial work. Unfortunately, in the spring of 1942, my eyes were poisoned and I became blind. During the Civil War, when the Reds overran the whole of China, my living conditions became much worse. In 1950 I came to Hong Kong from Canton. It was then that I had the chance to accept the great salvation of the Lord Jesus Christ. Since then, I have been in the *light* instead of in the darkness. Last August I was baptized and now I am studying the Bible in the School for the Blind."

"I was a farmer and enlisted in the army to fight for national freedom. In 1945 I was wounded and became a blind man. After the capture of Canton by the Communists, my fate became worse and worse. Through many difficulties I came from Canton to Hong Kong. I am so fortunate to have the opportunity of joining the School for the Blind. My heart is full of joy and peace for *I am entering light from darkness.* This is all the grace of God. May God further lead me and protect me."



ABOVE: *The gospel in Chinese Braille. In the Alliance School for Blind Chinese Veterans, conducted at the Rennie's Mills Refugee Camp in Hong Kong, the men are taught to read and write Braille. One of the students, who has found the Lord Jesus Christ as his Saviour, has embossed the words of John 8:12—"I am the light of the world."*

BELOW: *A baptismal service was held at the Refugee Camp on December 2, 1951. Among the 172 believers who were baptized on this occasion was a blind man, who had received light into his soul.*

The staff for the children's camps in Argentina. Mrs. Barnes is seated in the center of the front row, with Ann Barnes at her left. Edith Sanchez is the second from the right in the back row.

Crusading for Children

Under the Southern Cross

By **MRS. S. G. BARNES**

"WHEN the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19).

How wonderful it is to prove God's promises! We always find them true!

We started a gospel camp for children in the city of 9 de Julio on January 7, with a temperature of one hundred degrees prevailing. The first afternoon two hundred children gathered in different parts of the city where teachers in trucks took them to the city's rural society. The grandstand and ample grounds were kindly loaned to us for the camp by the city. The camp had been previously announced through the local newspapers and by loudspeakers the morning of the first day. The staff is composed of eleven young people, including our daughter Ann, who is eleven years old, and myself (all Argentines with the exception of Ann and me).

Immediately the priests organized their forces and went from house to house denouncing the program privately and publicly, telling the people "that we didn't even believe in God, much less in the Virgin Mary and that we did strange things to all the children who attended the camp"! One nine-year-old boy was severely punished and dragged to mass to confess to the priest because the afternoon before he had been in the meeting. Rocks were hurled at us as we went through the city singing choruses from the trucks. One rock grazed Edith Sanchez' throat but did not break the skin.

After three days of this hot opposition, I decided to call on the priest. Edith and Samuel (both helpers) accompanied me. The parochial priest himself received us at the door. On entering his study we noticed the morning paper on his desk with a large front-page article of the "wonderful camp" we were having. I opened the conversation: "I am the director of the gospel camp operating during these days in the Rural Society. And there are two of the staff. Many children, as well as a number of adults, tell me that you are denouncing the gospel program both publicly and privately. You are doing it by telling the people that we do not even believe in God, much less in the Virgin, and other false testimonies of the same nature. You know only too well that if there is one truth we do teach and preach everywhere it is a living, vital faith in the resurrected Son of God. Concerning the Virgin: we give her the place that the Holy Scriptures give her," and I pointed to the Bible I was carrying with me. "You pretend to be a spiritual leader of the people," I continued, "and yet you oppose a program that benefits so many young lives." He failed to have the courage to admit the accusations although he confessed opposing my program and my other evangelical efforts. He also confessed to having denounced me three times during mass on Sunday.

Nevertheless, two days later word came from the public authorities concerning the permit we had already secured for a meeting in the public plaza Sunday evening. According to the authorities, the priest had been to the police and also to them with the same false accusations and asked that the permit be annulled or, if given, that the meeting be held in a dried up lake three miles from the city limits! The local pastor and the elder of the church sat up till two o'clock in the morning talking the gospel to the authorities and trying to convince them of the importance of having the meeting in the public plaza. The next morning around eleven the pastor, the elder and I called again on the authorities. The pastor had asked me to speak on behalf of the cause. After giving my personal testimony I told them of the program that we were carrying out with the boys and girls. I finished my part of the conversation by asking them for the very center of the plaza for the Sunday service where the children could sing and present Christ, as He should be presented, in a big way, and where the people would have room to stand! They immediately wrote out another permit giving us the center I had asked for! In addition we had promises from the mayor that he and his family would attend!

Last evening we held the meeting. The plaza was literally a sea of faces! It is impossible to estimate the number of people who attentively listened to the entire program. Praise the Lord for victory!

Three hundred children have attended the camp. One hundred and five families were represented—eight of them new ones. Between thirty and forty older boys and girls accepted Christ as Saviour last Sunday morning in a special service held for them.

Even while we rejoice for what is being accomplished the old familiar burden of the fewness of workers steals over our hearts again as we life up our eyes and contemplate the "fields white unto harvest." The Alliance work is the only evangelical work in this city of 9 de Julio. Pray much for it.

The children also need your prayers. Many will suffer for Christ's sake. The parents need your prayers that they may be brave in moments of severe testing.

Several hundred children attended the camps in the various cities. This group was present in the city of 9 de Julio. Mrs. Barnes is at the extreme right.

Spirits of Demons

One of Satan's strategies is to mix serious error with certain truths in order to deceive men and destroy their simple faith. In February Mrs. E. R. Hess, now on furlough from the Congo, received a letter from Mrs. Nathan Tyler telling of a trip which Mr. Tyler, the present chairman of the Congo field, had taken a few days before in the Nsumbi area of our Congo field. We are presenting this word to our constituency in order that there may be prevailing prayer for the church in Congo. Mrs. Tyler writes:

"This month Mr. Tyler took a trip in the Nsumbi area visiting the Ndungu and Kinaku Mbondika churches, encouraging the people to return to the Lord and repent. There has been a revival of pagan worship in that part of the district. It is called *Mukukusu,* though just what that name means is difficult to say. But it is a devilish movement that has spread like wildfire, coming over from the French Congo. It is a mixture of Catholicism, Protestantism and paganism. It is difficult to curb because there is no definite leadership. One town imitates the procedure it sees in another.

"On Thursdays they gather by the hundreds. On a mat in the center of the town they place a bowl filled with mud made from the dirt taken from a grave and mixed with palm wine. A cross is set up, and a Bible is wrapped in a cloth and laid on the mat with a hammer. The people eat, drink and dance. Now and then someone approaches the mat, dips his finger in the mud and makes crosses on his face (some eat the mud), then he confesses his sins, pounding the ground with the hammer and calling upon God to strike him dead if he ever returns to his old habits again. Some who have refused to join in this ceremony have been poisoned. Sunday morning the meeting finally breaks up.

"Two of our workers have been expelled for attending these affairs and many of our people have gone to witness the ceremony. It is now down in the Vungu area and is getting worse. The State has outlawed it at last, but we need prayer.

"The women have been told that if they dare to ask for forgiveness in the church they will 'dry up inside and die.' A number of men confessed and asked for forgiveness, but not one woman. That is unusual. Pray for Paulu Mandanga and Yosefi Paka, the pastors of the districts.

Rev. John Johansen describes a somewhat similar false religion in French West Africa (ALLIANCE WEEKLY, Feb. 13).

Only God in His sovereign power and our Lord Jesus Christ, the Head of the Church, can bring these false movements to nought and cause the Church to be purified and strengthened and enlarged in this testing time. Let us pray with heartfelt yearning for our beloved brethren and sisters in these areas, and for the Church in every field, remembering Ephesians 5:25-27.—*A. C. Snead.*

A Revival of Judaism

(Continued from page 164)

is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 6-11).

From whatever angle we view the American Jewish scene, the number now on the American continent, their past experience, their contributions to religion and civilization, their intellect and ability, their accomplishments in all fields of endeavor, the depth of their spiritual need, their place in the purpose of God, or their accessibility, we are challenged to consider their claim upon us as Christians.

Here then is a challenge to the Church of Christ in America! It is a challenge to the individual church that has Jewish neighbors within its parish! It is a challenge to all intelligent men and women who claim the Lord Jesus as their Lord and Saviour.

There is no more important field of missionary enterprise in America today. It is the outstanding test of Christian truth and of the Christian gospel. And the time to reach them for Christ is *now*. They are rapidly drifting religiously, moving from one "ism" to another eagerly seeking for something to satisfy their hungry hearts. Never before have they been so approachable by true messengers of Christ. Thank God, we have a message—*the message of hope and saving grace in and through our blessed Lord Jesus Christ.*

If the more than five million Jews in America are to hear the glad tidings, if they are to be given a chance to become acquainted with the claims of Christ, every church must become interested and every Christian must have a part in *sharing Christ with their Jewish neighbors.* This you can do:

1. By getting rid of all prejudice against the Jews. Be a Christian at all times. Ask the Lord to help you to be a living witness for Christ in your relationship with Jewish people.

2. By prayer for the salvation of Israel and for those who are working among them.

3. By gifts for the maintenance and extension of the work among them, through your own denomination, if you have a department for Jewish evangelization, or through some other worthy society working among the Jews. Every Christian should consider it a privilege and a duty to do something for the evangelization of the Jews. We are debtors alike to Jew and Gentile.

However much some of us may disagree with the utterances of the World Council of Churches at Amsterdam, I think we can all agree with the following statement in behalf of the Christian approach to the Jews:

"All our Churches stand under the Commission of our common Lord, 'Go ye into all the world, and preach the gospel to every creature.' The fulfillment of this commission requires that we include the Jewish people in our evangelistic task."

This is our task *now*. This is our open door *now*. We must not fail.

An Urgent Publication Need

When, at the end of World War II, the enemy was driven from the Philippines and our missionaries returned to proclaim the gospel, they were faced by a serious situation. The Filipino church had been deeply disturbed by the enemy's attempt to control all affairs, secular and spiritual, by force of arms. But in spite of this the work had prospered, with conversions and baptisms as the result of personal evangelism and church services. The field was white unto harvest but the laborers were few. One of the great needs was the training of national workers. A second great outstanding need was for adequate equipment for the publication of the message of the gospel, for the printed page is a powerful weapon in the propagation of the gospel.

Much has been accomplished since the reoccupation by our missionaries, especially when we secured a Davidson Dual Duplicator which does both direct letter printing and the offset process, printing from a lithograph plate. This press has given excellent service, but a great need is still felt, for they have been unable to utilize that part of the machine from which offset printing can be done.

In order to speed up this phase of the Lord's work it is necessary to facilitate the making of offset or lithographic plates. To do this a machine called a varityper is needed. This is a precision machine which will prepare copies directly upon an offset plate, or upon a master dummy which can be photographed, and the image will then be transferred to a permanent offset plate for printing. The varityper is in reality a machine with a large number of interchangeable type faces. In fact, more than 200 fonts of type can be used on this machine. It is also a composing machine, which permits making up the pages as they will appear after printing. With the necessary number of type fonts needed in the Philippines, this machine will cost in the neighborhood of $2,500, but its acquisition will greatly increase the effectiveness of our publication work in that field.

The Mission is hoping to print Scripture portions in several dialects. Also some of Dr. Simpson's writings are now being translated into the major languages of this extensive field. When that work is done we trust that the Lord will have enabled us to secure and set up this new aid for the work, the varityper, so that with the least possible delay these blessed messages may be put in the hands of the multitudes.

Will you stand with us in prayer and gifts so that this may speedily become a reality and that, together with the Davidson Dual Duplicator, we may have the varityper in active and effective service to promote the Lord's work throughout the Philippines?

Gifts for this purpose should be sent to the Treasurer, at 260 West 44th Street, New York 36, New York, and should be clearly designated "Varityper for the Philippines."

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Arrival. *Rev. and Mrs. George Powell* arrived in New York on February 23 by plane from French West Africa. They are returning home early from their fifth term of service because of illness. They plan to make their home in Atlanta, Ga.

★

With the Lord. *Rev. William Paul Darling,* Alliance pastor at Lexington, Ky., went to be with the Lord on February 14, 1952, at the age of fifty-six. Born in Corry, Pa., he was converted in 1917, and after graduation from The Missionary Training Institute at Nyack he began his ministry in Titusville, Pa. From 1920 to 1928 he served in our Congo Mission, and though he was unable to return to the field after his second term his missionary passion increased during the years.

Mr. Darling resumed his home service in Titusville, Pa., in 1928 with tent services in the city park. During his years there the Alliance church became established. Later he was called to Greensburg, Pa., and opened Latrobe and Youngwood. While pastor at York, the work at Red Lion was started. He then served at Dayton and Mansfield, Ohio, and Monroe, Mich., leaving Monroe to become pastor of the West End church in Williamsport, Pa. He undertook the Key City project at Lexington, Ky., in June, 1951, where he served until he passed into the presence of the Lord.

Funeral services were held in Mansfield, Ohio, on February 18. Twenty-five Alliance pastors were present, as well as a great number of friends. Rev. G. Edward Davis, District Superintendent, was in charge, and Rev. P. R. Hyde brought the message. Others who took part were Rev. C. W. Clause, Rev. A. C. Marvin, Rev. William Boyer, who spoke of Mr. Darling's ministry in the Congo, Rev. G. J. Bersche, Rev. J. W. Muffley, and Rev. M. W. Radcliffe.

He is survived by his wife and a son, Philip, pastor of the Alliance church in Zanesville, Ohio, two brothers and two sisters.

As concrete evidence of his heart interest in missions a bundle of receipts covering his personal gifts for thirty years lay on the pulpit during the funeral service. He had always given one-fifth of his income to the Lord's work but three years ago he felt the Lord wanted him to increase this amount. He had requested that instead of flowers at his funeral the money be given to missions.

★

Rev. Guy Gooderham, seventy-three, was called into the presence of the Lord on January 11, and the funeral service was held in Shamokin, Pa., on January 15. Rev. M. C. Clemence, a lifelong friend, was the speaker, and also represented Rev. P. R. Hyde, District Superintendent. A number of Alliance pastors were also present.

Mr. Gooderham was born and reared in the rural section of Cambria County, Pa., and as he grew to manhood he engaged in farming, and then mining. While serving as a county court officer he was soundly converted, and became a monument of God's redeeming grace. He began his ministry in Sackman, Pa., in 1915, and also served at Beaverdale, Clymer, Irvona, Nanty Glo, Shamokin, and East End Williamsport, all in Pennsylvania, before his retirement in 1948. Perhaps he was best known to a larger constituency as one of the builders of the Mahaffey Camp. He was a man of prayer and faith. During each of his pastorates the Lord was pleased to call into His service those who became missionaries, pastors, or Christian workers. His wife and children survive.

★

Boston, Mass. The Greater Boston Church of The Christian and Missionary Alliance was greatly blessed and refreshed during a two-week campaign with Rev. William H. McWhinnie of Glasgow, Scotland. Rev. George Decker, pastor, writes that his Bible-centered teaching ministry was well received by the church and attracted quite a large number of visitors to the services.

★

Johnstown, Pa. The second annual Seminar of the South Central Pennsylvania Preacher's Conference was held February 11-13 in the Johnstown Alliance Church, with Rev. C. M. Pennington the host pastor. Rev. David J. Evans, of Altoona, Pa., was the general chairman of the conference, with Rev. Cecil R. Thomas, Western District Superintendent, as the main speaker. The theme of his messages was "The Minister and His Work." These talks proved to be both informative and inspirational, and the committee is planning another such gathering for next year.

★

Elizabeth, N. J. A recent campaign held in the Alliance Church with Rev. H. D. Stoddard, a Northeastern District evangelist, proved to be very fruitful. It was apparent from the first service that the speaker had come with the distinct anointing of God. The way had been prepared for spiritual blessing by a circle of prayer extending almost around the clock for two weeks before the coming of the evangelist. Among those con-

(Continued on page 174)

Letters

The article *Justification and Regeneration,* by Rev. Harold J. Sutton (ALLIANCE WEEKLY, Jan. 8), attracted both my attention and interest. These two words, *justification and regeneration,* name the two fundamental acts of God necessary before any son of Adam can become a son of God. In spite of all that has been said and written on these two acts, there seems still to be much confusion and lack of clear thinking, both as to their relation to each other and their very distinctive difference.

In the article before me some of these distinctions are tersely pointed out, but my first negative reaction came when our writer quotes with approval another's definition or statement of what regeneration or the new birth is. Here is the first sentence of the quotation, "Regeneration is the renewal of our fallen nature by the Holy Spirit, received by faith in Jesus Christ." That the new birth is a renewal of fallen human nature does violence, in my understanding, to all the teaching of the New Testament concerning the birth from above. To the contrary, God declares through His Word that there must be a reckoned death of the old nature before there can be a new creature. The Christian, or new creature, is not a patched-up old creature, but a *new* creation.

Justification has to do solely with our fallen human nature. It is an act that takes place only in the mind of God. The Judge on the throne declares the prisoner free—free from the guilt and penalty of sin; free from the law and all that was involved in the fall of Adam. God now has on hand sinless material out of which to make a new creation, a heavenly being, and not of the earth earthly. It is evident that much of the confusion in present-day interpretation of justification and regeneration has its source in a failure to distinguish between natures—the human and the heavenly, the earthly and the divine, and their respective rewards if faithful. It must be one of the two, never both in God's sight.

The WEEKLY gets better and better—one of my most cherished periodicals.—FRANK F. COOK, *Maitland, Fla.*

● Our friend, Mr. Cook, credits me with a statement I did not make. The article in question said, "Regeneration is the renewal of our fallen nature." Mr. Cook says, "That the new birth is a renewal of 'fallen human nature' does violence, in my understanding, to all the teaching of the New Testament concerning the birth from above." The phrase "fallen human nature" is Mr. Cook's, not mine. He uses it as his own in the first sentence of his third paragraph. The word "nature" was used in this connection in a moral sense. It is so used by Field, Torrey, Strong, Ralston, Hodge and Hase (full information upon request).

Mr. Cook further says: "God declares through His Word that there must be a reckoned death of the old nature before there can be a new creature." That this is Mr. Cook's commentary on the new birth is proven by his final phrase of the preceding sentence: "concerning the birth from above." Here is news indeed! Where does "God declare through His Word" that the "reckoned death of the old nature" has any reference to the new birth? All Bible students (except Mr. Cook) are agreed that the term "new creature" has reference to the new birth. Also, that "reckon" (in its scriptural usage—Rom. 6:11) has to do with the believer's attitude toward sin as related to the Spirit-filled life. Dr. Simpson's *Christ in the Bible* (Romans, Ch. 7, *Sanctification through Death and Resurrection*) says, "We must count it (the act of consecration and crucifixion) once for all done and finished, and we must steadily 'reckon' it so." The word "reckon" is never used with reference to the new birth.

Again I quote Mr. Cook: "God . . . has on hand sinless material out of which to make a new creation." Here is sinless perfection with a vengeance! And in the new birth, too! If "justification . . . takes place only in the mind of God" (and I do not beggar the statement), from whence does He (God) get the "sinless material with which to make a new creation"?

I agree with Mr. Cook, and again I quote him: "There seems still to be much confusion and lack of clear thinking in present-day interpretation."—H. J. Sutton, *Meadville, Pa.*

THE ALLIANCE FAMILY

(Continued from page 173)

verted were two Roman Catholics. The husband of one of these has been saved since the meetings closed. The opening speaker for the special series of meetings was Mr. Redd Harper. The pastor, Rev. Willard D. Crunkilton, states that the stirring since the meetings were held has resulted in the forming of an "Alliance Men's Fellowship," organized for personal witnessing and to follow up the work of the church services.

★

Nyack, N. Y. One hundred and seventy-six picturesque pages portraying campus life at The Missionary Training Institute, "America's Oldest Bible School," and three beautiful photographic views of the Nyack Hillside—that is the combination offer of the *Missionarian* staff for 1952! The yearbook is right now in the process of being put together to portray just what goes on at Nyack, and the pictures are actual photos taken by George Petrovic, staff photographer. The price? Six dollars will assure you of the 1952 *Missionarian* and the three pictures; $4.00 will send the *Missionarian* your way; or $3.00 will have the mailman deliver you a set of the three 8 x 10 campus views, "suitable for framing." If you have already ordered a *Missionarian* you may secure the set of Hillside Recollections for $2.00 additional. Drop a line to the *Missionarian*, Missionary Training Institute, Nyack, N. Y.

Local Conventions

* * * * *

Convening March 16-23

We are trustees for the evangelization of the world. This is the ultimate goal of all our plans and preparations. We have been put in trust with the gospel for the whole heathen world.—*A. B. Simpson.*

Northeastern District

Port Washington, N. Y.	March 19-23

Western Pennsylvania District

Reynoldsville, Pa.	March 16-19
Punxsutawney, Pa.	March 19-23
Philipsburg, Pa.	March 16-19
Emporium, Pa.	March 19-23
Truman, Pa.	March 19-23

South Atlantic District

Raleigh, N. C.	March 16-23
Rocky Mount, N. C.	March 17-21

Southwestern District

Oklahoma City, Okla. (C. & M. A.)	March 16-23
(Baptist Mission)	March 20

Central District

Lapel, Ind.	March 16-18
Anderson, Ind.	March 19-23
North Anderson, Ind.	March 19-23
Dearborn, Mich.	March 16-19
Wayne, Mich.	March 20-23

Western District

Oak Park, Ill.	March 16-19
Aurora, Ill. (Fox Valley)	March 19-23

Pacific Northwest District

Harrah, Wash.	March 17-18
Yakima, Wash.	March 18-19
Wenatchee, Wash.	March 17-23
Ellensburg, Wash.	March 19-23
Vancouver, Wash.	March 17-18
(Minnehaha Com. Church)	March 21-23
Sauvies Island, Wash.	March 19-21
Longview, Wash.	March 19-23

South Pacific District

Fresno, Calif.	March 18-23
Cutler, Calif.	March 18-23
Richmond, Calif.	March 18-23
Livermore, Calif.	March 18-23

Eastern and Central Canadian District

London, Ont.	March 17-18
Guelph, Ont.	March 19-23

Western Canadian District

Golden, B. C.	March 17
Revelstoke, B. C.	March 18-19
Kamloops, B. C.	March 20-23

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Third John.

DAILY TEXT—*"I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth"* (verse 2).

In the way of righteousness is life and in the pathway thereof there is no death. That is the secret of healing. Be right with God. Keep so. Live in the consciousness of it, and nothing can hurt you. Off from the breastplate of righteousness will glance all of the fiery darts of the devil, and faith be stronger for every fierce assault. How true it is, "Who is he that will harm you, if ye be followers of that which is good?" And how true also, "Holding . . . a good conscience; which some having put away concerning faith have made shipwreck." And yet again, "If thou wilt diligently hearken to the voice of the Lord thy God, . . . and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."—*A. B. Simpson.*

Monday

DAILY READING—Psalm 103:1-13.

DAILY TEXT—*"Bless the Lord, O my soul, and forget not all his benefits"* (verse 2).

God blesses us. This is the way most of us think of blessings coming into life. But the Psalmist is singing a prayer of thanksgiving. He blesses God by remembering all the good which God has done in him and around him and through him. God forgives all his sins. God heals all his diseases. God redeems his life from destruction. God crowns him with "mercy and compassion." It takes the whole life of a man to bless the Lord. "O my soul," is the way our whole life would bless God. To "bless" means to "bind in a blood covenant," "to dedicate a blood sacrifice." If I am to bless God, I must give my life in love, I must bind myself to Him in holy living, for God is love and he that abides in love abides in God. Christ's death shows us in a fresh way the blessing of life which God gives to us. Our life lived in the love of Christ blesses God.—*Selected.*

Tuesday

DAILY READING—Romans 10:11-21.

DAILY TEXT—*"Faith cometh by hearing, and hearing by the word of God"* (verse 17).

You say, "My faith is weak." Your faith is weak because you are not filled with the Word of God, or because you do not ask God, by His Spirit, to open and make it real to you. . . . If you are trusting the Lord for healing, remember that He tells us that His words are "life unto those that find them, and health to all their flesh" (Prov. 4:22). Can anything be more wonderful than that? You say, "I would like to have strong faith to believe all of God's Word." Well, just go on and read more and more of the Word, even when you do not feel like reading it. There are times when it may seem delightful to you to read the Word, but also read it when you feel that it is a sort of task to read it. Do not see how much you can read, but take it in and meditate upon it, and also memorize the Word. God does not promise anything to a doubting soul. "Without faith it is impossible to please him" (Heb. 11:6).—*Carrie Judd Montgomery.*

Wednesday

DAILY READING—Second Corinthians 4:8-18.

DAILY TEXT—*"We are troubled on every side"* (verse 8).

"On every side"—pressed hard, and sorely troubled;
Perplexed; hemmed in; but No! not in despair!
On every side! but overhead still open;
Thus heart can rise above, on wings of prayer.

"On every side"—unrest; tumultuous heaving;
A fevered rush; a seething, surging throng:
On every side—disturbance, dislocation;
But deep within, a sweet thanksgiving song!

"On every side" a heated, frantic clamor;
A "push," a "greed," a selfish work and will;
On every side—unheavenly words and warrings;
But deep within, a place where all is still!

—J. DANSON SMITH.

Thursday

DAILY READING—Acts 20:17-27.

DAILY TEXT—*"None of these things move me"* (verse 24).

Paul said, "None of these things move me." He did not say, "None of these things hurt me." It is one thing to be hurt, and quite another to be moved. Paul had a very tender heart. We do not read of any apostle who cried as Paul did. It takes a strong man to cry. Jesus wept, and He was the manliest Man that ever lived. So it does not say, "None of these things hurt me." But the Apostle was determined not to move from what he believed was right. He did not count as we are apt to count; he did not care for ease; he did not care for his mortal life. He cared for only one thing, and that was to be loyal to Christ—to have His smile. To Paul, more than any other man, His work was wages—His smile was Heaven.—*Full Gospel Journal.*

Friday

DAILY READING—Judges 11:34-40.

DAILY TEXT—*"Do to me according to that which hath proceeded out of thy mouth"* (verse 36).

In character estimation of the women found in sacred history this young maiden is sadly overlooked, yet her character is an outstanding one. First, she was a dutiful and loving daughter, inasmuch as she did not discourage her father in the keeping of his vow, even though she herself was woefully involved. She, rather, encouraged him to do as he had promised the Lord. Second, she was faithful to God, pleading His recent deliverance of Israel from the hands of an enemy as an argument for her father's keeping his vow. God and another's spiritual welfare were uppermost in her heart and will. Lastly, she kept her word. She might have taken occasion in her wanderings to escape death, but instead, returned to her father and accepted the inevitable on the day she had promised she would return. Hers was, indeed, a noble character and one which every young person would do well to follow. "God and Others" must have been her unexpressed motto.—*Pameii.*

Saturday

DAILY READING—Luke 11:1-10.

DAILY TEXT—*"Thy will be done"* (verse 2).

And Satan would ever incite us against accepting God's will. This surrender to the divine will is a great trial sometimes. A minister has testified that the hardest thing he ever did was to say, as his only boy lay at the door of death, "All right, Father, take him." Surrender in such circumstances is hard; but in such an hour, says Dr. Whyte, "to say, Thy will be done, and say it unembittered, without gloom, envy, or ill will . . . that is well pleasing to God. To accept God's painful dispensations and go on lonely and desolate, yet full of love to G[illegible]d and man, is to win the admiration [illegible] Heaven and to command the ear of [illegible]od." But it is an exacting thing. So, t[illegible] is the discipline wholehearted praye[illegible] requires. "The greatness of praye[illegible] wrote E. M. Bounds, "involving a[illegible] does the whole man in the intensest [illegible]s not realized without spiritual dis[illegible] This makes it hard work, and [illegible]his exacting and consumng effo[illegible]piritual sloth or feebleness sta[illegible]ned."—*S. S. Times.*

12-52 585
MRS HARRY WIKOFF
825 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For March 23, 1952

Lydia, Who Opened Heart and Home

Acts 16:6-15, 40

GOLDEN TEXT—*"Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised"*—Proverbs 31:30.

DEVOTIONAL READING—Proverbs 31:10-31.

Introduction

In the second great missionary journey Paul and Silas visited the churches in southern Galatia which had been brought into being on the former journey. The churches were "established in the faith, and increased in number daily," a healthful condition indeed for any church. So far all was according to plan. Then the Holy Spirit disrupted their plans.

I. The Holy Spirit Reroutes His Missionaries

They were headed for Asia, the Roman province lying along the Aegean coast, but the Holy Spirit forbade them. This was not in order to deny the gospel to those people, for at a later time Paul was permitted to spend three years in Ephesus, during which time "all they which dwelt in Asia heard the word of the Lord Jesus." They then took the course which seemed obvious, turning northward toward Bithynia, the province lying along the south shore of the Black Sea. Again the Spirit stopped them, apparently by providential circumstances. With the New Testament before us we know that the Lord had other messengers for Bithynia, for a decade later Peter addressed his first epistle to the elect in Pontus and Bithynia, and other places. And some forty or fifty years later, Pliny, the governor of that province, reported many Christians there. It was while Paul and Silas waited at Troas for guidance that Luke joined them. Possibly he was a convert of Paul's in that place. And we must remember that there was a woman in Philippi praying and her prayer could not go unheard.

To sum [illegible] would have been the result if [illegible] Silas had refused the guidance [illegible] it, they would (a) have entered [illegible]maturely, before God prepared the [illegible] (b) they would have undertaken work for which God had another servant in preparation; (c) they would probably have missed Luke, and the third Gospel might never have been written; (d) there would possibly never have been the church in Philippi, which was so dear to Paul throughout his ministry, and which has blessed us by sharing with us the epistle which he wrote to them. The Holy Spirit should be allowed to direct our service and change our plans. He knows the will of God, and outside of His plan our work will amount to nothing eternal.

Other missionaries have been rerouted by the Spirit of God. William Carey purposed to go to the South Sea Islands, but God sent him instead to India, to become the "Father of modern missions." In 1812 Adoniram Judson reached India, hoping to work beside Carey. But the authorities in power would neither permit him to land at Calcutta nor Madras. In desperation Judson took ship to Rangoon, and became the Apostle to Burma. He could not then know that in the hills of northern Burma God had long been preparing the Karen tribes for a truly remarkable response to the gospel. David Livingstone planned to go to China, but was hindered by a war. God used him to open the whole interior of Africa to the gospel. A Student Volunteer in this country was rejected by his mission board because of his health. God prospered him in business and made it possible for him later to support ten missionaries in the field which had been denied to him.

II. Lydia, of the Prepared Heart

We do not know just what Paul and Silas expected in Europe after the vision of the man of Macedonia pleading for them to come. But we are sure that when they crossed over to that country no man welcomed them at the dock. Apparently every man in Macedonia was satisfied to remain in heathenism. There was not even a Jewish synagogue in Philippi in which to preach. To find a point of contact the missionaries had to go out of the city to a place by the river where a few women were in the habit of meeting for their (Jewish) prayers. There on a Sabbath morning Paul sat down and spoke to this small group of women.

Who could have foreseen when Lydia was born of Gentile parents in the town of Thyatira, in Asia, that she would be the first Christian convert in Europe? The ways of God are past finding out. How was the Gentile convert from Thyatira brought to Philippi where she would meet the converted Jew from Tarsus, and hear from him about Jesus? We may surmise that she was a widow, whose husband settled in Philippi as an importer of purple dyed garments from Asia, and that after his death she continued the business. That she "worshipped God" means that she was a proselyte to the Jewish faith. That she closed her business on the Sabbath to go to a quiet place of prayer outside the noisy and wicked city shows that she was sincere and deeply in earnest. The Lord caused her heart to respond to Paul's message as a rose opens to the sun. She received the gift of life in Christ, and then graciously extended the hospitality of her home to the Lord's messengers. Thus the first Christian church in Europe was in the home of Lydia.

III. Women and the Church

Since in Christ there is neither Jew nor Greek, neither male nor female, it would be unimportant that the first convert in Europe was a woman, except that this fact reveals the greater freedom in life and work enjoyed by the women of Macedonia over that of their Eastern sisters. Lydia symbolized the place which women have had in the life of the Church in the West. There were also in Philippi two women, Euodia and Syntyche, who Paul says labored with him in the gospel. Perhaps they were deaconesses, like Phoebe of Cenchrea, who carried Paul's epistle to the church in Rome. In Thessalonica not a few of the leading women believed, and the same was true in Berea. Damaris, of Athens, is mentioned by name, and in Corinth Priscilla, with her husband Aquila, expounded to Apollos the way of God more perfectly. So, then as now, Christian women had an important place in church life. Lydia herself was a business woman, importing purple garments from Thyatira. Thus she was the first of a type of Christian business women, those handmaids of the Lord to whom the Church of our day owes so much.

IV. Household Religion

As soon as Lydia believed, she led her household—her servants, and helpers—to the Lord, and they were baptized along with her. And the Philippian jailer (in this same chapter), who was converted in the middle of the night, was baptized forthwith "with all his family." This cannot mean the automatic baptism of some on the father's profession of faith, for Paul and Silas "spoke . . . to all that were in his house." All the household believed, and all were baptized, and all rejoiced, believing in God. Paul baptized the household of Stephanus in Corinth, and the household of Onesiphorus is twice mentioned in Second Timothy.

This pattern of belief by households in the churches in Europe embodies an important principle. People are saved individually, but they live in families, which are the social units which should constitute the church. A house divided against itself, half Christian and half heathen, cannot stand. For this reason it is the practice on some mission fields to require converts to bring the husband or wife before baptism is permitted. The promise is, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house.*" In our individualistic country and age there are many families of which some members refuse the call, and seem to grow more worldly the more they are prayed for. But the promise holds good. Keep on praying. We know of one village saint in India who quickly prayed in her two sons and a rather stubborn daughter-in-law. But it took twelve years to pray in her mother and sister. She persevered; they were saved.

the Alliance Weekly

LEVEL ONE

MARCH 26, 1952

Louis C. Williams

BRAVE HARBINGERS

Beginning in this issue:

The Miracle of the Mind

By Dr. Herbert Lockyer

The Editorial Voice

THE ATLANTA COUNCIL, MAY 15-20, 1952

This year the General Council will make its first visit to Atlanta, Georgia. This great manufacturing and distributing center, with a population of well over 300,000, is ideally located for our annual gathering, with ample hotel and auditorium facilities. The large Wesley Memorial Church, where the business sessions will be held, is the usual meeting place for religious conferences in that city and is only a few blocks from the heart of the business district. The nearby Municipal Auditorium will house the Sunday services.

For several years the Alliance churches and friends in Atlanta have been extending invitations to the Council to meet in their city. Rev. H. P. Rankin, pastor of the First Alliance Church, together with the pastors of the other Alliance churches in the vicinity, has been busy for months making necessary preparations. The Chamber of Commerce, the Convention Bureau, the hotels—in fact, all the civic agencies, have been wholehearted in their coöperation.

The time of this meeting is not far distant. No doubt many of our churches have already made their plans for the sending of representatives and there will likely be a large attendance of both official and corresponding delegates. The meeting in St. Louis last year was attended by 1,058. In Rochester in 1949 there were 858 delegates, and in Toronto in 1950, 956.

The Council is necessarily called to transact the business of the Society, but it also affords an opportunity for fellowship and for spiritual refreshing. The program for the business sessions requires the most careful planning, for the length of time devoted to reports and other business matters is about the same as twenty-five or thirty years ago when there was only about one-fourth as many delegates and the volume of business less.

The agenda of Council includes the reports of the President and heads of the several departments of the Board, followed by reports of Committees. Elections are also held annually for officers, Board members, and certain committees. This year there will be the election of a vice-president, secretary, treasurer, and eight members of the Board of Managers.

In addition to caring for necessary business, as much time as possible is given to spiritual meetings. There are devotional services for prayer each morning. At four o'clock there is a preaching service to which the public is invited. The night meeting is given over to messages either from the Word or on missions, or both.

With the amount of time at our disposal the Committee on Arrangements makes every possible effort to emphasize the spiritual aspect of the Council. However, we are being more and more crowded for time, and it may be necessary in the future to extend the Council for another day.

There is a desire on the part of many of our workers for a spiritual convocation, a time for prayer and seeking the face of God for revival and for guidance for the Society in the days ahead. We would like to see arrangements made for such a meeting at a future date. To hold it either previous to or immediately following a Council would not seem to be the best arrangement. The ideal would be to call a meeting solely for this purpose. If the expense were too great to have one central meeting for the entire constituency, similar results might be achieved by holding a number of regional conferences where practically all who desire to do so could attend. If personal holiness of life and the power of the Holy Spirit in the preaching of the gospel and in the general conduct of the Lord's work are to be maintained in our day, it will be necessary to pay the price. The tremendous issues before us and before the whole Church demand concentration on a spiritual program that will bring the power of God down upon us and keep us from fatal pitfalls as a missionary society.

We have been entrusted with a glorious, full-orbed message for the whole man and for the whole world. May the Lord give each of us an inward experience that will enable us to preach it with profound conviction under the power of the Spirit.

Let us pray earnestly for the coming annual gathering. The Council requires the expenditure of much time and money. I would urge that the delegates come to this meeting prepared to remain until final adjournment, for important business is often transacted near the close. Delegates can help to spread the blessing of Council by giving a full report to their churches.—H. M. SHUMAN.

WHERE TO BUY RICHARD ROLLE

In our issue of March 5, 1952, we carried a remarkable article by Richard Rolle, and on the editorial page of the same issue we ran a thumbnail sketch of the man Rolle himself. We did not, however, inform our readers where they could obtain his writings.

The Rolle article was taken from a small paper-bound book (92 pages) called *The Amending of Life,* published by John M. Watkins, London, through whose generosity we were able to reproduce the chapter above referred to. The book sells for one dollar and may be obtained through Wm. H. Dietz, Inc., 10 South Wabash Avenue, Chicago 3, Illinois.

THIS WEEK'S COVER

The friendly little crocus is usually the first flower to appear in the spring, often spreading its tender blooms above the snow. There was actually snow on the ground when the photographer snapped this interesting picture.

The first of three articles on

The Miracle of the Mind

I. The Mind's Amazing Powers

By HERBERT LOCKYER, Litt.D., F.R.G.S.

BYRON, in *The Corsair,* speaks of "The power of thought—the magic of the mind," and everything surrounding us bears the imprint of the magical mind. All within the universe speaks of a creative and directive intelligence. The pageantry of nature reveals the greatness of God's mind. Heavenly orbits, majestic seas, towering mountains, beautiful and multitudinous flowers and fruits, countless birds and beasts, all alike declare inspired design conceived by the perfect mind of the Creator.

It is thus with all that comes from the hand of man. Back of a watch, for example, there was a mind capable of producing such intricate mechanism. Mind is behind all that man has fashioned. The recent discovery of atomic energy reveals how marvelous the mind is, and how capable it is of wresting deep secrets from the surrounding world.

The mind is the greatest, speediest traveler in the universe. What excursions it makes—all with little effort or cost! What pilgrimages it can enter upon! How swiftly it can migrate anywhere, any time! Wonderful indeed are the peregrinations of a truly imaginative mind. Fleeter than the lightning flash, the mind can journey through space. Yet so few, as old Bishop Sprout reminds us, "use the great prerogatives of the mind."

Of the mind in an hypnotic state it is said that "it can be made, apparently, to leave the body and travel to distant lands, bringing back intelligence ofttimes of the most exact and truthful character." This is also true of the mind when not in an hypnotic state, but only hypnotized by sympathy, or by divine inspiration. A crippled body is not able to limit the remarkable journeys of the mind. No wonder Homer speaks of "the sweeter banquet of the mind."

We found it most interesting to gather the following gems from writers who understand the function of the mind. John Cooke of the seventeenth century wrote, "No beauty is like the beauty of the mind." Oliver Goldsmith, noted for his beautiful mind and manners, in *The Traveller* has the couplet,

"Vain, very vain my weary search to find
That bliss which only centers in the mind."

Euripides reminds us that "bodies devoid of mind are as statues in the market place." Seneca said, "A good mind possesses a kingdom." Virgil speaks of "mighty minds labouring within a stunted body." From medieval days comes the proverb, "My mind to me a kingdom is." Williams, in his *Lectures on Metaphysics,* remarks, "On earth there is nothing great but man; in man there is nothing great but mind." One wrote of Byron:

"He might have soared, a miracle of mind,
Above the doubts that dim our mental sphere,
And poured from thence, as music on the wind
Those prophet tones, which men have turned to hear;
As if an angel's harp had sung of bliss
In some bright world beyond the tears of this."

Is it not a severe condemnation of our vaunted civilization that so many brilliant scientists are using the miracle of the mind in wrong directions? Gifted minds, well able to bless a war-weary world, are concentrating on blasting it out of existence. John Milton in *Paradise Lost* speaks of

"A mind, not to be changed by place and time,
The mind in its own place and in itself
Can make a heaven of hell, a hell of heaven,
What matters where, if I be still the same."

The quaint lines of Spenser are appropriate at this point:

"It is the mynd that maketh good or ill,
That maketh wretch or happie, rich or poore."

In these catastrophic days, the best brains in the world are bent on making a "heaven of hell" and a "hell of heaven." Satan, who never underestimates the power of the mind, is focusing all his efforts upon the unregenerated minds of clever men, enabling them to conceive the most diabolical weapons of warfare and avenues of sin. Thus the priceless gift is used against the Giver.

The potency of the mind has been brought to the fore by various methods of mind healing. At the heart of the false philosophy of *Christian Science* is the triumph of mind over matter. A fundamental tenet of this cult is "mind is all—all is mind." Sin and sorrow, disease and death are only illusions of mortal mind, so why indulge in them? As mind governs matter, freedom from perversity, pain and perdition is an easy affair. To the Christian Scientist these do not exist. *Unity,* an offspring of Christian Science, preaches the same gospel of mental superiority.

Then we have *Dianetics,* another false cult conceived by L. Ross Hubbard, whose new religion is having rough sailing. Hubbard claims that his "science of the mind" is able to cure all mental and most bodily ills, and make supermen out of truly devoted converts. Dr. Joseph Augustus Winter, an M.D. and a New York psychosomaticist, who accepted *Dianetics* in its early history, now discredits the cult as being "ritualistic and sterile."

Psychotherapy professes to provide adequate healing for mind disorders. Psychoanalysts and psychiatrists likewise devote themselves to the mind, and try to unravel personal problems by mental adjustments to one's past and present life.

The comparatively new science of *Psychosomatics* (*psyche,* the mind; *soma,* the body) sets out to prove the power of the mind to effect physical changes, changes so radical that they may result in a strong man dying, or the restoration of a sick man to health! Medical men were baffled by mysterious deaths among healthy natives caused solely by the mumbo-jumbo curses of witch doctors. Physically well men actually *thought* themselves to death upon learning they had been cursed!

No wonder Horace, the Latin poet, has it, "Rule your mind, which if it does not obey, will command; restrain it with a bit, restrain it with a chain."

Communism, too, is making great strides for the minds of young and old alike. Constant propaganda, more or less false, is paying rich dividends. A writer recently observed, "Ultimate victory in the battle between East and West in Germany may go to the side that first conquers the *minds* and souls of German youth." Stalin agrees with Seneca that "the mind is slow in unlearning what it has been long in learning." Napoleon is credited with saying, "There are but two powers in the world, the sword and the mind. In the long run the sword is always beaten by the mind."

As we approach a Biblical understanding of the mind, it may be well to carry with us a definition of such an organ of mental perception, apprehension, and enlightenment. While the mind is associated with the brain, yet all the senses serve it actively or passively. Webster describes it as "the perceptive and thinking part of consciousness, exclusive of will and emotion, one's capacity for mental activity." Other descriptions are worth recording. "It is the faculty of perception between good and evil, truth and falsehood." "The mind is the man." It is "the mind that enobles, not the blood." To quote Byron again, "'Tis strange, the mind, that very fiery particle." A motto used by Samuel Pepys reads, "Each man's mind is himself." Cicero expressed it, "The countenance is the portrait of the mind, the eyes are its informers." To which agree other definitions like "the countenance is the index of the mind"; and that by Aesop, "We must look to the mind, and not to outward appearance."

The second article will appear next week.

Calvary

They brought Him to the hill of death
Where ruthless felons died,
And there, upon a cross of shame,
The Christ was crucified;
By wicked men the nails were driven,
And God, in silence, looked from heaven.

They bade Him find His help in God,
If He were Christ indeed,
And save Himself, as He had saved
So many in their need;
Such taunting words like venom stung,
And God beheld the arrows flung.

They wagged their heads in mocking scorn,
And bade the Christ come down,—
While from His wounds the blood-drops fell,
And from the thorny crown;
The spear uplifted pierced His side,
And God beheld the crimson tide.

All dark at noon, the sun refused
His wonted light to shed,
For sin and death had God defied,
And Christ His Son was dead;
And God had turned His face away,
Nor heard the Christ in anguish pray.

All hail the Resurrection morn!
The light returns again,
And Christ is throned at God's right hand
Who once for man was slain;
And God extends His pardoning grace,
Nor hides the brightness of His face.

—From the Greek of the Eastern Church
Translated by JOHN BROWNLEE, D.D.

VOLUME 87 NUMBER 13

the Alliance Weekly

OFFICIAL ORGAN OF
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Founder: A. B. Simpson
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Stone Mountain is located sixteen miles east of Atlanta, Ga. The largest solid body of exposed granite in the world, the mountain is 800 feet long and seven miles around the base. It is a mile from the base to the summit. The Confederate Memorial is being carved across the perpendicular north precipice.

Atlanta Chamber of Commerce

"Without Blemish"

By REV. R. S. ROSEBERRY

Have you ever wondered just what sort of sermons are preached to the Christian churches on the various mission fields? This is a sermon preached by the chairman of our French West Africa Mission to the native churches in that land. . . . It is heartening to know that our brethren in Christ in Africa are intellectually and spiritually capable of receiving such solid truth. We in the homeland may well feel humbled.

THE order of service of the Tabernacle in the wilderness prefigured Christ in His mediatorial work as our all-sufficient Saviour. The details of the worship were very explicit and had to be followed exactly if the offering was to be received by the Lord. Judgment followed immediately when a priest presumed to offer strange fire before the Lord.

The first requirement in any offering, whether a burnt offering, sin offering, trespass offering or the Passover lamb, was an unblemished lamb or bullock. This was stipulated again and again in the law of the offerings.

The words "without blemish" were first used in connection with the Passover feast that preceded the departure of the Israelites from Egypt. "The Lord spake unto Moses and Aaron . . . Speak ye unto all the congregation of Israel, saying, . . . they shall take to them every man a lamb . . . a lamb for an house. . . . Your lamb shall be without blemish, a male of the first year . . . the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses . . . for I will pass through the land of Egypt this night, and will smite all the firstborn . . . and when I see the blood, I will pass over you." Not every lamb could be slain and the blood put on the door posts—it had to be the blood of a lamb without blemish. Those words are explained in Leviticus 22:22, "Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord." The priest who ministered in the Tabernacle had to be without blemish. "Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God . . . No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire" (Lev. 21:17, 21).

All these types pointed to the great prototype, the perfect sacrifice that was to be made once for all to redeem the race.

Where in heaven or earth could a perfect sacrifice be found? No atoning blood ran in the veins of angels. None among them was strong enough in might and power to come to earth to redeem us. The enemy that bound the race was the great fallen Lucifer who had the power of death. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." There was one, only one, the unblemished Lamb of God.

When Isaac asked his father, "Where is the lamb for a burnt-offering?" his father replied, "My son, God will provide himself a lamb for a burnt-offering." This saying must have puzzled Isaac. Doubtless he had led many a lamb to the place of sacrifice. The one who offered the sacrifice was to bring the lamb. Was not Abraham's word prophetic? God was truly to provide a Lamb, His only begotten Son, on that same mount where Isaac was to have been offered up. While Isaac was spared at the last moment, God's own beloved Son was not spared but went all the way to death for mankind. God had no other way to save the race of Adam. How puerile for man to think that he can find an easier way of salvation!

In order that the Son should become our Saviour, the Lamb to bear our sins, it was necessary for Him to become flesh and blood. Hebrews 2:14 reads, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham." "Who, being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: . . . he humbled himself, and became obedient unto death, even the death of the cross." You were redeemed with the precious blood of Christ, "as of a lamb without blemish and without spot" (1 Pet. 1:19).

Christ fulfilled perfectly all the types of the old covenant. He was the unblemished Lamb of God, perfect and complete, foreordained before the foundation of the world. His life from His miraculous birth to the cross was without spot or wrinkle. In the annunciation Gabriel said, "That holy thing which shall be born of thee shall be called the Son of God." At His baptism, John bore witness of Him, "Behold the Lamb of God, which taketh away the sin of the world." A voice from heaven bore witness, "Thou art my beloved Son, in whom I am well pleased." Demons bore witness that He was the Son of God most high. The Pharisees tried to entangle Him in His talk and blasphemed and resisted Him all through His ministry, but He remained the unsullied One. Tried before the Sanhedrin, he was found guiltless. Pilate found no fault in Him; neither did the murderer Herod condemn Him. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

We can grasp the significance of the unblemished Passover lamb; we can at least in a measure comprehend the unblemished Lamb of God; but one other Scripture gives us great searching of heart. In Ephesians 5:27 we read of the unblemished Church that is to be presented to Christ: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." How can this be accomplished in the brief span of life here below that is given to those who will compose that glorious church?

When we consider the weakness and frequent failures of the African Christians, the lukewarmness of many in the homeland, the lurid pictures coming into Christian homes by television, even in homes of those professing holiness, the apostasy of many, the moral collapse of leaders who have swayed the multitudes, and then have a fresh vision of our own needy hearts which often fail to respond to His grace, we cry, "Who may abide the day of his coming? and who shall stand when he appeareth?"

We believe that the preparation and perfection of the Church is included in the eternal covenant. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ." "That ye may know . . . what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." The eternal covenant has been fully ratified and sealed by the blood of Christ. It is sure to all who believe on Him. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." The mighty power of God working in us by virtue of the eternal covenant will make us perfect and without blemish. No feeble effort of ours will complete the Church, the Lamb's Bride. Only as we are filled with the Spirit of God can we hope to have a part in this glorious work of taking out a people for His name, or of being a part of that blessed company.

The completed, unblemished Church of Christ, clothed in His glorious splendor, will stand before the gaze of principalities and powers and the assembled universe in the Presentation Day. Then "he shall see of the travail of his soul, and shall be satisfied." This was the joy that was set before Him and which enabled Him to endure the cross, despising the shame. He alone is worthy to receive power and riches and wisdom and strength and honor and glory and blessing, for He has redeemed us by His blood out of every tribe and nation. *Amen.*

* * *

Jehovah-Nissi

By whom was David taught
To aim the deadly blow,
When he Goliath fought,
And laid the Gittite low?
Nor sword nor spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and King,
Who sent him to the fight;
Who gave him strength to sling,
And skill to aim aright.
Ye feeble saints, your strength endures,
Because young David's God is yours.

—WILLIAM COWPER.

* * *

The Spirit of Faith

By Jean Nicolas Grou

"The just shall live by faith." St. Paul is not speaking here of our dogmatic faith, but of that which is purely personal, and which specially concerns God's providence over the souls He leads. Such souls He inspires with perfect trust in His Word and promise, and then He tries the strength of that trust by various searching tests, through which it is their part to remain steadfast, undoubting, "hoping against hope," as St. Paul says. Holy Scripture is full of examples of such faith. "I know whom I have believed."

Bodily sufferings, spiritual trials, desolation, humiliation, the Cross in infinite variety is laid upon God's chosen servants, but the spirit of faith upholds them; they never seek to take back the gift they have given Him—even their whole heart—or desire to throw aside His guiding Hand, however heavily it may sometimes press. Their soul cries out with Job, "Though he slay me, yet will I trust in him," and such a spirit at once promotes God's glory and their own hidden life. Satan fears such a spirit of faith before all things, knowing that where it is found he can never prevail; and he spares no pains to undermine it by every conceivable assault of unbelief, intellectual pride, or ignorance; by taunting those who act under its influence with hypocrisy, folly, extravagance, what not! Be it ours to combat him by ever renewed faith, by renewing the very acts from which he would turn us.

Our God is the mighty, the true, the faithful God; heaven and earth will pass away, but His Word will never pass away; they will pass away before He will fail those who trust in Him. He does but try and test our love and what is that love worth which cannot bear to be tested? His trials may be exceeding great, inasmuch as He is God, and there is no limit to the love He requires of us. Blessed is that soul which He tries thus, even though the trial seem wellnigh overwhelming: "Love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it."

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Prayers, protests, and a pastor: At least 71 of the 163 city and village school boards in New York State have adopted plans for prayer to open each school day, but in New York City the Citizens Union didn't think it would be such a good idea for the children to say: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country" (the official prayer). The Union asserted that prayer by compulsion soon becomes divorced from any genuine inner feeling, which is a good point. Yet hundreds over the state felt like this: "We can do with a little old-fashioned morality." . . . Meanwhile, in Hackensack, N. J., Gideons were stopped by a temporary injunction from distributing Bibles in public schools, when a Roman Catholic and a Jew took action. Said the objectors, "The Gideon Bible is not acceptable as sacred by either Jews or Catholics." . . . Farther south, in Wilmington, Del., a minister was caught in the middle. The Rev. F. Raymond Baker, Baptist pastor who serves as chairman of the Wilmington Housing Authority, said no when a group asked permission to hold church services in a government-owned building. This decision meant that another group had to abandon a government-owned building, which had been used as a church for two years. Pastor-Chairman Baker was appealing to Wilmington churches for funds to build private quarters for the churchless members.

★

Plan free Easter rides: Observing that the idea has worked in other cities, the city coach lines of Evansville, Ind., announced that free bus rides would be offered between 5:00 a. m. and 1:00 p. m. on Palm Sunday and Easter Sunday. At the same time, an official said he was in favor of making the free-ride plan a regular thing for church-goers the year around.

★

Gospel literature distributed: Twelve million pieces of gospel literature were distributed in 110 countries in 28 languages and dialects during 1951 by the colportage department of Moody Bible Institute, Chicago. Reports show that 128-page gospel storybooks were sent to 9,227 schoolrooms, and that 240,000 pupils in 37 states got free Gospels of John. More than two million gospel tracts and books were distributed to servicemen, the major portion going to the Pacific area.

Bank holds daily prayer service: In Knoxville, Tenn., a prayer service is held each morning by officials and employees of the Commercial National Bank before opening time. The practice began recently after a director donated an organ—a family heirloom—to the bank. The bookkeeper plays the organ, a vice-president reads from the Bible, and the cashier usually prays. Then all employees repeat the Lord's Prayer. "The little service takes about five to ten minutes," said William Rule, Jr., president, "and I certainly think all our employees feel it gets the day off to a good start."

ABROAD

Christianity at crossroads in Japan: The Rev. M. L. Young, of Japan, writes that events of the past few months make it clear that Christianity in Japan is facing a decision to stay true to its principles or to compromise with idolatry and national tradition. Some national pastors are advocating keeping the "Buddha shelf" containing idols in the home, and recently, Secretary-General Matsuda, of the Liberal Party, stated that he went as a Christian to bow at the Shinto Shrine of Ise—the chief shrine in Japan, dedicated to Amaterasu-Omi-Kami, the sun goddess in whose name the Pacific war was fought. Some have suggested that the idols be "Christianized" and the people continue to use them.

PEOPLE

Crusading minister defies threats: Since February 9 the Rev. William H. Estes, pastor of Broadway Baptist Church, Paducah, Ky., has received two phone calls warning him to quit meddling in the affairs of racketeers. Obviously his crusade to expose gambling and vice conditions was getting someone worried. Even after a group of "shady characters" attended a Sunday service in which he denounced vice conditions, Estes said, "I have no intention of keeping my mouth shut as long as these conditions exist here."

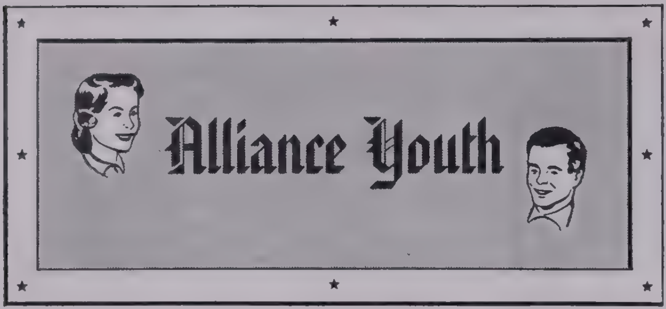
PEOPLE SAY

The Rev. Charles B. Tupper, of Drake Bible College: A clergyman must not become "the chore boy of everybody in the community who wants a benediction at a banquet," but the master of his schedule. "I am not forgetting the minister's responsibility to the community, but he must evaluate his calls on the basis of preference and importance." He was telling a group of Iowa ministers how to be more effective.

★

Dr. Eugene Golay, Methodist, at a three-day evangelism meet in Jacksonville, Fla.: "Visitation evangelism is the type of personal evangelism Jesus used, geared to the needs of the day." But he warned, "Technique is not enough. This is spiritual business. It is God's business, and we do not get along. . . . The most fruitful field for evangelism today is among the parents of our church school pupils."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary



Alliance Youth

The Greatest Mystery Story!

By Rev. James Strickland

East Lake, Atlanta, Ga.

The reason you're reading this column is because you have a bit of curiosity tucked away inside. What's this fellow going to say? And how? And why? We all want to know "what makes it tick" and "how it works." We're all running after "best sellers" and headline attractions. Questions and answers! The mystery of this and the mystery of that! Why? How? Where? When?

But the greatest mystery of all concerns you and me—"Christ in *you*, the hope of glory" Now how could that be? How could He be willing to come and give His own life that we might have any hope of glory?

But He, himself, was the author of this mystery. The very One who is the leading character in it! Born of a virgin; laid in a manger; brought up in a carpenter's ordinary home. And yet, He confounded the temple lawyers and doctors with His wisdom at the age of twelve. And then, in later life, He went about, always doing good—healing the sick, touching the lame, resurrecting the dead, opening blinded eyes and stopped ears, giving bread to the hungry thousands. And He taught the multitudes as "one having authority"—He who came from such a humble home. Mystery of mysteries!

And then, still more surprising, we read that He was hated, and homeless, and hungry, and most of all, He was heavyhearted—for those whom He loved, those to whom He came to give eternal life, even those refused Him.

And finally, as their ill-founded hatred boiled and seethed to a climax, His own people crucified Him. And He died in the midst of sinners because He loved us so. And although the world and all His own people forsook Him, Christ, the perfect Son of God, was the One of whom the most high God could say, "I am well pleased."

And this Christ, the sinless, spotless Lamb of God, the One meek and lowly in heart, the merciful, loving, patient, long-suffering, forgiving, compassionate One—He it is who comes and lives in our hearts when invited. He it is who is our *hope of glory*. He is the solution to this great mystery. He, the author and finisher of our faith, the Saviour of our eternal souls, He is the One who produced our assurance of eternal glory.

We cannot take it all into our finite minds—why the only begotten of God would come down here and take upon Himself our sinfulness just to give us a share in His eternal glory. Why, *why?* Because He loves us with an everlasting love.

He does not ask us to understand it—only to believe and accept and act upon it. He does not ask us to explain it—but to experience it. This is *mystery*.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
BUT WHOLLY LEAN ON JESUS' NAME.

Activity Briefs

Louisville, Ky. The AYFer's of the Louisville C. & M. A. Gospel Tabernacle are publishing a swell new mimeographed paper called *The Capstan.* The paper, which appears once a month, is bound to create a great deal of enthusiasm and interest among the local group.

Incidentally, as explained in the first issue, the word *Capstan,* according to Mr. Webster, means a drumlike object used to pull heavy weights such as an anchor into a ship.

The editors, Bob Bailey and his associates, Virginia Ragland, Ruth Thomas and Eileen Webster, trust that their paper will be a means of pulling out those who are weighted down in the tempest-tossed sea of life with a burden of sin. We all trust with them that such will be the case.—*Editor.*

Do It Now

We cannot all be heroes and thrill a hemisphere
With some great daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true;
There's always noble service for noble hearts to do.

We cannot all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be evangels to souls within our reach,
There's always love's own gospel for loving hearts to preach.

We cannot all be martyrs and win a deathless name
By some divine baptism, some ministry of flame;
But we can live for truth's sake, can do for Christ and dare;
There's always faithful witness for faithful hearts to bear.

—MESSAGE OF PEACE.

Alone . . .

Noah built the ark, and took his voyage with his family—alone. His neighbors derided him for his strangeness, but perished.

Abraham wandered and worshiped, alone. The Sodomites laughed at the "simple" shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept, alone. Jesus loved and died, alone; and of the lowly way He said His disciples should walk, He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14).

It is human to stand with the crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience to follow social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth, duty and devotion to God.

Multitudes today, both in religious circles and in the world, applaud the courage and fortitude of the patriarchs and prophets of old, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

WANTED: Young men and women who will obey their convictions of right and truth at the cost of fortune, friends, and life itself.—*The Wesleyan Youth.*

The Foreign Fields

Chosen Vessels

By Miss L. F. Marsh, Indonesia

If you had looked in at the West Borneo Bible School on October 5, 1951, you would have witnessed much hustle and bustle throughout the day and heard the occasional triumphant whoop which only a Dyak can make. The cause of all the activity was the first graduation exercises, to take place that evening. The main classroom was gaily and artistically decorated with clusters of bright orange flowers from the jungle, embedded in prolific green fernlike sprays. Tables and benches had been removed and mats had been put on the floor to make room for friends who would be attending.

There were six graduates. Before the war they had attended the Makassar Bible School, but their studies had been interrupted and they had had to return to West Borneo. During the war years they had had some hard and trying experiences carrying on the work in the district. Among many other things, they realized their need of a better knowledge of the Word and a deeper spiritual experience. So on the opening of the Bible School they were among the first to apply for entrance. But the question was how could they be spared from the work? There were no others to take their places. They prayed and waited, as they continued in the work, hoping that the way would open for them to come to Bible School.

Finally in July, 1950, they received the good news that they could come on the condition that they would return to their churches each week end. This would mean an arduous trip of several hours over trails that often become more difficult on account of heavy rains. It would mean trusting the Lord to give strength to their tired bodies on their return to school each Monday, and trusting Him also to prepare their hearts for the further ministry during each following week end. Could they do it? We stood with them in prayer and the Lord surely undertook. Often the way was hard and some of them were tested in body from time to time, and we were sometimes inclined to wonder if it was too much for them, but they insisted that they must keep on. The Lord blessed them as they studied in the school for over a year, and we believe that their presence in the classroom was often a help to the other students.

When it came time for these six men to graduate they seemed to shrink from the thought, for they wanted to go on with their studies. They felt their need especially for a closer walk with the Lord and a true preparedness for service.

The program for graduation included a Class Night when the wives of these six graduates took part, each giving a testimony and thanking the Lord for the opportunity of being in the school. One of them said: "We would like to stay and graduate too, for we want to learn more from the Word. . . . We want to be at our best for God and to be used in winning souls." Her voice broke as she testified and we felt the hunger and longing of her heart.

The six men took part on the graduation evening. One acted as chairman, giving fitting and inspiring remarks at the close of the talks given by each of the other five concerning salvation, sanctification, healing, the second coming, and missionary advance. As we thought of and looked at these six chosen vessels whom we had known in the Makassar School before the war, praise welled up in our hearts for all the Lord had wrought for them. How much more precious these six must be in His sight. They chose as their class motto, "I am with you" (Matt. 28:20).

So twelve workers have gone out: the six men and their wives, back to their churches. They are burdened for a real revival and long to see spiritual strength and growth in the churches. Throughout the graduation service a real missionary note was sounded, and it was clearly seen that these men are also burdened for those other villages nearby which are still in heathen darkness, and for districts farther away, white already to harvest, but with no laborers.

As they left the school to return to the churches their one reiterated request was: "Pray for us." How much is implied and embodied in that request. We pass it on to you. Their names are: Lombok and Marta (Lombok is chairman of the West Borneo National Churches), Surah and Njalin, Frans and Bensalina, Dawan and Ribkah, Adam and Sindera, Jafet and Marta.

Graduates of the West Borneo Bible School: Lombok, Adam, Dawan, Jafet, Surah, Frans.

Through French West Africa

By REV. RALPH W. HERBER

WITH the first rains, the dead-looking waste of the French Soudan becomes a parklike expanse of green-carpeted plain. Here immense herds of cattle and sheep graze contentedly after months of sparse dry-season grubbing. Goats, chickens and burdened donkeys scurried out of our way as our heavily loaded Carry-All sped northward carrying the Chairman on a tour of Alliance stations of the Soudan, Upper Volta and Ivory Coast. I was chauffeur during the several weeks of touring, and here are some of our impressions.

Hundreds of towns yet unreached by the gospel stretch from border to border of French West Africa. Passing uncounted scores of them during our 2,344 mile trip left us dumbfounded at the immensity of the task to which The Christian and Missionary Alliance has here committed herself. The African mind of this year is a fertile place in which to sow the gospel seed. Other "isms" are alert to the opportunity of awakening masses. Communism has infiltrated the land and is gaining strength through the familiar pattern of prevarication and subterfuge. Mosques, well built and prominently placed, rear their rude towers of stick and mud in increasing frequency throughout the tribes. Five times a day, the prayer caller's high-pitched cries assail the ear, calling men to the way of prestige and nationalism which is Mohammedanism today. A rudely hewn cross planted before an impressive array of cement and stone buildings and dozens of youngsters with their Catholic medals about their necks serve to remind us of Rome's advances. Catholicism, Mohammedanism, Communism! These three comprise the powerful tide whose waves are lapping at the very threshold of the "open door" in African tribes today.

Against this tide of evil stands the bulwark of the African Church of Jesus Christ. With the Word of God in their own language, as well as hymns and spiritual songs, the indigenous church is coming forth. Well trained native workers, many of whom are circuit riders, teach the Christians and evangelize the heathen. Though often buffeted by persecution, Christ's chosen ones are holding firm their confession, a glorious exhibit of the grace and power of God.

In Habbeland we have one of the most outstanding examples of the developing indigenous church. About a hundred groups are ministered to by some twenty-five catechists, graduates of Ntoroso Bible School. Short term Bible schools at the main station at Sangha, and others held at the "Mobile Mission" trailer at diferent points on the plains, have helped establish the church on a good foundation. Native conferences are now organized and carried through with great blessing without the presence of the missionary, releasing him for work in less developed areas.

The gifts of the Spirit are evident in the Habbe Church. Reports are frequent of manifestations of God's power. One catechist described a woman who came with a dying child after her heathen charms had failed. "This child can be healed," said the catechist, "but you must give it to God first." The woman agreed, saying that the child was dying anyway. Placing the child on his lap, the man of God prayed. Nothing happened. He prayed again. Nothing happened. Following in Elijah's train, he prayed yet a third time. The stricken child's eyes fluttered and opened! Calling the child's mother, the worker said, "Here, take your child and nurse it." The mother, openmouthed at this miracle, at first refused to touch the child, saying, "This is indeed God's child!" Adjuring her not to forget this, he pressed the child into her arms.

We were greatly thrilled to fellowship in the Spirit with the throng of Habbe people assembled for the three-day conference. A great stride toward eventual self-government was made in the election of a five-man committee to act as helpers to the missionary in settling church problems. Climaxing the blessings of the conference was the setting apart of these men, a glorious communion service, and the baptism of many believers by two of the native workers.

An ominous shadow upon the future of the African Church is the spiritual retardment of many women believers. Perpetually raising children, driven from dawn to the night hours, her backbreaking and endless tasks give her little time to keep pace with the spiritual development of her husband. Too few Christian men have comprehended the responsibilities which Christian monogamy thrusts upon them. While he attends religious meetings and reading classes, too often his wife remains behind to cook, to carry water or wood, and to spin cotton. Polygamists' wives lighten their loads by sharing their work. Many dissatisfied wives, unable to understand their husband's standards, break up the home. This rock of divorce has wrecked many a promising Christian's future. Mighty intercession is needed that there might be an increase in spiritual growth among the hundreds of Christian women. An off-balance church cannot be the mighty force that God intends His redeemed ones to be.

One of the brightest hopes of African womanhood is the Bible schools where future wives of native teachers are thoroughly trained. Arriving at Baramba, the Soudan school, we found a long line of girls bent over their hoes, tilling their peanut fields. On the happy faces clustered in greeting about us were the typical facial scars of some five different tribes. Many girls meet God in an unusual way, becoming truly spiritual leaders in the school.

Eunice is one graduate from Baramba who has become an outstanding worker among the women and girls of the Red Bobo tribe. While awaiting the return of her fiancé now soldiering in Indo-China, she serves as a true and zealous Bible woman. It is such as she who will nurture the spiritual development of needy, Christian women. Eunice's anguished cries for God to help her crucify "self" during the Sanekui conference remain an indelible memory of what God can do in an African woman's heart.

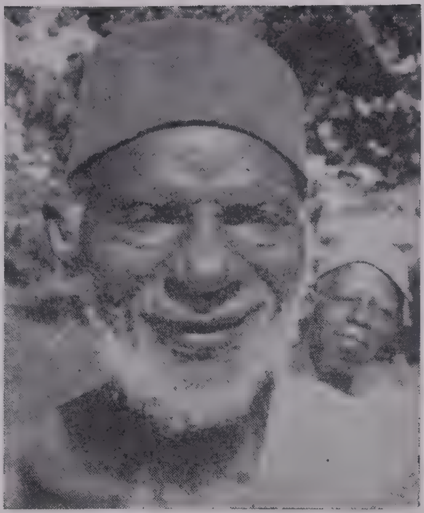
A most vivid impression upon the traveler in Africa is created by the hordes of seminaked, dirty, lively children seen on every hand. These lovable youngsters crowd in wiggling flocks about the missionary, their big, rolling eyes taking in the colored chart and the gospel message.

At the Somasso School, some of these African boys are being reached. Lads of Christian parents come to prepare for the French "certificat d'études." Some come from as far away as the Kissien forests of the Guinea in order to profit from the abundant Christian instruction given in addition to the secular studies. The prayer and labor of the missionary, who is unendingly busy in seeing to the nourishment and well-being of his hundred charges, is to see called from their ranks future leaders of the church. A spiritual ministry in the surrounding region is also carried on with the assistance of a resident native worker.

A picturesque sight of the Soudan and Upper Volta is the copper-colored Foula herdsman and his gold-earringed wife. Trading their milk products for food, they follow their large herds from pasture to pasture. Being nomads, their contact with missionaries is sporadic. Often the Mission dispensary provides an opening to these people.

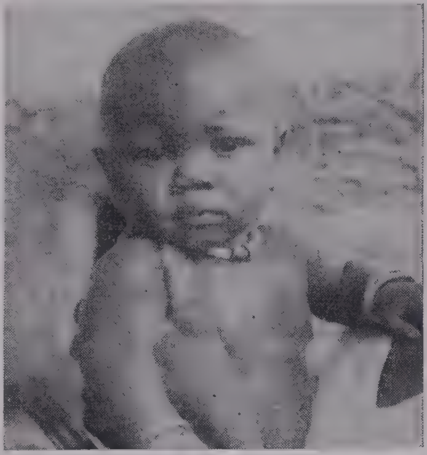
They are a winsome people, among the most numerous of French West Africa, but sold out to Mohammed. They challenge me and you to pray and labor as the Holy Spirit whispers, "Shall not the Foula people be represented in the white-robed throng who shall one day worship the Lamb?"

"Thy will, O God, is joy to me,
A gladsome thing;
For in it naught but love I see
Whate'er it bring."



HE KNOWS . . .

Fatogoma, Christian village chief of the Senoufu town of Fanterila, F.W.A.



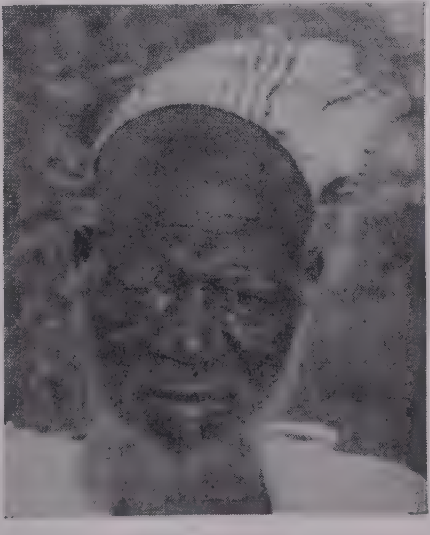
THERE'S STILL TIME . . .

Representative of the thousands of tiny Africans doomed to a life of paganism unless reached by the gospel of the Lord Jesus Christ.

TOO LATE?

The stock reply of this old heathen when invited to accept Christ is "Mister, I'm too old."

PHOTOS BY R. W. HERBER



The Story of a Picture Roll

The following incident was related by a missionary working in the great continent of South America.

Since the entrance of the gospel is opposed in every possible way, missionaries endure much frustration and trial of patience as their goods are passed through the customs. Every trunk and box must be examined. This takes many weary hours, and sometimes days and months, according to the whims of the customs officials. Everything that can be taxed is taxed, for the government needs money. Frequently goods are held in bond for weeks while the missionary is compelled to wait, adding hotel bills to other expenses. Sometimes the precious goods is lost.

As this missionary neared port he prayed that he might find favor with the customs officials. At last all was unloaded, and the boxes and trunks were lined up for inspection. In the first box opened was a bright picture, such as is used in Sunday schools. The inspector was greatly intrigued with the picture. For the time he forgot his duties and asked many questions. Then he asked for a picture to take home to his family. The request was granted gladly, and two pictures were removed from the roll and graciously presented to the official. With proper Latin American courtesy he accepted them. Then he remembered that he had friends among the inspectors, and he asked for pictures for them. This request was also granted,each inspector receiving two pictures. And then the missionary was informed that no further inspection was needed.

A used picture roll, given to the missionary by some thoughtful friend at home, saved the day. Let us trust that it will also be the means of salvation to those who were so eager to have pictures of the Lord Jesus Christ, the Saviour of the world.—REV. H. L. TURNER.

We are not sure that the finding of a picture roll would always bring such happy results. But we do know that such rolls are most helpful in presenting the gospel on the foreign fields. A list of missionaries who have requested used Sunday school materials and cards, with instructions for mailing, is available from the Foreign Department, 260 West 44th Street, New York 36, N. Y.

Two dollars invested in a gift subscription to THE ALLIANCE WEEKLY could result in thousands of dollars for world missions. This has happened before.

The Ministry of Prayer

INDIA

Several of Dr. Simpson's books have been published during the past year and other greatly needed books are being translated and will be printed as funds are available. Pray for God's blessing on the completed books and on those who are engaged in the translation work, also that neded funds may be provided for the printing work.

FRENCH WEST AFRICA

Prayer is asked for the town of Baiya, near Nzerekore in French Guinea, where a new station is contemplated. A good response of the people seems to indicate that it is the strategic point for the next move in Gberese country. Opposition will be strong from the Roman Catholics.

Pray for the thirty students enrolled in the Bible classes in Bocando, Ivory Coast.

CONGO

Pray for Tomasi Paku, the head of the native church. Last year he was very ill with heart trouble but the Lord saw fit to raise him up. Traveling from district to district is not easy for him. Pray that he may be strengthened and have continual wisdom and understanding in his tremendous task as leader of the native church.

INDO-CHINA

Pray for the Christians that are in the churches in the fighting area. Many of them are suffering great hardship. They have lost their property and are suspected by both sides. Pray for the national Cambodian conference to be held beginning April 13. Services will be held on the Bible school property at Ta Khmau, five miles from Pnom Penh.

Pray for the Cambodian gospel bands who are out witnessing for the Lord in many needy places.

SIAM

God has wonderfully answered prayer in providing a full time translator. A government official, who accepted the Lord and was baptized three years ago, has resigned from his official position as a result of the work of the Holy Spirit in his life, that he may devote himself to full time Christian work. There are indications that another excellently qualified translator may soon be available for full time work. Pray that this may materialize.

COLOMBIA

Rev. Fred A. Smith has been elected as the new dean of the Bible Institute at Armenia. Pray for him and the other members of the faculty that they may be a means of help and blessing to the students. Pray too for the students that each one may surrender fully to the Holy Spirit.

ECUADOR

Pray for the Bibles and books that are being widely distributed in these days.

Praise the Lord for the souls saved during the meetings conducted by Rev. H. G. Crisman in various places, and especially for one young man in Quito who has an outstanding testimony of salvation.

ISRAEL

The missionaries are asking for prayer that they may be guided in the systematic distribution of 10,000 Hebrew Bibles which are being sent by the Million Testaments Campaign as a gift to the libraries and schools of Israel. Pray that this gift of love from the friends in USA may be made a very great spiritual blessing throughout the land.

SYRIA

Pray for the new outpost at Mjamer in the Druze Mountains, where regular Sunday afternoon meetings are conducted. These were begun in 1951. Pray that there shall be encouraging results as Druzes and nominal Christians hear the gospel there.

PHILIPPINES

With the accelerated output of the press the ministry of translation is being emphasized. Several of Dr. Simpson's books are being translated into some of the major dialects. Pray for those engaged in this work and that the books may soon be available and be made a blessing.

Pray for the three engaged in adult literacy campaigns in several pagan areas, one missionary and two national workers. This is a most important ministry if maximum benefits are to be realized from the translation work. Pray for God's blessing and guidance upon them and the work they are doing.

INDONESIA

Praise God for the revival in the West Borneo Bible School and in that district. Pray for the students going out to witness during vacation period.

Pray for the national evangelist appointed by the Pudjungan district in East Borneo as he visits the villages. Pray that each district may have such an evangelist who will travel over the area.

NEW GUINEA

Pray for the party of four new missionaries who sailed from New York in March to take up work in New Guinea. Pray that transportation facilities within the field may be available, and pray for them as they enter into the study of the language.

PUERTO RICO

There is much reason to praise the Lord for His blessing upon special speakers and meetings in recent months. Prayer has been requested for a deepening of the spiritual life of the members of our churches, especially in the larger centers, and that all may catch the vision of lost souls round about them.

The Night Watch

APRIL 1952

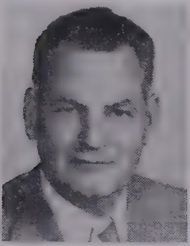
Tuesday 1 ......Des Moines, Ia.
(Broadacre)
" (Midtown)
" (Norwoodville)
Wednesday 2 ....Denver, Colo.
" Daysland, Atla., Canada
" Devon, Alta., Canada
Thursday 3 .....Dawson Creek, B. C., Canada
" Darby, Fla.
" Daytona Beach, Fla.
" Deland, Fla.
Friday 4 ....Delray Beach, Fla.
" Deposit, N. Y.
" Dewittville, N. Y.
Saturday 5 .....Downsville, N. Y.
" Dover, N. J.
" Dallas, Tex.
Monday 7 ......Deer, Ark.
" Dry Creek, Ark.
" Dallas, Ore.
Tuesday 8 ......Darwin, Minn.
" Dora Lake, Minn.
" Duluth, Minn.
Wednesday 9 ...Downing, Wis.
" Dayton, Ohio
(Burns Avenue)
" (Grace Gospel Church)
Thursday 10 ....Dover, Ohio
" Danville, Ind.
" Dearborn, Mich.
Friday 11 ......Detroit, Mich.
(Brightmoor)
" (Central)
" (East Side)
Saturday 12 .... (West Side)
" Draffin, Ky.
" Durham, N. C.
Monday 14 .....Danville, Pa.
" Duryea, Pa.
" Dragerton, Utah
Tuesday 15 .....East Brady, Pa.
" East McKeesport, Pa.
" Edna, Pa.
Wednesday 16 ..Egypt, Pa.
" Ellwood City, Pa.
" Emporium, Pa.
Thursday 17 ....Erie, Pa.
(Northwest)
" (Gospel Tabernacle)
" Edmonton, Alta., Canada
Friday 18 ......Entwistle, Alta., Canada
" Elbow, Sask., Canada
" Elberta, Ala.
Saturday 19 ....Ensley, Fla.
" Eustis, Fla.
" East Rochester, N. Y.
Monday 21 .....Ebenezer, N. Y.
" Elmira, N. Y.
" Endicott, N. Y.
Tuesday 22 .....Elizabeth, N. J.
" Edmond, Okla.
" El Paso, Tex.
Wednesday 23 ..Ellensburg, Wash.
" Elma, Wash.
" Erlands Point, Wash.
Thursday 24 ....Everett, Wash.
(C. & M. A. Church)
" (Silver Lake Union Church)
" Echo, Minn.
Friday 25 ......Elyria, Ohio
" East St. Louis, Ill.
" Emma, N. C.
Saturday 26 ....East Stroudsburg, Pa.
" Edgewood, Md.
" Eloy, Ariz.
Monday 28 .....El Cajon, Calif.
" El Monte, Calif.
" Falls Creek, Pa.
Tuesday 29 .....Franklin, Pa.
" Fuoss Mills, Pa.
" Fremont, Nebr.
Wednesday 30 ..Freeman River, Alta., Canada
" Fort St. John, B. C., Canada
" Flaxcombe, Sask., Canada

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Rev. and Mrs. R. H. Sjoblom* and daughters, Phyllis and Sharon, and *Rev. and Mrs. C. R. Dreger* and daughter, Darlene, sailed from San Francisco on March 9 per the Isthmian Line S.S. *Steel Flyer* for Siam.

Mr. and Mrs. Sjoblom first went to Central China in 1947 and are now going out to work among the Chinese in Siam. Mr. and Mrs. Dreger are going out for the first time and will be stationed at Korat for language study. They were graduated from the Western Canadian Bible Institute in 1948 and have since been laboring in Abbottsford, B. C., Canada.


Rev. E. A. Truax
Siam

Rev. E. A. Truax sailed from San Francisco on March 10 per the Maersk Line S.S. *Laura Maersk* for Siam. Mr. Truax went to Kweichow - Szechwan, China, in 1919 and has served four terms in that field. He is now going to Siam for work among the Chinese there. Mrs. Truax and the children are remaining in this country for the present.

Robert Woerner
New Guinea

Rev. and Mrs. Lloyd Van Stone and children, Burney and Darlene, *Rev. Harold Catto* and *Mr. Robert Woerner* sailed from New York on March 9 per the Java-New York Line S.S. *Soestdijk* for New Guinea.

Mr. and Mrs. Van Stone graduated from the St. Paul Bible Institute in 1949 and served for approximately two years in the Alliance church in Lubbock, Tex.

Rev. Harold Catto
New Guinea

Mr. Catto is a graduate of the Western Canadian Bible Institute, and since 1949 he has preached in Hamilton, Ont., Canada.

Mr. Woerner graduated from the Toccoa Falls Bible College in 1948 and from the Missionary Training Institute in 1949. He served for nearly a year in the 27th Street Mission in Baltimore, Md., and has since been working at the Toccoa Falls Institute in Toccoa Falls, Ga.

Rev. and Mrs. G. M. Little and children, Donald, Philip and Margaret, sailed from New York on March 11 per the Moore-McCormack Line S.S. *Argentine* for Argentina, South America. Mr. and Mrs. Little were formerly missionaries to Argentina under another board and are now going out for the first time under the C.&M.A.

★

Missionary Arrivals. *Rev. and Mrs. Roy Forward* and children, Donald, David and Rebecca, arrived in Miami on March 12 by Pan American plane from Ecuador, S. A. Mr. and Mrs. Forward first went to the field in 1942 and are returning home early from their second term due to the illness of Mr. Forward.

Mr. and Mrs. R. B. Clark arrived in Miami on February 25 by plane from Peru after spending several weeks in Jamaica, B.W.I., with relatives. Mr. and Mrs. Clark are returning for their fifth furlough and are making their home in Dearborn, Mich.

Rev. and Mrs. Walter Pister arrived in New York on March 11 by plane from French West Africa. Mr. and Mrs. Pister first went to the field in 1933 and are returning home from their fourth term of service because of illness.

★

Births. On February 25, to *Mr. and Mrs. Howard Bedell,* Davenport, Ia., a son, James Howard.

On February 29, to *Rev. and Mrs. Allan E. Dreger,* Tilley, Alta., Canada, a daughter, Marjory Eleanor.

★

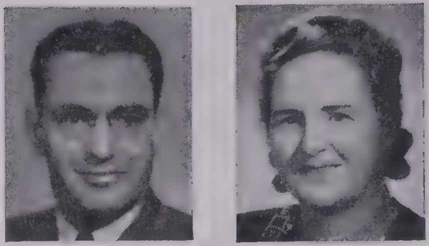
With the Lord. Word has been received of the death of *Rev. Harry Swanson* on February 27. He was in his fifty-seventh year. Mr. Swanson graduated from the St. Paul Bible Institute in 1920, and served in the following places: Summit, S. Dak.; Orange City, Ia.; Bloomfield, Amsterdam and Lambert, Mont. He is survived by his wife and four children: Gordon, Arline, Phyllis, and Philip.

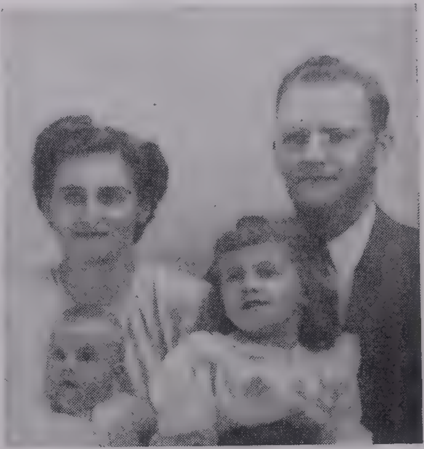
Mrs. Adrienne Phillips, for many years a member of the Gospel Tabernacle in New York City, and for fourteen years president of the Women's Missionary Prayer Band, passed away January 28.

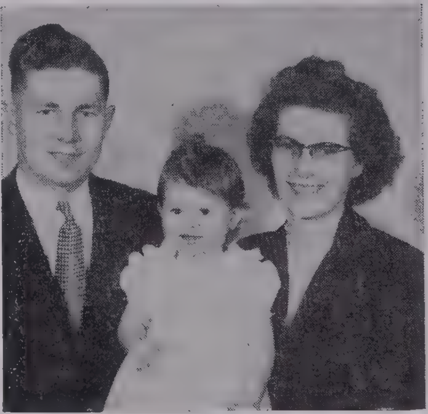
★

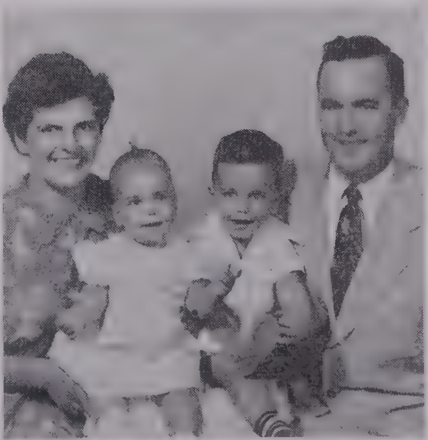
Rev. C. I. Birkey, who recently returned from missionary work in the Congo, is assuming the duties of foreign secretary for the Missionary Church Association, with headquarters in Fort Wayne, Ind.

(Continued on page 206)


Rev. and Mrs. G. M. Little
Argentina


Rev. and Mrs. R. H. Sjoblom
Siam


Rev. and Mrs. C. R. Dreger and child
Siam


Rev. and Mrs. L. Van Stone and family
New Guinea

Morgantown, W. Va. In the Nyack Sacred Concert tour schedule which recently appeared in THE ALLIANCE WEEKLY, it was stated that the group would be in Fairmont, W. Va., on Monday, April 7. However, the Fairmont Church was unable to make necessary arrangements for the concert and it will be held in the Morgantown High School, 109 Wilson Avenue, Monday, April 7, at 7:45 p. m. Rev. John E. Larkin invites the friends of that area to attend.

★

Nyack, N. Y. Once again Congress of Bands was a genuine success! About 2,700 crowded into Carnegie Hall, New York City, on February 22, for this annual presentation of the Missionary Training Institute. The musical part of the program included several thrilling numbers as the chorus, orchestra, and glee club, numbering about one hundred and thirty in all, sang and played in keeping with the high standards by Dr. Lee Olson and Miss Geraldine Southern. The eight student speakers brought brief but comprehensive and challenging messages covering the various Alliance mission fields. At the close of the service, as the chorus prayerfully sang Dr. Simpson's hymn, "A Missionary Cry," Dr. Moseley made an appeal which resulted in many young people standing to dedicate their lives to the service of Christ on the mission field. It was most impressive to see the young people fill the front of the great auditorium and stand in the aisles in public confession of their dedication to Christ. God graciously answered prayer in meeting all the financial needs of the day and making it an occasion that stirred young and old alike concerning the great missionary task of The Christian and Missionary Alliance.

Asheville, N. C. An old-fashioned revival came to the Asheville Gospel Tabernacle in January during the ministry of Evangelist James Harper. The hunger for spiritual awakening had led to "effectual fervent" prayer for weeks preceding the meetings, with prayer services being held in various parts of the city and special days of fasting and prayer being held in the Tabernacle. The preaching was peculiarly anointed of the Holy Spirit and many souls were saved, believers were baptized with the Holy Spirit, and several were healed. Morning meetings were held, with Mr. Harper speaking on the Deeper Life the first week and on Divine Healing the second. Rev. Walter M. Caston, pastor, reports that the morning attendance grew to about 150, with the evening attendance unusually good night after night. He also writes that the Tabernacle missionary giving exceeded $13,000 during 1951 and twenty-seven new members were added to the church.

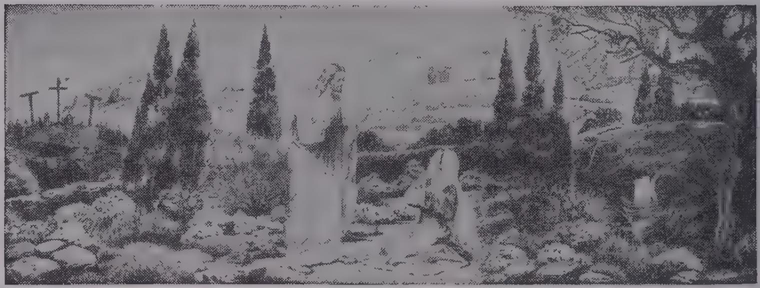
Local Conventions

Convening March 30–April 6

Keep abreast of the missionary program by attending a convention in your locality.

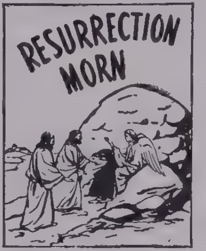
Western Pennsylvania District	
Bethel, Pa.	March 30-April 2
New Wilmington, Pa.	April 2-6
Port Allegany, Pa.	March 30-April 2
Ridgway, Pa.	April 2-5
South Atlantic District	
Lumberton, N. C.	
(Gospel Tabernacle)	March 21-April 6
(Indian Chapel)	April 1-2
(Bakers Chapel)	April 3-4
Southwestern District	
Hot Springs, Ark.	March 20-April 1
Russellville, Ark.	April 2-3
Van Buren, Ark.	April 4-6
Central District	
Frankfort, Ind.	March 30-April 1
Logansport, Ind.	April 1-6
Detroit, Mich.	
(Brightmoor)	March 30-April 2
Clawson, Mich.	April 3-6
Western District	
Dixon, Ill.	April 1-6
Pacific Northwest District	
Lewiston, Ida.	April 1-6
Myrtle, Ida.	April 2-4
Hood River, Ore.	March 31-April 6
Bend, Ore.	April 2-6
Wamic, Ore.	April 2
Paulina, Ore.	March 31-April 1
South Pacific District	
Santa Rosa, Calif.	March 30-April 6
Cloverdale, Calif.	March 30-April 6
Eastern & Central Canadian District	
Woodstock, Ont.	March 31
St. Catherines, Ont.	April 1
Toronto, Ont.	
(Lakeview)	April 2-6
(East End)	April 2-6
(West End)	April 2-6
Western Canadian District	
Vancouver, B. C.	March 30-April 6

EASTER Scenery Background



AND ALL YOUR EASTER NEEDS from **DIETZ**

Beautiful, Impressive Easter Background Scene
For church or school auditorium. Easter Story Panorama in full colors, enriches your Easter services. Three blending scenes—end sections 4 ft. 10½ in. wide, center section 9 ft. 9 in. wide. Overall length 19½ ft., height 7 ft. Complete scene only **$7.45.**



FLANNELGRAPH — RESURRECTION MORN
This splendid interpretation for the flannel board is more popular than ever. Presents Christ as the answer to life's problems. Prepared in attractive colors on flannelblot stock. Complete only **$1.00.**

EASTER COIN COLLECTOR No. 537
This Easter Offering Dime Collector is printed in lovely colors, size 3½ by 2¼ in. Holds $1.00 in dimes. Dozen **60c,** 100 **$3.95.**

EASTER GREETING CARD ASSORT. No. G-7351
10 beautiful folders featuring decorative floral arrangements, crosses and other Easter motifs. Four are large size deluxe folders with gold metallic underlays or colorful matching ribbons. Christ-honoring sentiments and appropriate texts. Box **60c.**

Easter Services and Easter Programs

The Savior Lives
The joy of Resurrection is in this simple service of songs, recitation and Scripture reading for the entire school. Easy, worshipful, only **15c.**

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A cantata-pageant in five scenes. Time one hour, only **50c.**

Easter Treasury
Recitation and exercises for each Dept., only **35c.**

The Empty Tomb
Resurrection pageant in two scenes, only **35c.**

NEW EASTER BUTTON No. 4
Shows yellow cross, hyacinth and white Easter lilies against lavender background with inscription, "He is Risen". Dozen **25c,** 100 **$2.00.**

EASTER SOUVENIRS
Easter Crosses No. 1E ass't of 4 designs with Scripture Text. Dozen **20c,** 100 **$1.35.**
Easter Tag No. 2152 "A Joyful Easter" with string. Dozen **25c,** 100 **$1.50.**

Easter Bulletin No. 1800
Colorful folder showing open Bible, cross, lilies and globe of the world.
100 **$1.75,** 1000 **$12.00.**

Easter Envelopes No. 1806
Offering envelopes to match bulletin above, soft beautiful colors. 100 **70c,** 1000 **$5.00.**

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Philippians 4:1-9.
DAILY TEXT—*"Be careful for nothing"* (verse 6).

Commit means to hand over, to trust wholly to another. So, if we give our trials to Him, He will carry them. If we walk in righteousness He will carry us through. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." There are two hands there—God's hand pressing us down, humbling us, and then God's hand lifting us up. Cast all your care on Him, then His hand will lift you up, exalt you in due time. There are two cares in this verse—your care and His care. They are different in the original. One means anxious care, the other means almighty care. Cast your anxious care on Him and take His almighty care instead. Make no account of trouble any more, but believe He is able to sustain you through it. The government is on His shoulder. Believe that, if you trust and obey Him and meet His will, He will look after your interests.—*A. B. Simpson.*

Monday

DAILY READING—Galatians 6:10-18.
DAILY TEXT—*"As we have . . . opportunity, let us do good"* (verse 10).

No doubt there are golden and priceless opportunities that multitudes of people lose as they go through life. Ignorance figures largely in this, but it is not the only reason. Neglect and willful disobedience to God play a great part in the loss of opportunities that are good, great and wonderful. Laziness acts its part also, along with low aims, poor plans and no noble or sublime purposes. Above all, leaving God out of one's life accounts mainly for the loss of golden opportunities. Naturally the devil doesn't want anyone to grasp opportunities, to live successfully and to accomplish great good. God doesn't plan nor purpose that anyone should fail in life, but rather that all should live nobly, successfully and victoriously. However, leaving Him out of the heart and life naturally accounts for the miserable failure of the masses. When men do not accept the wonderful opportunity they have of taking God into their lives and souls, they naturally do not appreciate nor accept the many golden opportunities He affords them of doing good and accomplishing great and worth-while things.—*Pentecostal Herald.*

Tuesday

DAILY READING—Psalm 62.
DAILY TEXT—*"Trust in him at all times; ye people, pour out your heart before him"* (verse 8).

One of the wonders of prayer is the fact that a Christian is privileged to pray any time, anywhere, under any circumstances. He can be busy with hammer and saw, or driving a great locomotive, and still pray to his God. Some of the most fervent and effectual prayers ever uttered were prayed under difficult circumstances, in times of intense strain, or grave danger. A miner working deep in the bowels of the earth can voice his prayer to God. So can the pilot of an airplane soaring above the clouds. They can have equally close communion with our wonderful omnipresent God—if they know Him through Christ Jesus. The prayer closet is perhaps the most enjoyable place to pray. Perhaps we can talk to God there with more freedom than anywhere else. But if we had to go there every time we needed or wished to commune with Him, much of our prayer efficiency and enjoyment would vanish.—*Selected.*

Wednesday

DAILY READING—Romans 1:1-17.
DAILY TEXT—*"Paul, a bondman of Jesus Christ"* (verse one, margin).

Thou art my King, O Christ; I am Thy slave;
Since Thou hast bought me, I am all Thine own.
It is for Thee to reign, I would not crave
A single right before Thy royal throne.
If thus I be from every gift debarred,
Let me not slack, nor in my service faint;
If Thou shouldst smile, be this my great reward;
If Thou shouldst chide, I would not make complaint;
Nor would I seek to know the why or how,
Since 'tis for Thee to ask whate'er Thou wilt;
This would I choose, to listen and to bow
And then to do, till tasks be all fulfilt:
One only thing I beg, by Thy great grace,
E'en as I serve—to look upon Thy face!

—SELECTED.

Thursday

DAILY READING—1 Timothy 6:1-12.
DAILY TEXT—*"Fight the good fight of faith"* (verse 12).

This is the day that calls for strong and courageous men and women who will dare to fight the good fight of faith and quit themselves like men. Never in the history of mankind were such tremendous destinies in the balances as we have today. The very existence of mankind is at stake. Whether we shall live or not live in this new atomic age is one of the great issues of this day. If we live, the destiny of the kind of civilization we are to have is now in the balance. Those who are fainthearted and sink into a state of ease and indifference in this crucial hour of history are worse than Nero who fiddled while Rome burned. Only one great city was going to destruction while Nero fiddled. But today the cities of the whole earth have their very existence at stake.—*Exchange.*

Friday

DAILY READING—Luke 15:11-24.
DAILY TEXT—*"I will arise . . . , and will say"* (verse 18).

The human will is a tremendous factor in the life of every living man or woman on God's earth. It verily determines the eternal destiny of the soul. This wayward son of a kind father at last "came to himself" and, realizing his disgrace, his poverty, his loneliness and helplessness, made one grand and glorious decision expressed in the words of our text: "I will arise . . . , and will say." It was a case of true repentance for it involved a turning-about-face, and that carried with it a statement of honest confession, "I have sinned." This must be the starting point of every sinner before he can be reconciled to the gracious and merciful heavenly Father. But the saved sinner must beware lest his will power terminates with that momentous decision. All through his new life he must exercise the same decisive choosing between the bad and the good, the better and the best. But, praise God, he is not left to himself in the battle, for the Word says, "It is God which worketh in you both to will and to do of his good pleasure."—*Pameii.*

Saturday

DAILY READING—Psalm 119:1-8.
DAILY TEXT—*"Blessed are they that . . . seek him with the whole heart"* (verse 2).

Wherein does their blessedness consist? Well, for one thing, the recompense of wholehearted prayer is serenity. Quiet, sustained, communion with God gives a constant sense of His presence. He becomes the supreme reality to us, and we learn to put God between ourselves and all that would dismay or frighten us. "Everything is different," says Hallesby, "when the Lord is by our side."

"Work is easier. Difficulties cannot alarm us, nor human perversity disturb us when prayer is the Christian's vital breath." By prayer, too, we enter into serviceableness, since prayer makes our lives a channel of blessing. It did that for Wesley, for John Knox, for Baxter of Kidderminster.—*S. S. Times.*

12-52 585
MRS HARRY WIKOFF
825 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For April 6, 1952

A Fellowship of Many Followers

John 15:5-9; Philippians 2:14-16; Romans 16:1-7

GOLDEN TEXT—*"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples"*—John 15:8.

DEVOTIONAL READING—Revelation 7:9-17.

Introduction

The feeling of oneness in Christ which characterized the Church at Pentecost was called "the fellowship" (Acts 2:42). Later the word was used also to designate the whole company of persons who held that attitude. Beginning with a few fishermen from Galilee the "fellowship" has become world-wide. During Paul's lifetime it spread from Jerusalem to imperial Rome. Today in every hour of the twenty-four the sun looks down upon lands where the followers of Jesus sing the praises of the Lamb of God.

I. The Source of Christian Fellowship (John 15:5-9)

Jesus taught His disciples that He is the true (genuine) vine, and that they were its branches. Their relation to the Lord was organic, not organizational. Each branch growing from the stock is a part of the vine. Therefore, Christian fellowship is an organic relationship, possible only through Jesus Christ. The life stream flows from the stock to all branches, enabling them to live and bear fruit, the purpose for which they are retained in the vine system. A good crop of fruit is a satisfaction to the Gardener, who therefore prunes the branches severely that their strength may go into fruit instead of into leaves.

One quality of the life which should flow freely from stock to branches is indicated to be love. If the vital connection with the stock is maintained love will flow to and throughout the branch. Another quality of the imparted life is joy (v. 11). Through Christ's joy thus imparted, the joy of the branches becomes "full." It is interesting to note that the Apostle Paul, in writing of the fruit of the Spirit (Gal. 5:22), begins with love and joy.

The means whereby vital connection with the vine is maintained, Jesus says, is obedience to His commands (v. 10). Those who fail to maintain this vital connection are "cast forth as a branch" (v. 6), and are gathered and burned. Because the living branches of the heavenly vine are endowed with a will and can choose disobedience, Jesus urges them to abide (remain) in the vine, and to let His words (the life-giving sap) remain in them. The "branch" which maintains the vital connection with the stock may draw without limit upon the vine. All demands of the branch upon the vine for the purpose of fruit bearing will be ungrudgingly supplied. Should a branch forget its function of fruit bearing to the glory of God, and be engrossed in the production of luxuriant leaves, the Divine Husbandman will have to prune it back severely so that its full strength can go into fruit instead of leaves. It is not the function of a branch to prune another branch, nor to determine which branches should be removed.

Jesus' teaching is that the fellowship of Christians is a result of the life from Christ imparted to our hearts. Any other basis of fellowship or unity is spurious and futile.

II. The Environment of the Fellowship (Philippians 2:14-16)

It was never intended that the Christian life be lived in a vacuum. The monastic idea that piety is properly practiced by withdrawal from contacts with the world is certainly not apostolic. Paul tells us that the Christian's environment is "a crooked and perverse generation." Our Lord characterized the generation in which He lived as evil, wicked, adulterous, faithless, perverse, and sinful. Being what it was, that generation had to reject Him (Luke 17:25). It crucified Him. Jesus warned us that the world which hated Him would hate us also. Amidst such a generation children of God are placed to shine as lights. They are to be without blemish in a world that is diligently looking for blemishes. To keep the light shining clearly it is necessary that they be blameless and innocent, and hold fast the Word of Life. Isaac Watts asked, "Is this vile world a friend to grace to help me on to God?" The answer still is, "It is not." The world would be glad to quench the light of Christian testimony. They beheaded Paul. That Roman persecution failed to destroy the Light, as persecution has failed ever since, in Rome or Madagascar or Uganda. In our day an attempt is being made over larger areas and in more systematic and scientific ways than ever conceived hitherto to destroy the testimony of Jesus from the earth. But there will be overcomers in this as in all previous ages. "And this is the victory that overcometh the world, even our faith."

III. Beginnings of the Fellowship in Rome (Romans 16:1-7)

Paul wrote this remarkable passage from Corinth before he had been to Rome. His knowledge of some of these believers may have been through Aquila and Priscilla. Here one sees a Christian church coming into being in a great and wicked city. Aquila and Priscilla had been driven from Rome in the earliest persecution of Christian Jews, about 49 A. D. (Acts 18:2). They became fellow workers with Paul in Corinth and Ephesus, and at one time saved his life at the risk of their own. Upon their return to Rome we find the church meeting in their house, which must have been large enough for meetings. Certainly they had an understanding of Christian truth that would make them teachers (Acts 18:26). It appears that there were at least four other Christian groups in Rome at that time, those in the families of Aristabulus and of Narcissus (who may not themselves have been Christians), and those suggested in verses 14 and 15, whose leaders only are named. If these groups were not all churches, they were at least the equivalent of early Methodist class meetings in different parts of the city.

The warmth of Paul's affection for them can be felt between the lines of the epistle. He voices lasting gratitude to Aquila and Priscilla. There were also his kinsmen and fellow prisoners, a special feeling toward the first convert in Asia, and Paul calls two of them "beloved," besides Persis, *"the* beloved" of the whole church because of her work for the Lord. This bond of love is of no earthly pattern. They were "beloved *in the Lord."* Ten times in twelve verses Paul uses the expression "in Christ," or "in the Lord." Love of Jesus bound their hearts together. There were university men, people born in palaces, tradesmen, business men, servants, slaves, all one in Christ. In the list are Roman names, Greek names, Jewish names. It was Christ who broke down the middle wall of partition, dissolved in His blood ancient enmities and racial and cultural animosities, making them brothers and sisters in Christ.

And so it has continued down through the missionary centuries. Hindu, Moslem and Jew, who cannot get along together, become one in Christ, and bow together at His Communion table. The world talks much of "world brotherhood" and "one world," but cannot even get the United Nations to unite, because of human selfishness and divergent philosophies of life. There is one solution to the perplexities of this distraught world: the gospel preached and accepted. In Jesus the world can be one. Outside of Him there is no hope, and our rosy dreams fade and die. Why cannot men see that missions, not munitions, is what the world needs? Only Jesus Christ can bring the day when those who are redeemed to God by His blood out of every kindred and tongue and people and nation will practice the fellowship and love that this sad world so greatly needs. "Even so, come, Lord Jesus."

How to be
Filled with the Holy Spirit

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the Alliance Weekly

LEVEL
ONE

APRIL 2, 1952

Clause, from Three Lions

MOKE, AN INTELLIGENT TWELVE-YEAR-OLD OF CONGO

In this issue

Once It Was Night At Noon . . . . By Rev. Thomas Williamson
Forgotten Factors of the Great Commission . . . By Rev. F. H. Wight

The Editorial Voice

THE SANCTIFICATION OF OUR DESIRES

In nature it is easy to watch the activity carried on by desire. The very perpetuation of the various species is guaranteed by the presence of desire, and each individual member of each species is sustained and nourished by the natural operation of desire. Every normal creature desires a mate, and so the perpetuation of life on earth is achieved. Every healthy creature desires food, and the life of each one is supported. Thus, desire is the servant of the God of nature and waits on His will.

In the moral world things are not otherwise. Right desires tend toward life and evil ones toward death. That in essence is the scriptural teaching on this subject. Whatever a man wants badly and persistently enough will determine the man's character. In the Pauline epistles the gravitational pull of the heart in one direction or another is called the "mind." In the eighth chapter of Romans, for instance, when Paul refers to the "mind" he is referring to the sum of our dominant desires. The mere intellect is not the mind: the mind is intellect plus an emotional tug strong enough to determine action.

By this definition it is easy to understand the words of Romans 8:5-7, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." When our dominant desires are bad the whole life is bad as a consequence; when the desires are good the life comes up to the level of our desires, provided that we have within us the enabling Spirit.

The serious Christian cannot afford to neglect his desires. They will make or break him at last. At the root of all true spiritual growth is a set of right and sanctified desires. The whole Bible teaches that we can have whatever we want badly enough if, it hardly need be said, our desire is according to the will of God. The desire after God and holiness is back of all real spirituality, and when that desire becomes dominant in the life nothing can prevent us from having what we want. The longing cry of the God-hungry soul can be expressed in the five words of the song, "Oh, to be like Thee!" As long as this longing persists there will be steady growth in grace and a constant progress toward Christlikeness.

We must, however, be on the alert for the presence of wrong desires. When desire becomes perverted it is called "carnal" by the Apostle Paul, and condemned. "To be carnally minded is death. . . . Because the carnal mind is enmity against God."

Unsanctified desire will stop the growth of any Christian life. Wrong desire perverts the moral judgment so that we are unable to appraise the desired object at its real value. However we try, still a thing looks morally better because we want it. For that reason our heart is often our worst counselor, for if it is filled with desire it may give us bad advice, pleading the purity of something that is in itself anything but pure.

As Christians our only safety lies in complete honesty. We must surrender our hearts to God so that we have no unholy desires, then let the Scriptures pronounce their judgment on a contemplated course. If the Scriptures condemn an object, then we must accept that judgment and conform to it, no matter how we may for the moment feel about it.

To want a thing, or feel that we want it, and then to turn from it because we see that it is contrary to the will of God is to win a great battle on a field larger than Gettysburg or Bunker Hill. To bring our desires to the cross and allow them to be nailed there with Christ is a good and a beautiful thing. To be tempted and yet to glorify God in the midst of it is to honor Him where it counts. This is more pleasing to God than any amount of sheltered and untempted piety could ever be. To fight and to win in the name of Christ is always better than to have known no conflict.

God is always glorified when He wins a moral victory over us, and we are always benefited, immeasurably and gloriously benefited. The glory of God and the everlasting welfare of His people are always bound up together. The blood of Jesus Christ will cleanse not only actual sins which have been committed, but it will cleanse the very inward desires so that we will not want to sin. Purified desires will tend toward righteousness by a kind of gentle moral gravitation. Then it can be said that we are "spiritually minded." Blessed place indeed, and blessed are they that find it.

★

We cannot be too circumspect how we receive praise. For if we contemplate ourselves in a false glass we are sure to be mistaken about our dues; and because we are too apt to believe what is pleasing, rather than what is true, we may be too easily swelled beyond our just proportion by the windy compliments of men. Make ever therefore allowances for what is said on such occasions, or thou exposest as well as deceivest thyself. For an over-value of ourselves gives us but a dangerous security in many respects. We expect more than belongs to us; take all that is given us though never meant us; and fall out with those that are not as full of us as we are of ourselves. In short, it is a passion that abuses our judgment and makes us both unsafe and ridiculous. Be not fond therefore of praise, but seek virtue that leads to it. And yet no more lessen or dissemble thy merit than overrate it. For though humility be a virtue, an affected one is none.—WILLIAM PENN.

Once It Was Night At Noon

A meditation on the death of Jesus of Nazareth

By REV. THOMAS WILLIAMSON

IT was exactly noon and an excited crowd had gathered on Golgotha, a little hill outside Jerusalem, whose appearance had a startling resemblance to a human skull. From the middle of the mob a hammering could be heard as though a carpenter was at work. Instead, it was an executioner performing his gruesome chore—driving spikes through the hands and feet of a condemned man. The "convict" on that occasion was a man from Nazareth named Jesus.

With the prisoner properly impaled and the cross placed in position, there began the remarkable phenomenon recorded in the text. Daylight slowly faded. Gradually, as though dying, the dusk deepened into an unnatural darkness. It was night at noon!

A loud cry rent the night. It was the death cry of the prisoner. The sound scarcely ceased when another chain of incredible events began to occur: the earth quaked, the temple veil was ripped in two, graves yawned and from out their gaping mouths the dead emerged alive again. A soldier, maybe the executioner, trembling at the things that were happening, exclaimed, "Truly this was the Son of God."

Three hours passed and light appeared dimly in the night. It was now late afternoon and in a few hours it would be the Sabbath. Some thoughtful soul suggested it might not be becoming to the Holy Day to defile it with the remains of an execution. The authorities, therefore, were approached to speed the death of the victims that the crosses might be removed before sundown, and consequently soldiers were sent to dispatch the victims to eternity. Coming to Calvary, they beat the thieves to hasten their death, but Christ, to their amazement, had died already. Jesus had died during the darkness.

> *"Now from the sixth hour*
>
> *there was darkness*
>
> *over all the land unto*
>
> *the ninth hour"*
>
> (MATT. 27:45).

The significance of this night has never been fully explained, but in it, I feel, God revealed His personal feelings. I think it also contains an element of prophecy. Finally, it was obviously intended to be a warning to the world. We will therefore discuss the incident in its personal, prophetic and practical aspects.

The unnatural night evidenced the Divine displeasure with the treatment afforded His Son. Consider the vengeance He visited upon the responsible parties. Pilate, the pawn of politics, condemned Jesus against his better judgment. He never knew peace from that night on. Soon after, according to tradition, he was demoted by Caligula and banished to Gaul on account of his bloody judgments in Judæa. Still later he was sentenced to death, but frustrated the sentence by suicide. Historians relate that his remains were thrown into the Tiber but such tempests and floods occurred that they removed his body to the Rhine, where the disasters were repeated. Finally recovering his body, they took it into the high reaches of the Alps where it was thrown into a very deep pool.

Then there was Judas who, out of his love for silver, sold his Master for thirty coins and hurried out to buy for himself an exclusive lot in hell. Ignoring the physical aspects of this, the spiritual and eternal implications make a man shiver. For some two thousand years now Judas has lived in utter isolation "in his own place." He has never known a moment's fellowship since, but has lived alone with his memories to rue his sin with the most bitter remorse.

The Passover, of which the crucifixion is the counterpart, occurred under cover of darkness. It was night when death struck Egypt and passed over Israel and it was dark when death struck Jesus and spared us.

There is a prophetic significance to be noted here. This is the noon hour of civilization. Its influence has been felt everywhere. Scientifically we have developed to unbelievable heights. It is high noon for the world —and yet, it is getting dark! When has there ever been less hope among men? It is night at noon in the world.

History records that the enemies of God have often suffered nightfall at the very noon of their successes. Egypt pursued Israel to the sea. With the sea in front and Egypt behind there could be no escape, Israel would be annihilated. It was high noon for Egypt, but suddenly it was night. The sea opened and gave passage to Israel but it closed on Egypt and became to them a grave. It was a disaster from which the empire never recovered. Egypt has lived in comparative obscurity ever since.

Haman expected to destroy the Jews with one stroke. He cajoled the king into the massacre as a piece of political expediency. Everything was arranged. Nothing could go wrong. High noon for Haman! But suddenly it was night. One little detail had been overlooked. The whole plan slipped into reverse, with the result that the enemies of Israel were destroyed and Haman was hanged on his own scaffold.

Nothing can compensate for the loss of Christ to a human soul. This is the testimony of all men. Sometimes spiritual involvements impede personal progress in society, business or other interests. In such cases Christ becomes an issue. The advancement may make the future as bright as noon, but if it is at the expense of fellowship with Christ it will turn that noon to night. Many men have admitted they were too successful for their own eternal good. They were successful in industry at the expense of their salvation, successful in time at the expense of eternity. Professionally it was high noon! Spiritually it was night, midnight! This is the reason it is advisable to secure Christ early in life before these deceptive issues materialize. With Christ in the life many problems are avoided; they never become an issue; they were settled at Calvary. The true issue in many temptations is so effectively screened to young people that that which seems to be a mere personal preference is actually a decision against Christ. Israel is the example. Their request for a king seemed to be a rejection of Samuel, but God interpreted it as a personal affront, saying, "They have rejected me."

The treatment given Jesus is as unnatural as the darkness in which He died. Who can account for His death? He never did an evil thing, but He was treated as a criminal. He never injured any man, yet they almost beat Him to death. He never stole a mite, yet they crucified Him between thieves. He never swore an oath, yet He died with curses ringing in His ears. He blessed everybody, yet He died with spittle sticking to His face. He never killed a man, yet they put Him to death and asked a murderer to be freed. Who can account for it?

Nor can we account for the treatment He continues to receive. He is the best Friend a man ever had, yet He is treated as an intruder. Few want or welcome Him. How would you treat a man who gave you a title to a home, who assumed responsibility for all your debts, who made you the sole heir to his fabulous fortune, and who saved your life when you were given up as dead? This is the story of the goodness, grace and generosity of Jesus Christ. Who can account for the inhumane treatment He received? It is as unnatural as night at noon—the night in which He died.

Man of Sorrows

Man of Sorrows, wrapt in grief,
Bow Thine ear to our relief;
Thou for us the path hast trod
Of the righteous wrath of God;
Thou the cup of fire hast drained
Till its light alone remained.
Lamb of love! we look to Thee:
Hear our mournful litany.

By the garden, fraught with woe,
Whither Thou full oft wouldst go;
By Thine agony of prayer
In the desolation there;
By the dire and deep distress
Of that mystery fathomless:
Lord, our tears in mercy see;
Hearken to our litany.

Man of Sorrows! let Thy grief
Purchase for us our relief;
Lord of mercy! bow Thine ear,
Slow to anger, swift to hear;
By the Cross's royal road
Lead us to the throne of God,
There for aye to sing to Thee
Heaven's triumphant litany. Amen.

—From a Slovak Hymnal
TR. H. MONTANE.

The Indonesian Plane

The Sealand Amphibian Plane which had been sent to Indonesia for use in Borneo and New Guinea had been operating most efficiently with Mr. A. J. Lewis as pilot.

It was necessary for Mr. Lewis to return home because of health for a brief furlough and during his absence the plane was operated by Mr. Brougham, who had been loaned by the Assemblies of God Mission for this purpose.

In April, 1951, while taxiing the plane at Long Bia, it ran against hidden rocks. It was removed from the river and the danger of sudden floods by the heroic help of many Dyak Christians. Later the plane was floated to the base at Tanjongselor.

Mr. Lewis returned to the field in September, 1951, and emergency repairs were made to the plane and permission was secured from the civil aviation authorities to fly the plane to Djakarta, where facilities exist to make proper and permanent repairs.

The plane functioned well on the voyage, taking off from Tanjongselor on December 17, from Tarakan on December 18, and from Balik Papan on December 19. The plane functioned splendidly, but in flying from Balik Papan to Djakarta a leak developed in one of the gas tanks and a forced landing was made in the sea off the Central Java Coast. The crew—Mr. Lewis, the pilot, and Mr. Heyneker, the mechanic—were safe and so was the plane.

The plane was moored to the beach but it was in an isolated and wild section of the country where fighting was prevalent with dangerous conditions prevailing. Since the plane was fully covered by insurance, it was necessary to contact the insurance agents. The dangerous condition delayed this and the people of that area soon overran the plane and loosed it from its moorings so that it has been declared a total loss by the company.

The Lord graciously protected Mr. Lewis and Mr. Heyneker during the forced landing and also from the wild people of that region, and for that we are indeed thankful.

We still await word from the insurance company as to a settlement for the plane, and after that is made a decision will be reached as to what method may be followed to maintain the necessary transportation to the missionaries, which is so essential for the continuance of the preaching of the gospel both in Borneo and New Guinea.—DAVID MASON.

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The Miracle of the Mind

2. The Mind in Ruin

By **HERBERT LOCKYER, Litt.D., F.R.G.S.**

IT is not difficult to prove from the Bible John Milton's arresting statement that "the mind can make a heaven of hell or a hell of heaven."

First of all, let us trace how sin has made a hell of heaven, that is, prostituted the wonderful faculty of the mind. Through the Fall, man's mind is imperfect, "its powers have become weak, wayward and wicked, impaired, dwarfed, perverted. The power of observation is dulled, the power of reasoning poor, and the power of memory defective." Because of this dislocation, the human mind has become the target of Satan's attacks. It will be recognized that "mind" and "heart" are often used synonymously. "As (a man) thinketh in his heart, *so* is he." Thoughts determine the real quality of life, and shape action. As we think, so are we. It is the Holy Spirit alone who can reveal to us the depth and extent of our mental depravity, which He does in the following Scriptures.

The condition of the natural mind is the most conspicuous indication of man's degeneration and depravity. For example:

It is evil continually. "Every imagination of the thoughts of his heart (or mind) was only evil continually" (Gen. 6:5). Such a statement reveals the total depravity of man, necessitating the Flood. Our own corrupt age testifies to the iniquitous condition of the human mind, which through the Fall is "deceitful above all things, and desperately wicked."

It is a fountain of corruption. "For out of the heart (mind) proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man" (Matt. 15:19, 20). The best of men have to confess that at times their minds have an inner mental defilement the eye of God alone can discern.

It is of a doubting nature. "Neither be ye of doubtful mind" (Luke 12:29). It is through the mind that sin entered the world. Satan, cognizant of the power of mind, instilled doubt in the mind of Eve—"Yea, hath God said?" And doubting, she fell. In the passage before us, Jesus assures His own that there can never be peace of mind regarding the providence of God if faith and fear are contending for control of the mind. Our minds must hold fast to the truth that as His children our needs are His constant concern.

It can be evil affected. "The unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren" (Acts 14:2). As the organ of consciousness, the mind is subject to influences without and within. Luke describes the influence of unsaved Jews upon the minds of unsaved Gentiles toward saved Jews. All too easily the mind photographs idle rumor, gossip, false statements, and then the lips carry tales of the one talked about to the detriment of his reputation. The tragedy is that saved people are guilty of causing others to become "evil affected" against some of the brethren. Cicero said, "The mind itself does not know what the mind is." May grace be ours to watch the entrance of the mind when we are approached with the defamation of the character of another!

It is reprobate. "God gave them over to a reprobate mind" (Rom. 1:28). Conybeare's translation and comment on this verse are suggestive. "As they thought fit to cast out the acknowledgment of God, God gave them over to an outcast mind, to do the things that are unseemly." The footnote reads, "There is a play upon the words here (cast out—outcast). A translation should, if possible, retain such marked characteristics of St. Paul's style." An outcast mind! How descriptive this is of those who do nothing else but conceive crime! An ancient Latin philosopher has it, "A wise man will be master of his mind, a fool will be its slave." The rapid increase of iniquity in the land reveals how men have become slaves of a reprobate mind.

It is carnal. "For they that are after the flesh do mind the things of the flesh" (Rom. 8:5). "To be carnally minded is death" (Rom. 8:6). "The carnal mind is enmity against God" (Rom. 8:7). The word used in verse five for "mind" refers to the disposition of the mind; is it not tragic to have a disposition antagonistic towards God? It is solemn to contemplate a mind that is set on death. Unless the mind itself is changed, its disposition remains the same. If truly His, we are enabled by the indwelling Spirit to live victoriously over all aspects of the earthly nature. If we are carnal we must realize that "the fleshly mind is enmity against God." Carnality ever conflicts with the highest purposes of God.

It is a devil-blinded mind. "But their minds were blinded" (2 Cor. 3:14). "The god of this world hath blinded the minds of them which believe not" (2 Cor. 4:4). "Having the understanding darkened" (Eph. 4:18).

This truth is applicable to all out of Christ. Satan succeeds in drawing a veil over the mind, causing spiritual blindness, for the supreme purpose—"lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." For those who have had the cataract of the mind removed, God has commanded the light to shine out of darkness, has shined in their hearts (or minds), to give them the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). "Something lives in every hue" once a Satan-blinded mind has been operated upon by the Divine Surgeon.

Many among the intelligentsia of today sneer at Christ and Christianity. In their own blinded ignorance they receive not the things of the Spirit, and will never be able to do so, seeing that these things are spiritually discerned. Paul is emphatic in his declaration that the mind of the flesh is utterly unable to accept the things of God. We pity the physically blind, and rightly so. Likewise all who are spiritually blind are deserving of our pity and prayers, for "the god of this world" is responsible for the creation and continuance of their lack of inward sight.

Further, because of the damage done by the devil within the mind, this faculty must be the first realm the Spirit of God works upon in transforming those "which believe not" into those who, believing, have life through His Name. Athenagoras quotes the following translation of Euripides: "The devil, when he purports any evil against man, first perverts his mind." It can also be said that when God seeks to rescue a sinner, He first of all moves within his mind.

It is corrupted. "Perverse disputings of men of corrupt minds" (1 Tim. 6:5).

"So your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3; 13:11).

As Satan worked in and upon the mind of Eve, so in his subtilty he makes the mind of the saint, as well as that of sinner, the target of assault. In these apostate days, how we have to pray against being seduced from our single-minded faithfulness to Christ. We have far too many in the ministry today who, in earlier years, were out and out for God and who had not a doubt regarding the infallibility of His Word, but who, through modernistic influences, have corrupted minds.

It is lustful. "The lusts . . . of the mind" (Eph. 2:3). (See Gal. 5:19, 20.) Conybeare's translation reads, "The desires of our flesh and our imagination." All forms of lust have their rise in the mind, as Paul proves in the passage before us, as well as in his other writings. And the one responsible for the lustful mind is "the prince of the power of the air." Ezekiel (8:12) was commissioned to cry out against those who had profaned the inner sanctuary: "Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" May the Spirit focus His light upon those "darkened cells where passions reign supreme"!

Ride on in Majesty

Ride on! ride on in majesty!
Hark! all the tribes "Hosanna!" cry;
O Saviour meek, pursue Thy road
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp, ride on to die;
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The wingèd squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Awaits His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp, ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign. AMEN.

—HENRY HART MILMAN.

It is vain. "The vanity of their mind" (Eph. 4:17). Urging the saints to reject all Gentile vices, Paul exhorts them to seek after a complete renewal of heart and life. No longer must they live as those heathen "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." What an evil brood an empty or foolish mind can give birth to! Minds destined to think God's thoughts after Him are fully occupied in vain, unprofitable pursuits. Such minds are given over to minding earthly things (Phil. 3:19). Waywardness of thoughts is also denoted by this aspect: "The random, empty roaming of the mind hither and thither, sometimes frivolous, sometimes serious, but all marked by the absence of any controlling as regards the will of God."

It is hostile. "Alienated and enemies in your mind by wicked works" (Col. 1:21).

The sinner has a "mind at war with God." All within rebels against His divine claims. In his unconverted state as Saul of Tarsus, Paul fought against the light. He kicked against the pricks. But that vision of the glorified Jesus liberated his mind and banished all antagonism to the truth. Later on Paul describes those whose minds are dead set against the Lord as being "vainly puffed up by his fleshly mind" (Col. 2:18).

It is defiled. "But even their mind and conscience is defiled" (Titus 1:15).

Heretics or false teachers urge their followers to abstain from certain acts and certain foods as being impure. The early Gnostics here attacked belonged to that class who borrowed their philosophy from Jewish sources, and the precepts of abstinence which they imposed may probably have been derived from the Mosaic law. But unless we have renewed minds, abstinence can easily produce nothing more than a bad disposition.

The foregoing description of "a mind diseased" explains why we have so many mental and physical ills, loss of mental balance, and mental instability. Of course it is necessary to assure distressed and afflicted believers that no mental darkness can ever separate them from Christ (Rom. 8:38, 39). Mental distress and physical torture swept over our Lord, but did not disturb the state of divine Sonship. In His darkest hour He could call God "Father."

Many of our present-day mental

(Continued on page 220)

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

High court lets Bible law stand: In a six to three decision the Supreme Court dismissed an attack on a New Jersey law that requires daily reading of the Old Testament in public schools. The tribunal found that two New Jersey residents who attacked the law had not shown sufficient injury to raise a substantial federal question. Justice Jackson's opinion said a single girl student was involved and that no assertion had been made that she was compelled to "accept, approve or confess agreement with any dogma or creed or even to listen when the Scriptures were read." This was good news for thirty-four other states which have Bible reading in public school.

★

Graham and Maddox resign school posts: Evangelist Billy Graham resigned as chairman and as a member of the board of directors of Northwestern Schools, Minneapolis. He finds it "impossible" to continue his association with the schools because of his evangelistic work. Dr. Paul J. Maddox also resigned as administrative president of the school. Former chief of chaplains in Europe, he is said to be considering service as a missionary.

★

Billings has "church night": Trustees of a school district in Billings, Mont., have agreed to keep Thursday nights clear of school activities so that the churches may extend their work among children.

★

House approves annual prayer day: The resolution calling for an annual national day of prayer was unanimously adopted by the House. The measure, sponsored by Rep. Joseph R. Bryson (D.-S. C.), would be binding upon the President, although leaving it to his option to select the day other than a Sunday. The bill was passed on to the Senate where it was referred to the Senate Judiciary Committee.

★

Catholics lash back: The Catholic *Standard* sharply criticized the National Association of Evangelicals for its recent ad in the Washington *Evening Star* picturing a church in Colombia wrecked by Catholics. The Catholic paper asserted that the priest told his parishioners to avoid violence, and that the damage was done by youths who violated the admonitions. Dr. Clyde W. Taylor, NAE representative in Washington, said: "The priest . . . assembled a crowd . . . who marched to the Baptist church where [he] made a speech against the Protestants, and stones began to fly . . . Sunday afternoon he spoke to the crowd saying, 'I congratulate you for having put on such a noble demonstration of Catholic faith.' "

ABROAD

Freed to establish radio station in Africa: The Rev. Paul E. Freed, evangelist (formerly C&MA), left for Tangier, North Africa, where he will seek permission to establish a "Voice of Christianity" radio station. The station would beam Christian messages to countries behind the Iron Curtain. A corporation founded by Freed and two Presbyterian laymen recently was chartered by the North Carolina secretary of state as International Evangelism, Inc. They have a surplus army radio tower and basic equipment which they will use if they get an okay from the Spanish, French, and British governments, which rule the international zone of Tangier.

★

Bible societies hold meet in India: Some 100 delegates from seventeen countries attended a world council and study conference of the United Bible Societies in Ootacamund, India, the first meeting of its kind ever held in Asia. Sir Samuel Ranganathan, a leading Christian of Madras who was presiding officer of the conference, said that the rapid spread of Communism and other materialistic ideologies in India and Southeast Asia give urgency to the organization's work. He said the Scriptures had already been translated into 114 tongues in India.

★

HCJB moving ahead: In a move that will give more satisfactory world-wide coverage by short wave, HCJB in Quito, Ecuador, has purchased a new site on which powerful transmitters are being erected. Also, in a recent conference of radio station leaders of Latin America, a plan has been developed for a Christian network of stations and a program for the exchange of transcriptions and ideas.

PEOPLE SAY

Chaplain Richard Young, of N. C. Baptist Hospitals, Inc.: "If things go on as they are now, the biggest dog fight you've ever seen will develop between ministers and psychiatrists." He added that about sixty per cent of the work done by psychiatrists should be taken over by ministers.

★

Dr. Henry M. Wriston, president of Brown University, to students at 150th anniversary service: "You can't find God by science, or by formula, but by faith. Emotional experience is as valid and truthful in bringing knowledge to us as any intellectual experience. If you learn only through the intellectual process, your case is hopeless. It is just as senseless to wait for a religious experience to come to you as it is to wait for a drink of water to make itself for you in the laboratory. Seek the experience in advance of understanding."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

"Don't Fence Me In"

By Rev. Clifford H. Erickson

Pastor, Redlands, Calif.

A few months ago while on a field trip in the Mojave Desert we came upon a ranch house with a lone occupant. His only neighbors, a few wild coyotes, were not crowding him in the least. That man was the living testimony of an old western slogan, "Don't fence me in."

I drove away thinking of people who felt much the same way. Most all of us want a lot of freedom to live as we see fit. And how about the saints of God who were determined to exercise that same pattern of liberty in the Spirit. Maybe you have expressed the same heart cry for real liberty in Christ. St. Paul said that we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). Have you ever prayed, "O Lord, 'don't fence me in' but grant me the liberty in Christ Jesus"?

True, we are born in sin and bound by sin nature. We probably built some strong fences around our lives by our own sins, mistakes and wrong motivations. But as we cry to the Master, "Don't fence me in," we have His promise: "Ye shall know the truth, and the truth shall make you free." Sin, Satan and self will fence us in, while Christ alone can set us free.

Follow this thought a little further. Think of the men of the Bible who issued the same heart cry. For instance, Abraham cried to God for a life of liberty in the Spirit. He had been bound by heathenism, sin and idolatry. Comforts were his in Ur, but no real liberty. Later on his father, Terah, tried to fence him in again when they were on their way to Canaan. Abraham was not foiled. He knew that any sidetrack from the full will of God meant to get "fenced in." It is the same way in our day—compromise corrals us, hinders our liberty and prevents our usefulness for God.

Moses was another man who had been "fenced in" by his circumstances. You recall how he was raised in Pharaoh's palace away from his people. You remember the difficulties of his slave people. A lot of youths will say, "If circumstances were different I would really do something for my Lord." But Moses changed his circumstances so that he could accomplish something for God. Moses found that freedom in God with which to serve his own generation. Have you ever considered that God set you free in Christ to serve your generation right where you are? Moses did just that.

There is another phase to this truth illustrated in Demas. He had been set free by the power of Calvary but went back into bondage through his love for the world. He became "fenced in" by his own sin of worldliness. More people are "fenced in" by this trap than we allow. Space does not permit a discussion of worldliness, but it is a heart attitude that expresses itself in what and how we do things. Living by materialistic standards and motivations is worldliness. When we pattern our lives after the unsaved, that is being worldly (Eph. 4:17-20). When we imitate Hollywood and its way of life, we are worldly. And the love of the world is enmity against God. So do not be "fenced in" by the love of the world.

Again, when we first see Saul of Tarsus, we see a man "fenced in" by sin, ignorance, blind zeal and the hatred of all Christians. Then God set him free in Christ. Later on some Jews tried to fence him in by trapping him in Jerusalem, but he prayed, "O God, don't fence me in." Then Paul slipped over the city wall in a basket and was on his way. But there was something greater than this in Paul's testimony when he wrote that the law of the Spirit had set him free—free to witness, free to pray, free to serve and free to get blessed.

God wants to set us free through Christ. The surrender of your entire personality to the Lord Jesus Christ in a faith reckoning on that which He did for us on Calvary with the resulting fullness of the Holy Spirit will keep you free in Christ to serve Him and your own generation. "Don't fence me in."

Activity Briefs

Pacific Northwest. "Waskowitz was wonderful!" was the consensus of opinion at the conclusion of the Northwest–Washington A.Y.F. winter conference, held January 25-27. Approximately sixty young people of high school and college age attended the midwinter gathering at Camp Waskowitz, situated in the foothills of the majestic Cascade Mountains, near North Bend, Wash.

Skiing, sledding, seminars, sermons (and stew) were among the things that made the three-day conference successful. The winter sports were enjoyed at the Summit of Snoqualine Pass, a few miles from the camp.

Rev. Paul A. Collord, District Superintendent, was the featured speaker, and the Donald Fairleys, on furlough from the Gabon, French Equatorial Africa, brought the missionary emphasis.

Arrangements for the conference were in charge of Tom Collord, District Youth Secretary.

★

Dallas, Ore. The Washington's Birthday Rally was held at Dallas, Ore. There were approximately 190 present, with at least nine churches represented.

Rev. Joe Brill, youth evangelist of the Northwest District, brought two heart-stirring messages. He spoke on "The Joy of Salvation" and "Five Things They're Now Doing in Eternity."

In both services Mr. Brill's brother-in-law, Max Christian, ministered on the saxophone and in the afternoon played two saxophones at one time.

The rally was enjoyed by all who were present and almost all received something from the Lord because of it.

Should the Lord tarry, the next rally will be held May 30, at Bend, Ore.—PATRICIA DUFFY, SECRETARY.

* * *

It is only eighty years ago that Christianity was first introduced to Japan, yet the gospel has gained a firm hold in the minds and hearts of many of her people. The progress is all the more remarkable, inasmuch as the total gifts for missionary work in Japan, from all American denominations, in all these eighty years, is equal to the cost of only one battleship!—SELECTED.

The Foreign Fields

Colombia Mission Conference

By Mrs. J. H. Knopp

The morning dawned with refreshing showers, and the green grass and varicolored flowers were drinking in all that they could, for they were dry.

It was the day that our annual missionary conference was to begin, and we were anticipating showers of blessing. We too were dry from the heat of persecution, trials, discouragements, and from always giving out, and it was a rare privilege to sit at the feet of a gifted preacher and drink in of the Word of God. This was our opportunity, for Rev. H. L. Turner, Vice-president of the C. & M. A., was our guest at conference, with his devoted wife. His messages, which were given under the anointing of the Holy Spirit, were an inspiration to all of us. The week previous he had spoken at the conference of Colombians. How proud we were of him, not only for his timely messages and advice to the nationals, but because his fluency in the Spanish language made him "one of the Colombian family."

Conference opened on Sunday afternoon, February 10, with a special prayer service where we examined our hearts. Mrs. H. L. Turner had charge of devotions each morning after breakfast, at which time she brought practical simple truths which were a blessing to all. This godly woman entwined herself in the hearts of all the missionaries, and on Valentine's Day she was officially declared "Mom."

Each morning at nine the missionaries gathered for a service and Mr. Turner brought messages on "The Little Foxes that Spoil the Vine." As he spoke we realized that at some time or another we were guilty of those things that seem so small yet bring so much harm, not only to ourselves but to those around us.

Business sessions were held under the direction of our beloved chairman, Rev. George Constance. Reports were heard from all the missionaries present, and all had a note of praise in spite of circumstances that had hindered them from doing all that they had anticipated during the year. According to statistics, the greatest need is for workers, and we take this opportunity to call all prayer warriors to join us that the Lord of the harvest will thrust forth laborers into His harvest.

The afternoon sessions were highlighted with a profitable "open forum," conducted by Rev. H. L. Turner, at which time there was liberty in expressing personal views on the subjects discussed.

Official business was closed on Thursday afternoon, and on Friday morning all the missionaries gathered for a service of song, praise, and prayer, followed by the Lord's Supper. How precious the Lord was, and how our hearts rejoiced that we were among the "blood bought" and that we had the privilege of serving in His vineyard. Ours was the united desire to occupy till He comes.

Colombia Conference

SEATED: *Mrs. W. Bauman, Misses Betty Wise and Mary Keinrath, Mrs. O. Jacobson, Mrs. J. H. Knopp, Mrs. H. L. Turner, Rev. H. L. Turner, Mrs. G. Constance, Misses Grace Scudder and Marjorie Jones, and Mrs. O. E. Langeloh.*

STANDING: *Rev. Carl Hughes, Mrs. C. Hughes, Mrs. W. Csehy, Mrs. N. E. Tingley, Rev. R. Searing, Mrs. Searing, Rev. S. Cronkhite, Miss Betty Marstaller, Rev. W. Bauman, Rev. G. Constance, Rev. L. Tennies, Rev. W. Coggins, Rev. F. Smith, Rev. O. Langeloh, Rev. O. Jacobson.*

NOT PICTURED: *Mrs. F. Smith, Mrs. S. Cronkhite, Mrs. W. Coggins, and Mrs. L. Tennies.*

The First Samogo Christian Funeral

By Rev. W. G. Pister, Africa

Tuesday evening, October 23, the bell was ringing for classes when out of the night appeared a bicyclist with an urgent message from Drabo Drabo, the church leader of Dimboro.

That day, while working with the commander's crew hauling rock for the highway, Oule, Drabo Drabo's elder brother, had been killed. It was a simple accident, but the first Samogo Christian of Dimboro had been ushered into the presence of his God.

After the noon siesta all the laborers, including Oule, had gotten into the back of the open dump truck. During the drive over the bush road the truck struck an outcropping boulder and Oule was thrown out on his head. The resulting injury was so severe that he died before they reached Tougan, the government center, a distance of seven miles.

Drabo Drabo's call was for us to come and conduct the funeral services. He was unsure as to what to do and, being a careful and consecrated Christian, he wished his teacher to perform the ceremony, thus making sure it conformed to Christian standards.

Nine o'clock in the evening we entered the village, already crowded with sympathetic mourners. The grave had been dug and quietly the people awaited our directions. It is the custom of this village to bury the dead at night. Not a person stirred as Drabo verbally expressed his desire that his brother should have Christian burial. The Christians placed our chairs beside the grave while we (Mr. Martin, a few Sourou Christians and I) went to view the body.

As the coverlet was removed from the head we saw a face with a smile upon it. It was full and without scar. Oule had died in the prime of life. What he saw as he answered the upward call seemed to be reflected on his face. We all felt sure that his spirit was with the Lord.

The congregation joined in singing *Shall We Gather at the River?*, after which I led in prayer. Mr. W. S. Martin, who had led Oule to the Saviour, preached on the life beyond the grave and appealed to all to follow his example. Everyone listened attentively.

The body was carefully wrapped in a blanket and lowered into the grave. It was six feet square and seven deep and the shelf recessed in the far wall was sealed with dried bricks from a nearby crumbling wall. The cracks and apertures were filled with fresh mud mortar. When the body was laid away a few of the village women began to wail and the crescendo was reached when the grave diggers started to fill in the grave.

Drabo took us to see the spot where Oule had fallen and while returning to our car he asked what should be done about Oule's wife, also a believer. He said that on the morrow the relatives would want to wash her to signify that she was freed from Oule, her husband. This is done by a woman standing on the roof of the home and pouring water down the rainspout, under which stands the wife of the deceased. The act of washing is followed by a blood sacrifice. He feared this was wrong and wished our advice in the matter. We advised that nothing be done whatsoever, as God in His infinite plan had separated them until that glorious day when both would stand before Him.

This young Christian, Drabo, impressed us all with his desire to please his Lord. A ringing testimony was heard in Dimboro that day as we laid away the remains of Oule and committed his spirit to the One who gave it.

Typical Soudan scene: traders on way to market R. W. Herber

Revisiting the Tuboys

By Rev. Lloyd Skellie, Philippine Islands

People are still turning to God from idols. We have seen the literal fulfillment of this verse as we revisited the Tuboys. Our fourth trip to Dabiak was up the course of the flooding river and at times the current almost swept us off our feet. The trails were slippery also because of the afternoon showers of that mountainous region. We were a wet bedraggled group as we reached the house of Mr. Lusay late in the evening. He is the faithful worker among these hill people. This being Saturday night, the house was crowded, for many people come and stay overnight in order to attend the services on Sunday morning.

Two hundred and seventy-five people gathered for the worship service in the recently completed chapel, and they listened intently as we led them through the first chapter of First Thessalonians. The gospel had indeed come to these precious souls in power and in the Holy Ghost.

There are four other chapels in this area which have been completed. Each one has a lay worker who comes twice a month for instruction from Mr. Lusay. There are two other chapels under construction at present, which will make seven chapels among the Tuboys attended by from sixty to ninety worshipers every week. Pray that the Lord will send forth teachers of the Word.

On Sunday afternoon we gave a flannelgraph lesson to the young people who were practicing for the coming Christmas program, the first to be held in these hills, for the gospel had been preached here for the first time this year. On Monday morning we examined candidates for baptism and seventeen were accepted. Their repentance had been clear-cut; they turned from idols and evil habits and their faith was firm in the Saviour, Jesus Christ. These were baptized on Monday afternoon.

A raft had to be built for my return journey as my feet were blistered and one became infected.

Four hours of floating down the river brought us to the mouth of the Miatan River. There we beached the raft and hiked up the river for two hours to the Miatan chapel. Late in the evening we stopped at a small house near the place of worship. The family living in this small house had accepted the Lord five months previously. I missed the mother and learned that she had died six weeks before but, praise the Lord, she died in Christ. Every member of this family wanted to learn choruses and Christmas carols so, while the rice cooked and the chicken roasted, we sang together.

As evidence of the change in this family's form of worship, I must relate the following incident. I had noted a small *agong* collecting dust in a corner. The *agong* is a bell-like instrument which is beaten as a drum to provide rhythm for their dances. It is also used as a method of communication among the people. However, its chief use is in the worship of the evil spirits. I was told how they used to spend hours and even days in beating the *agong* and calling the spirits while the neighbors gathered and made the occasion an excuse to get drunk on rice wine. The father apologetically explained that this was the way they used to worship the *diwata*, or "God," but now they trusted in Jesus Christ.

Though it was Wednesday, yet over one hundred people gathered for a meeting, and a service at which thirteen followed the Lord in baptism.

We ask that you pray for these people of the hills and for the new worker who will be sent to them soon.

Deliverance in the Ivory Coast

Bocanda (Two Hills) is the heart of the forest country of the Ivory Coast. On one of the two hills a new missionary bungalow has been built and a self-supporting preparatory Bible school will be undertaken also. While attending to the work of building a new station—planting trees, digging a well, clearing bush, gathering building materials—the missionary also carries on the oversight of some thirty churches. From time to time he is interrupted in his work to help some needy soul.

One distressed believer came while we were there. For four days she had been unable to open her mouth and she had walked ten miles to be prayed for. Laying hands on her, the missionaries earnestly sought God for deliverance, and Brother Roseberry commanded her in Jesus' name to open her mouth. A look of awe and joy spread over her face, and falling to her knees she opened her mouth wide in praise to God.

She explained the bondage: A fetish curse had been put upon her by some men who were infuriated because she had accidentally broken a "sacred" dish and had refused to atone for the deed by a sacrifice. They tried to take her children, but she fled with them. When she arrived home she was unable to open her mouth. Testifying later she said, "Being thus freed is like coming back from the grave."—*Rev. R. W. Herber.*

Chinese Refugees, Indo-China

In Cau Dat, near Dalat, Viet Nam, a large number of Chinese refugees are employed on a tea plantation. Services have been conducted among them by missionaries who formerly worked in China, and a number of the Chinese professed faith in Christ. Later, during the visit of Rev. Paul Bartel, of Hong Kong, special meetings were held and a baptismal service arranged, when Rev. W. H. Holton and Rev. Robert Moseley baptized twenty-nine of these Chinese believers. Very few were Christians before coming to Indo-China. At another service three babies were dedicated. Pictured above with some of the believers are Revs. W. H. Holton, Paul Bartel, Robert Moseley and J. A. Poole.—MARGARET JOHNSTON.

The Forgotten Factors of

The Great Commission

By Rev. Fred H. Wight

CHRIST'S great commission to His Church as given by Luke (24:47) contains four factors often omitted by preachers and teachers of the Word. Perhaps the reason for this is that the text for most sermons on the great commission is taken from Matthew or Mark rather than from Luke; and some of the four forgotten factors are peculiar to Luke.

Repentance is the first neglected factor. Jesus said: "And that *repentance* and remission of sins should be preached." Remission of sins is conditioned upon repentance. We do not need any less preaching on faith in Christ, but we should have more emphasis upon the need for repentance. There is a great lack of preaching on this subject in evangelical circles. And for this reason there has been little of that conviction of sin so essential to true regeneration. Some Bible teachers have even gone so far as to advocate the idea that repentance is not for this dispensation. It is high time for us to hark back to the command and begin again to preach repentance which is so vital a factor in Christ's great commission. We dare not leave it out if we are to be true to Him.

The second factor that is often forgotten is *the name of Christ.* The Saviour said: "Remission of sins should be preached *in his name.*" In the early church the name of Christ was constantly on the lips of the apostles. They heralded the gospel in His all-conquering name and in His name they healed the sick and cast out demons. And preaching forgiveness of sins in Christ's name brought Him face to face with sinners so that miracles of grace took place. The name of Christ has never lost its power. It can accomplish today the same as it did in the days of the apostles if it is used by men and women of faith. Let us therefore proclaim the gospel in Christ's name and thus bring Him on the scene to transform the lives of sinners.

The third forgotten factor is *the preaching of the gospel among all nations.* The commission reads: "should be preached in his name *among all nations.*" We are satisfied if *most* of the great nations of earth have had some gospel preaching within their borders. But have we taken the Word to *all* of the nations of earth? And the word nation here means "those living together; individuals of the same nature, race or tribe, speaking the same language." Nor have Christians obeyed this command until the last tribe on earth has heard the good news and some from that last tribe have been delivered by the blood of Jesus. The Lamb expects to have as a part of the heavenly choir men redeemed by His blood "out of every kindred, and tongue, and people, and nation" (Rev. 5:9). A number of nations are "closed to the gospel," and numerous tribes have never been reached with the message of forgiveness. Do we not worship a God who is able to open closed doors and make it possible for us to take God's message to earth's last unreached tribes! If we obey Him, He will lead us in the accomplishment of this great task.

The last forgotten factor in Christ's commission is *the preaching of the gospel to the Jews.* Jesus said, "beginning at Jerusalem," and in His day that meant, "beginning with the Jews." The Church has been very slow in giving the glad tidings of the Messiah to the scattered people of Israel. They need to have God's Word given them in the lands of their dispersion, and they should be given this Word after many of them have made the long trek home to the land of their forefathers. The future redemption of the world is tied up with their acceptance of the message of salvation which it is our privilege and duty to give to them. By doing so we may be hastening the return of earth's Redeemer.

Let us ask God's forgiveness for our neglect of these forgotten factors. And may we pray, give, and labor to preach repentance to the unreached tribes of earth in the name of Jesus, not forgetting the sons and daughters of Israel. They must hear the message of redemption also before our divine task is finished.

The Miracle of the Mind

(Continued from page 214)

illnesses are precipitated by the difficult, intricate problems of this complex age. Thus sick minds are counseled to "catch that psychosis early" and thereby avoid depression, "blues," moods, delusions, fears, irritability, shortness of temper, and lack of concentration on one's responsibilities. *Psychosis* is described by Webster as being any serious mental derangement, "a purely psychiatric term without the legal implications of the word 'insanity.'"

In his pamphlet, *When Mental Illness Strikes Your Family,* Dr. Karl M. Bowman, professor of psychiatry at the University of California, says, "When a member of a family does develop mental illness, most people are unprepared for it and do not behave in a way to insure the patient receiving the best possible treatment and the best chance of a speedy recovery." While we do not doubt the relief expert psychiatric care can provide, the Biblical care for psychosis can be found in Paul's exhortation to bring every rebellious thought into captivity and subjection to Christ (2 Cor. 10:5). When He is the absolute Monarch of the entire life, the mind is at peace with Him and with all around.

"Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

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The Alliance Family

CLIFFORD E. HARROD, Reporter

Rev. Walter Olsen
French West Africa

Missionary Departure. *Rev. Walter Olsen* left New York on March 20 by Pan American plane for French West Africa. Mr. Olsen first went to the field in 1932 and is now returning after a special furlough made necessary by the illness and death of his wife. His daughters, Betty Ann and Marilyn, are attending the Hampden Dubose Academy in Florida.

★

Missionary Arrival. *Rev. H. N. Rankin* arrived in the United States on March 9 from Indonesia. Mr. Rankin first went to the field in 1948, and during this first furlough will make his home in Newark, N. J., with his wife and children who arrived home a few months earlier.

★

With the Lord. *Mrs. Anna Grace Cadman* passed into the presence of her Lord on March 2, at Lexington, N. C. Mrs. Cadman was born in Hesston, Pa., graduated from the Missionary Training Institute at Nyack in 1913, was married to Rev. Charles Kegerize that same year and labored with him in Alliance churches in the Southland, the Northeastern District and the Central District.

After Mr. Kegerize died, Mrs. Cadman served on the staff of the Missionary Training Institute at Nyack. In 1948 she was married to Rev. William C. Cadman and accompanied him to Indo-China that same year. Mr. Cadman passed away in December, 1948, and Mrs. Cadman returned to the homeland in June, 1949. She made her home until her death with her son, Rev. Charles H. Kegerize.

The funeral was held in Lexington on March 6. Rev. Walter M. Caston, of Asheville, N. C., brought the message and the Rev. Robert L. Staley, District Superintendent, with the Rev. Donald B. Irvin, of High Point, took part in the service.

Mrs. Cadman is survived by her son, a daughter, Mrs. Dwight Anderson, of Central Falls, R. I., two sisters, Mrs. David Mason and Mrs. W. A. Tenney, and a brother, Mr. John Hess.

★

Births. On March 4, to *Rev. and Mrs. John F. Wagner,* Clarksburg, W. Va., a son, Roger Alan.

On March 10, to *Rev. and Mrs. Paul McDowell,* Ottawa, Ohio, a son, Paul Richard.

On March 12, to *Rev. and Mrs. F. J. Sauvé,* Hamilton, Ont., Canada, a daughter, Ruth Rose.

On March 17, to *Rev. and Mrs. J. A. Corby* (*nee* Betty Mason), Gabon, Africa, a son, John Albert, Jr.

★

Rev. Willard Lichtenwalner, who has served in the Northeastern District since 1935, is available for a limited number of evangelistic meetings. He may be addressed at 1 Cleveland Street, Cortland, N. Y.

★

Correction. In reporting the death of Rev. W. P. Darling (ALLIANCE WEEKLY, March 12) we inadvertently omitted the name of his daughter Esther in the list of those surviving. We regret this error.

★

Used Sunday school papers. Rev. O. L. Smith, who works in the migrant camps in the Southwest, would be glad to receive copies of *Council Fires, Christian Trails* and primary literature for distribution. His address is P. O. Box 1388, Tucson, Ariz.

★

White Plains, N. Y. Sunday, March 16, marked a special day for The Christian and Missionary Alliance Church, for in the evening service the mortgage on their beautiful church was burned. Rev. H. E. Nelson, Home Secretary of the Alliance, was the guest speaker for the occasion, with Rev. L. J. Isch, Sr., Superintendent of the Northeastern District, also present to offer the prayer of thanksgiving and extend greetings to the congregation. Each department of the church was represented on the platform and participated in the impressive service, chairman of which was the pastor, Rev. Donald R. Shepson.

The White Plains work had its beginning in 1907 when two young people, Miss Harriett Heyer and her brother Bradford, began holding Sunday school in a school building on top of Dobbs Ferry Hill. Ten years later a church organization was formed as the result of this effort, and a temporary building erected. In 1918 it became an Alliance Church. In 1932 a more suitable building was erected without a dollar of indebtedness, where the congregation met for fourteen years. In June, 1946, the growing church moved into their present edifice.

A former Jewish Community Center, it was estimated to be worth over $100,000 at the time of purchase, but it was acquired for only $40,000. It is of stone structure, with auditorium capacity of 400, equipped with a fine pipe-organ and ample Sunday school rooms. The property is in one of the town's best residential areas, bordering on three streets.

In addition to paying off the mortgage the congregation has increased their missionary giving each year, reaching an estimated $12,000 for this year. This includes the full support for Miss Carolyn Griswold, president of the local A. Y. F., who sailed for Indo-China on March 22. The morning service of March 16 included her farewell testimony and the dedication ceremony for this young missionary. As the deacons and elders set her apart for missionary work, Mr. Nelson offered the prayer of dedication. Mr. Isch was the speaker for this service.

We congratulate this congregation for their vision and faith in completing the task they so earnestly set out to achieve more than five years ago, and rejoice with them for the faithfulness of the Lord in helping them. Mr. Shepson, who has served them for nine years, will assume the pastorate of the Avenue Road Church in Toronto, Canada, on April 1.

(Continued on page 222)

The Christian and Missionary Alliance Church, White Plains, N. Y.

THE ALLIANCE FAMILY

(Continued from page 221)

Colby, Kans. Dr. R. R. Brown, of Omaha, Nebr., was the special speaker for a Deeper Life Conference held in February under the sponsorship of the Thomas County Ministerial Association, with ten churches participating. Dr. Brown's messages stirred the hearts of the delegates and nearly the whole congregation fell to their knees before the Lord during one of the afternoon sessions. It was a season of dedication unto the Lord, with men rejoicing for the timely ministry of the speaker.

★

St. Louis, Mo. The Grace Avenue Alliance Church held its annual missionary convention February 24–March 2, with excellent attendance and great interest being shown in the services. Missionary speakers included Miss Frances Eisensmith, Congo; Rev. George Breaden, Jordan; Rev. Paul Bartel, China, and Rev. Herbert Clingen, Indo-China. On the closing Sunday the party was supplemented by Miss Norma Adams, missionary to the Navajo Indians; a little Indian girl in native dress; Rev. C. Reuben Lindquist, director of the Berean Mission, other missionaries and candidates, and a group of Chinese converts in native costume. Bill Schultz, accordion soloist, played at each service and gave his testimony to an overflow young people's service on the closing Sunday. One of the week's high lights was an all-day meeting held on Tuesday, February 26, with about 200 ladies present. A round table discussion with the missionaries featured the morning program, with Miss Eisensmith addressing the group after lunch. The missionary pledge amounted to nearly $11,000, which represented an increase of $4,000 over last year. "The Word of Light Hour," a radio program conducted by the pastor, Rev. R. F. Haggerty, and heard over KSTL three mornings a week, gave its first pledge of $2,000.

★

Fremont, Ohio. Real spiritual victories are reported from the recent two weeks of revival meetings with the Morgan Evangelistic Party. The meetings were saturated with much prayer before and during the campaign, that the Lord would send real old-fashioned revival. God graciously answered, saving many souls and calling many believers to a renewing of covenants with Him. Several repented of broken fellowship and the whole church was greatly helped. The attendance was the best many had ever seen in a revival effort in the church.

Local Conventions

★ ★ ★ ★ ★

Convening April 6-13

Keep abreast of the missionary program by attending a convention in your locality.

Western Pennsylvania District	
Linesville, Pa.	April 6- 9
Erie, Pa. (Northwest)	April 9-13
Sterrettania, Pa.	April 9-13
Warren, Pa.	April 6- 9
Bradford, Pa.	April 9-13
South Atlantic District	
Wilmington, N. C.	April 7-13
Southwestern District	
Siloam Springs, Ark.	April 7- 8
Fayetteville, Ark.	April 9-10
St. Paul, Ark.	April 11
Pettigrew, Ark.	April 12-13
Central District	
Kokomo, Ind.	April 6- 9
Marion, Ind.	April 8- 9
Bryan, Ohio	April 10-13
Detroit, Mich. (West Side)	April 6- 9
Port Huron, Mich.	April 10-13
Western District	
Westmont, Ill.	April 6-13
Pacific Northwest District	
Walla Walla, Wash.	April 6-11
Kennewick, Wash.	April 12-13
Boise, Ida.	April 8-13
Salem, Ore.	April 8-13
Dallas, Ore.	April 7-13
Silverton, Ore.	April 9-13
Albany, Ore. (Dever Community Church)	April 7- 8
South Pacific District	
Stockton, Calif.	April 6-13
Eastern and Central Canadian District	
Belleville, Ont.	April 6-13
Western Canadian District	
Victoria, B. C.	April 6-13

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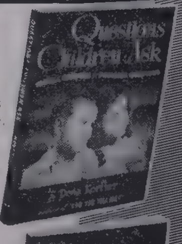

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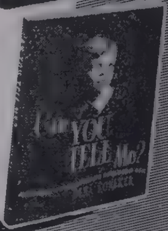

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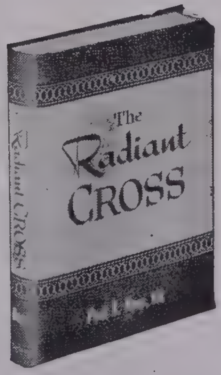

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—1 Corinthians 7:17-24.
DAILY TEXT—*"Let every man abide in the same calling wherein he was called"* (verse 20).

O ye who complain about your calling or fret about the changes and trials of life, how do you know but that these very changes are the divine methods by which God's purposes of blessing and usefulness concerning you shall be fulfilled? Had Aquila not been compelled to leave Rome and break up his home and business he would probably have never met with Paul, and been called to the knowledge and service of Christ through this providential meeting. Had he not been a working man, and pursuing his ordinary vocation, he would not have been brought into contact with the Apostle. It was in the line of their calling, their common duties, and the providential changes of their lives that God called them. And so He meets us. Do not try hard to run away from it, but, as the Apostle has so finely put it, "Let every man abide in the same calling wherein he was called . . . let every man . . . therein abide with God."—*A. B. Simpson.*

Monday

DAILY READING—Isaiah 42:6-16.
DAILY TEXT—*"I will bring the blind by a way that they knew not"* (verse 16).

In the earlier stages of deep interior suffering we foolishly fly to some chosen creatures for sympathy and help; but in taking our soul sorrows to earthly friends, we are apt to find one of three results: either God permits them to be cold and uninterested in us, or we find them loaded with woes of their own, or else they do us more harm than good by superficial, or fanatical, or unheavenly words. Our sufferings should lead to four things—to detach us from creature-comforts by driving us to bury our souls deep in the bosom of God; next, to take Jesus in as a partner of our pains, that "in all (our) affliction(s) he was afflicted"; next, to recognize the presence of God in every step of our trials; and fourth, that we should be so thoroughly softened by our sufferings as to have an unlimited tenderness for all other sufferers of every kind.—*George D. Watson.*

Tuesday

DAILY READING—Galatians 5:17-26.
DAILY TEXT—*"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"* (verses 22, 23).

John Wesley was once asked, "By what fruit of the Spirit may we know that we are of God, even in the highest sense?" His answer was, "By love, by joy, and peace abiding; by longsuffering, patience, resignation; by gentleness triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity, meekness, calmness, evenness of spirit; by temperance, not only in food and sleep but in all things, natural and spiritual. This involves, further, total resignation to the will of God without any mixture of self-will; gentleness without any touch of anger, even the moment we are provoked; love to God without the least love to the creature but in and for God, excluding all pride and all envy, all jealousy and rash judging; meekness, keeping the whole soul inviolably calm, and temperance in all things."—*Exchange.*

Wednesday

DAILY READING—Psalm 27.
DAILY TEXT—*"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living"* (verse 13).

We deem them as denied us—things which come not our way,
Things we so much have wanted, for which we, urgent, pray;
We cannot tell the reason the answer is not given;
Nor why the things so wanted are granted not from heaven.

. . . . . .

But things which seemed denied us withheld may only be
Till times for their enjoyment reach suitability;
Postponed—to yet be granted,—withheld to yet be given,
Are multitudes of blessings to reach us yet from heaven.

—J. DANSON SMITH.

Thursday

DAILY READING—Jeremiah 17:1-18.
DAILY TEXT—*"I the Lord search the heart, I try the reins (the hidden part), even to give every man according to his ways, and according to the fruit of his doings"* (verse 10).

The heart is so exceedingly complicated and intricate, it is so near the eye which seeks to investigate it, that it baffles our research. There are a few things about the heart which are broad and open, and which we can, in some measure, discover. But there are chambers receding within chambers, which no human investigation can ever reach. To explore these hidden chambers is the prerogative of God alone. We live in an age of shallowness and superficiality, and we possess a marvelous capacity for self-deception. This capacity the enemy finds to be one of his most effective weapons for destroying the souls of men. Our love of ease and our unwillingness to be disturbed lead us to avoid the prayer, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of pain or grief in me, and lead me in the way everlasting" (Psa. 139:23, 24, marg.).—*J. Gregory Mantle.*

Friday

DAILY READING—Mark 4:35-41.
DAILY TEXT—*"Peace, be still"* (verse 39).

Jesus Christ, as God, is omnipotent. "There is nothing too hard for Jesus; there is nothing that He cannot do." What a comforting realization this is when we find ourselves tossed about helplessly on the unbounded sea of some untoward circumstance spelled in the plural! He may *seem* to be as unconcerned about our happiness, peace of mind, comfort, or even our safety, as He did when He lay asleep in the bottom of the boat in the long ago while the terror-stricken disciples rowed furiously and fearfully to reach yon haven of refuge. But we may be assured that this is only in the realm of the *seeming,* for actually Christ is very much concerned about our welfare along every line and just in the "nick of time" He will speak to our "sea" and say, "Peace, be still," and the wind will cease and the boisterous waves will become a calm. Is it not wonderful to be in league with the omnipotent Christ?—*Pameii.*

Saturday

DAILY READING—Matthew 6:25-34.
DAILY TEXT—*"Seek ye first the kingdom of God, and his righteousness"* (verse 33).

Conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out money. You practically disown your stewardship of the money that is in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth which ought to cut that sinner in two who is living to himself. Now suppose a person loved God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashion? No, indeed, he will rather need a positive injunction to take what is needful for his own comfort and the support of his own life.—*Charles G. Finney.*

MRS HARRY WIKOFF
825 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For April 13, 1952

Thomas and the Risen Lord

John 11:14-16; 14:1-6; 20:24-29

GOLDEN TEXT—*"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed"*—John 20:29.

DEVOTIONAL READING—Matthew 28:1-10.

Introduction

Our lesson today includes most of the verses in Scripture about the Apostle Thomas. The only name we have for him is "the twin," which is the meaning both of the Aramaic "Thomas" and the Greek "Didymus." We do not know who was his twin brother, but as in the Gospels his name is usually coupled with that of Matthew it may be that he was Matthew's brother. Thomas, with the other apostles, was sent out by the Lord to preach the gospel of the Kingdom, to heal the sick and cast out demons. How faithfully or successfully he accomplished this mission we are not told.

I. The Devout Pessimist

The incident recorded in John 11 seems to reveal Thomas as the pessimist of the group. Like the other disciples he was apprehensive about the Lord returning to the vicinity of Jerusalem, where an attempt had so recently been made on His life. Neither the Master's assurance that no harm could befall Him before the Father's time, nor the confidence of His manner, convinced Thomas that anything but the worst would happen. But of his personal devotion to the Lord there could be no doubt. "Let us also go, that we may die with him." This was not like Peter's boastful "Though all should forsake thee yet will not I." Honest Thomas could see no prospect for His Master other than violent death at the hands of His enemies, but he would rather die with Him than to be separated from Him. This was his standard of devotion for a disciple, himself and the rest.

At the Last Supper Thomas was slow to comprehend spiritual matters. In his attempt to understand he even contradicted the Lord. But we profit by his obtuseness, for it was in reply to his question that Jesus made the profound statement, "I am the way [to God], the truth [about God], and the life [from God]: no man cometh unto the Father, but by me."

There were different temperaments among the twelve, but all could unite in devotion and love to their Master; and Thomas, the pessimist, loved Him not least among them.

II. Skepticism, Involuntary and Deliberate

There are those who wish to believe, but feel that they must make sure; and those who could believe but for reasons of their own refuse to do so. Thomas' period of unbelief lasted only one week, but within that time he found his place in each of the above groups in turn.

(a) At first the doubts of Thomas were not different from those of the other disciples. They refused to believe Mary Magdalene who brought them a personal message from the risen Jesus; they also disbelieved the two from Emmaus (Mark 16:11, 13). Then when Jesus Himself appeared among them on that first Easter evening they were frightened and supposed that they saw a spirit (Luke 24:37). The Lord had to say to them also, "Handle . . . see . . . for a spirit hath not flesh and bones as ye see me have." Thomas who was then absent had the same right to ocular and tangible proof as the others. It was necessary that they all be fully assured on this matter, for they were to be the witnesses to the resurrection. God does not require anyone to preach what he does not believe. Thomas was right to be determined not to accept an hallucination as a fact.

(b) But Thomas' hesitation to believe began to change into the will not to believe. The tense of the verb in this verse shows that the disciples "kept saying" to him, "We have seen the Lord." They expected their assertions to cure his doubt. But this insistence would naturally build up resistance in him, changing his mental attitude from one of inquiry to one of defense and stubborn determination not to be easily convinced. This determination he announces: "Unless I see . . . place my finger . . . place my hand . . . I *will not* believe." Now his will is enlisted on the side of unbelief. Such is not the language of one who desires to believe. And this is the way in which temporary or acute unbelief becomes chronic unbelief. Thomas was now on his way to the attitude of the disputatious Scottish elder who offered as explanation for his doctrinal obstinacy that it was not that he was unwilling to be convinced, but he could not find the man who could convince him!

III. Certainty Came Through Meeting Jesus

What Thomas needed was not a dissertation to the effect that "the resurrection of Christ is the best attested fact in history." The Lord knew what he needed, and He has the answer to all honest doubts. As the eleven sat together "at table" a week after resurrection day, with doors again bolted for fear of the Jews, Jesus stood among them, and gave them the greeting of "Peace." In the twinkling of an eye Thomas' doggedness melted away. In that blessed Presence no other proof was needed. How gently Jesus reproved his unbelief without a word of rebuke! Using the very words of Thomas' vehement declaration, He invited him to avail himself of the demanded proofs by sight and touch, and added, "Stop being an unbeliever, but be a believer." There was now no need for Thomas to touch Him. No arguments nor explanations were necessary. Thomas' *heart* knew that it was the Lord. Jesus said, "Because thou hast seen me, thou hast believed," but it was not by logical process of checking over proofs one by one. Looking at Jesus "the eyes of his heart" were "enlightened," and suddenly he *knew*, and from his enraptured heart there burst the adoring confession, "My Lord and my God." One moment in the presence of Jesus and doubts vanished, and worship had begun.

IV. The Special Beatitude

The strongest argument for the resurrection was one that the disciples were unable to use upon Thomas; namely, that Jesus had said that He would rise from the dead. This He had told them explicitly and repeatedly, over a period of months (see Matt. 16:21). He had also showed them that it was taught in the Scriptures, but as yet they understood not the Scripture in that matter (John 20:9). Later Peter could say that the word of prophecy was more sure than sight itself (2 Pet. 1:19). But at the time the disciples had probably spiritualized the prophecies of the resurrection of Messiah, as so many Christians today do with the promise of His personal coming again.

For the sake of believers who could not be present there at that time the Lord added the special beatitude: "Blessed are they that have not seen, and yet have believed." This could not refer to the other disciples, who also had been convinced by sight, nor even to the Apostle Paul who, as one born out of due time, saw Jesus in glory. This blessing is for the great company, whom no man can number, who since the time of the apostles have believed upon the risen Saviour. Every day the number of these "blessed" grows as in the mission fields of earth men and women are brought to faith in Christ.

We once asked a Christian woman in a village in India what we should tell our friends in America as to the reason why some Hindus believe in Jesus and some do not. She was illiterate, but wise with the wisdom that is from above. Pondering a moment she said, "If they believe that Jesus is alive they accept Him. If they do not believe that He is alive they reject Him." Here was light on what is the missionary task. It is to convince dying men and women that Jesus is alive, and that He will save them from sin. Clever arguments will not do this. We must get their hearts into contact with Him who "is able also to save them . . . seeing he ever liveth to make intercession."

87:15

the Alliance Weekly

LEVEL
ONE

APRIL 9, 1952

Louis C. Williams

STARTLED BEAUTY

Easter Brings a Change of Direction

Page 227

The Editorial Voice

JESUS IS VICTOR!

The two major elements present in the Easter story are the *fact* and the *meaning* of the fact.

That Christ arose after He had been put to death by crucifixion is the fact; the true historicity of the event is too well established to require proof or even comment today. The meaning of that resurrection, however, must be rediscovered by each believing soul and by the Church age after age till our Lord returns to earth again.

No one with the least trace of humility would attempt to state in one editorial the full significance of the resurrection of Christ. Were every meaning which that event carries written down it might be said as it was said of the earthly activities of Christ, "Even the world itself could not contain the books that should be written."

One meaning attaching to the resurrection is that Christ has conquered the enemies of mankind and guaranteed the final triumph of all true believers over every power of the devil. For the rescue of the lost race was effected only after a fight. Let us not allow our poetic imagination to run away with us. Easter is more than sunshine and lilies. It signifies the appearance again of our David who went into the field to meet the Goliath of sin and death in mortal combat. Christ came back to assure us that the victory had been won. Death and the devil had been done in by the only One who was capable of such a mighty act, Jesus the Son of God.

An old hymn states this for us in ecstatic language:

> The strife is o'er, the battle done;
> The victory of life is won;
> The song of triumph has begun—
> Hallelujah!
>
> The powers of death have done their worst,
> But Christ their legions hath dispersed;
> Let shouts of holy joy outburst,—
> Hallelujah!
>
> He brake the age-bound chains of hell;
> The bars from heaven's high portals fell;
> Let hymns of praise His triumph tell:
> Hallelujah!

We might well spend the rest of the year reverently inquiring into the meanings of the resurrection. And probably the best method to pursue is to search for those meanings that touch us as individual Christians here and now. It is, of course, necessary to preserve the theology of the resurrection and to guard the truth well and carefully; but that is not enough. We must know what it means to us as pilgrims and strangers. That He "rose again the third day according to the Scriptures" is the Biblical foundation for our faith in a risen Lord. But love and faith would go further; they would devoutly seek to experience the present riches of His Easter triumph.

Jesus is Victor! That is the truth His resurrection proclaims. Now it remains for us to allow Him to be victor in us, thus multiplying the glory of His triumph in the hearts of His trusting people.

★

THE ATLANTA COUNCIL

We urge all delegates and visitors to the 1952 General Council, which convenes in Atlanta, Georgia, May 15-20, to send their requests for reservations of accommodations immediately to Rev. H. P. Rankin, 850 Euclid Avenue, N.E., Atlanta, Georgia.

All the weekday meetings will be held in the Wesley Memorial Church, 63 Auburn Avenue, N.E. The Municipal Auditorium will house the Sunday services. All sessions will be held on Eastern Standard Time.

Features of the Council this year include the annual Communion Service, which will be held Friday, May 16, at eleven o'clock, with Dr. H. M. Shuman in charge.

High lights of the missionary program will be given on Saturday evening, May 17. "Round the Round World" is the theme of the Sunday afternoon missionary rally.

Interesting curios, costumes and information concerning the world-wide work of The Christian and Missionary Alliance will be on display during the period of Council.

The Preachers Chorus, which was instituted at the Council held in Toccoa Falls, Georgia, in 1919, will again minister this year under the direction of Dr. R. R. Brown, founder. The first rehearsal will be held in Toccoa on Wednesday, May 14.

Through the courtesy of the Trunk-Line Central Passenger Committee, arrangements have been made to honor clergy certificates of the Eastern, Western, and Canadian clergy bureaus on the southern roads. From May 11-19 ministers may purchase round-trip clergy tickets from any area on presentation of a local clergy certificate.

★

THIS WEEK'S COVER

It is probably not known whether flowers actually sleep, but these tulips had gone to "bed" for the night when this picture was taken. The photographer used a flash bulb to secure this unusual photo.

Easter Brings

A Change of Direction

By A. W. TOZER

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word"—MATTHEW 28:8.

THE sepulchre has by grim necessity always had a central place in the history of mankind. With sad resignation it has been accepted by the race of men since man sinned and death first entered the world.

Human beings are forever moving toward the sepulchre. The newborn babe and the man of years alike face toward the grave; one is farther along than the other on his journey toward the sepulchre and will in all likelihood reach its portals first, but the other will arrive soon enough, to be followed in turn by others who began the journey after him.

The boy Bryant, brooding over the universal presence of death, and seeking such comfort as philosophy might afford, wrote his *Thanatopsis*, his precocious "view of death," in which these lines occur:

Yet not to thine eternal resting-place
Shalt thou retire alone—nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world—with kings,
The powerful of the earth—the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre.

. . . . .

The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death
Through the still lapse of ages.

Art, poetry, music, philosophy have joined to celebrate the fearful Thing that stalks among us, always unseen, always mysterious, always coldly cruel, but fair, nevertheless, and impartial as it removes from the earth the great along with the obscure, the mighty as well as the weak.

Beautiful poetry has been written about death, and the galleries of the world are rich with paintings inspired by the sepulchre. Some of our great composers have caught the awe, the terror, the sickening finality of death and have expressed it in strains so deep and tender, so poignantly beautiful as to be almost beyond the power of the listening ear to endure.

Whatever men may say about death, however they may try to disguise or beautify it, still it remains the most feared of all enemies, the one great question to which no answer can be found, the one tyrant from whose power there is no escape. Man has ever been a fighter. He has by wit and genius managed to defeat a great many foes, but he has not succeeded in conquering death. Each generation of men must go the way of all that have preceded it. The sepulchre pays no heed to beauty or wisdom or fame, but like some hungry beast licks the earth clean each generation to make room for the next. No man can beat death. "It is appointed unto men once to die." The mouth of the Lord has spoken it.

Into this death-ridden world came Jesus, the deathless One, the desire of nations, upon whom all the ancient prophecies converged. He was born of a woman and nursed in a mother's arms as all His human brethren were, and from the moment of His birth He joined the procession that moved toward the sepulchre, walking along with His brethren in the long, sad parade of death.

One fact known to a few is that His place in the procession was His by sovereign choice; all the rest of mankind took part by necessity; He alone owed no debt to sin and paid no tribute to nature. Death had no claim upon Him, but still He marched on, telling His disciples from time to time that He would soon go as other men had gone. "Behold," He said, "we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death." This He could have escaped, beyond doubt, for He said plainly that no man took His life from Him, but He laid it down of Himself (John 10:18). He could have escaped, I say, but He would not desert His brethren. They were companions together in the long death march, and He would go with them to the end. Greater love hath no man than this.

The story of that divine death where He, through the eternal Spirit, offered Himself without spot to God, is often told, and many are the words called in to try to picture the glory of it. But not all the words of all the languages of the earth can add anything to the simple Biblical account: "He said, It is finished: and he bowed his head, and gave up the ghost." Great words are needed where no great deeds are done, but the mighty act of Jesus in accomplishing His atoning death was so eloquent as to beggar all language and make great words an impertinence.

Now, if Jesus' dying outran description, what can we say about His rising again? Anything we might attempt to say would be superfluous, a perfume upon the lily, a weak candle set before the sun. The "young man" at the open tomb said all that can be said, all that the human mind can receive, when he told the women, "He is risen; he is not here." Upon these simple words as upon a foundation may be reared vast pyramids of books, but we may read them all and scarcely add anything to the certainty the brief blunt announcement of His resurrection affords.

It is significant that those who came to see the sepulchre and found it empty left it on the run, with fear and great joy. There was nothing in the tomb that could hold their interest now that He had walked out of it. Their very act of turning their backs to the sepulchre is in itself a wordless sermon, conduct symbolic of deliverance and release from the monster death, the age-old tyrant which for so many bitter years had held the race in thrall. Unwittingly those first disciples set the direction for the Church for all the time to come. Her direction is away from the sepulchre.

Here is a radical redirecting of our course of life. Before Christ rose from the dead we all faced *toward* the sepulchre. Our deep secret psychology had been conditioned by the knowledge that we were all in the procession, facing toward the sepulchre. Now He is risen and we face the other way. Ours is now a psychology of life; we face away from the tomb. Christ has made the difference. Out of Christ men still face the west and the sunset and their feet are directed toward the darkness and the grave. In Christ the tomb is but an historic incident, a shadow of the past, a dim memory of the time when Christ had not risen.

The power of the new Church lay in the radiant assurance that death had been conquered. In Christ the joyous believers knew they had met and defeated the grisly Thing that had blighted the heart of the race. If Jesus tarried they might die, to be sure, but death for them now would have no terror. Indeed they refused to use the old word in speaking of a departed brother: "He has fallen asleep," they said, and their conception of the sleeping saint was that of a soldier resting before arising to receive his medal of honor. The whole psychology of death had been expunged from their minds. Only life and immortality remained.

Wherever the Church has allowed the truth of Christ's victory to get hold of her she has become invincible and irresistible. Her martyrs have sung at the stake and shouted joyous defiance in the teeth of wild beasts in the arena. Whenever Christians believe that Christ is actually risen, immediately the murmuring and whimpering go out of their testimony and the note of plaintive sentimentality goes out of their hymns. Their pronouncements lose the timid tones and become robust and healthy. They go off the defensive and over to the attack. Spring breaks over the churches and fills them with sunlight and fragrance. Such renewals we call revival, and a better name could hardly be found for them, for the word revive means "to live again."

A century ago the Methodists sang,

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die.

No wonder they were so radiant!

Morning

Lo, in its brightness the morning arising,
Gold on the hilltops in richness is spread;
Heaven decks the earth with a beauty surprising,
Light is the victor, and darkness hath fled.

Lord of the morning, our souls are awaking,
Flood them with beauty, and free them from gloom;
Morn speaks of joy, for when morning was breaking,
Free from death's bands Thou didst rise from the tomb.

Souls that in slumber behold not the beauty,
See not the Master arise in His might;
Hear not the call to the doing of duty,
Know not the rapture that thrills in the light.

Morn speaks of light; let us rise to new living,
Rise with the Lord to the freedom He gives,
Give to the world what the morning is giving,
Hope that was born in the darkness, and lives.

Lo, in its brightness the morning arising,—
Lord of the morning, our darkness dispel;
Shine in our souls, till, the sordid despising,
Rise we from earth in Thy presence to dwell.

—From the Greek of the Eastern Church
TRANSLATED BY JOHN BROWNLEE, D.D.

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the Alliance Weekly

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Editor: A. W. TOZER
Managing Editor: ANITA M. BAILEY

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The Miracle of the Mind

3. The Mind Redeemed

The last of three articles

By Herbert Lockyer, Litt.D., F.R.G.S.

SCROPE BERDMORE DAVIES wrote this to Thomas Raikes in 1835: "Babylon in all its desolation is a sight not so awful as that of the human mind in ruins." But ruined as the mind is by Satan and sin, it can be rebuilt and ennobled. Thus, let us examine the kind of mind God would have us possess, and which He alone can make possible.

The redeemed mind is a God-directed mind. "Thou shalt love the Lord thy God with all thy heart, . . . with all thy mind" (Matt. 22:37). "I will put my laws into their mind" (Heb. 8:10).

We usually associate love with the heart, which is the seat of affection. Christ, emphasizing the Old Testament commandment, reminds us that we are to love God with our "mind." But how can we love God with our "mind"? The writer to the Hebrews, speaking of the house of Israel, says that God put, or gave, His laws into their mind. When we accept these God-given laws and continually obey them, then we love God with our mind.

It must be a sound mind. "God hath . . . given . . . a sound mind" (2 Tim. 1:7).

The "sound mind" Paul speaks of is not self-created but God-given, and implies sober-mindedness, a condition in which all inordinate desires are controlled by a godly self-restraint. And such a healthy mind is equivalent to the mind of Christ and of the Spirit. The latter alone is able to reveal the depth and extent of our mental unholiness, and on the other hand, the beauty and blessedness of a holy mind like Christ's.

It must be a governed mind. "The law of my mind" (Rom. 7:23).

What, exactly, did Paul mean by this law of the mind, antagonistic to the law of sin warring in his being? Was it not the normal constitution of his higher, better self and equivalent to "the law of God" the Apostle mentions? Such a beneficial law implies the holy principle of the renewed nature in contrast to the law of sin, which is the sinful principle present with the unregenerate and regenerate alike.

It must be a pure mind. "Stir up your pure minds by way of remembrance" (2 Pet. 3:1).

The purified mind is not only the mind purged by the Blood of Christ, but kept pure by the hiding of God's pure words within it. "Now ye are clean through the word I have spoken unto you."

It must be a renewed mind. "And be renewed in the spirit of your mind" (Eph. 4:23).

It is to be feared that many of God's children do not realize the importance of the renewing of the mind. The devil, knowing his time is short and understanding the importance of the mind, is making the thought realm his point of attack. If the mind is not renewed then he has every advantage.

Can we witness to a regeneration covering the mental realm? The renewal of the mind constitutes a pressing need of the hour, for if Satan triumphs in the mind, he triumphs everywhere. Therefore the believer must learn how to appropriate the victory of Calvary for his mind as well as for other parts of his being.

What constitutes this new mind has been aptly summarized for us by a deeply taught writer: "When we speak of the 'new mind' some may think that it cannot really be ours until we realize an entire 'newness' in the mental region. We must not expect it to drop from heaven, so to speak. We must distinguish between the mind as the seat of mental activities, and the processes of the mind. The mind is not destroyed, but the old processes must be. As we use the expression 'the new mind,' we speak figuratively. We really mean new mental processes. As we yield our minds to the Lord Jesus, His mental life comes into our mental life, displacing our old thoughts, thus the old thought circuits are destroyed and new ones established. As a result, our old mind (that is, old mental processes) which was crucified at Calvary, positionally, is destroyed practically, and as we yield the mind continually to Him, His mental life will 'occupy,' 'sustain,' 'defend,' 'emancipate,' and will strengthen and energize the mind, and thus we find that without effort or strain our minds are being renewed."

It must be a garrisoned mind. "Whose mind is stayed on thee" (Isa. 26:3). "Garrison . . . your minds in Christ Jesus" (Phil. 4:7 Weymouth).

Our only safeguard against nervous prostration and loss of mental balance is to have a mind garrisoned around by Christ, or stayed upon Him. The Revised Version translates Isaiah's beautiful promise, "A steadfast mind thou keepest in perfect peace, because it trusteth in thee."

Many of our present-day physical ills spring from mental causes. If, then, we are to have healthy bodies, we must learn how to maintain the mind's serene balance, and this can only be done as the Lord constantly occupies the mind, and watches over it as an unsleeping Guard.

It must be a steadfast mind. "Lest ye be wearied and faint in your minds" (Heb. 12:3). "Wherefore gird up the loins of your mind" (1 Pet. 1:13). "Be not soon shaken in mind" (2 Thess. 2:2).

We combine these three passages, seeing they warn us against being agitated from soberness of mind. In order to resist the onslaughts of unbelief we have to gird up the loins of the mind. All too many are easily shaken in mind as they listen to plausible arguments used against the infallibility of Christ and the Scriptures revealing Him. As for weariness of mind, the best of us suffer at times from mental sluggishness. Constant mental freshness can only be ours as we keep looking unto Jesus, who never fell from His steadfastness. His face and mind were ever set on the accomplishment of a divine purpose.

It must be a willing mind. "First a willing mind" (2 Cor. 8:12). "Serve him . . . with a willing mind" (1 Chron. 28:9).

Dealing with the surrender of our substance, Paul proves that willingness of mind measures the acceptability of our gift. The Corinthians were exhorted to show readiness of mind as they gave of their means for the relief of others.

Service and giving can become a drudgery. We labor and give because we have to, or because it is expected of us. Jesus *had delight* in doing God's will. Too often we lack this delighted willingness to carry out every divine behest. Forced labor, even in a church, benefits no one.

It must be a humble mind. "Serving the Lord with all humility of mind" (Acts 20:19). "Be not highminded, but fear" (Rom. 11:20). "Mind not high things" (Rom. 12:16).

Paul urges us by precept and practice to be "borne along with the lowly." He knew what it was to serve Christ with all humility of mind. His only boast was the Cross. He realized that apart from grace he had nothing whereof to glory. Although he accomplished much for the Lord whom he dearly loved, Paul had no fleshly pride as he viewed his achievements. "Alas, many a gifted worker ruins his testimony by conceit!" God finds it hard to entrust prosperity to some of His servants. Thinking they are responsible for success, they become high-minded. Failing to give God all the glory, they offer service that will be burnt up as wood, hay, and stubble, seeing that all was actuated by pride of mind.

It must be a ready mind. "They received the word with all readiness of mind" (Acts 17:11). "A ready mind" (1 Pet. 5:2).

Lydia (Acts 16:14) is a conspicuous example of a person receiving the Word with all readiness of mind. She was not prejudiced against the things uttered by Paul. It was so with the noble Bereans and "the honourable women which were Greeks." They had no mental reservations. Their minds had been prepared for the reception of the gospel. Today there is a lack of this readiness of mind among those we seek to win. Indifference, carelessness, callousness of mind are all too common. Satan-blinded minds are dead set in opposition to the gospel. Because of the necessity of mental readiness, we should pray more than we do for the initial work of the Spirit in and upon the minds of sinners. State of mind contributes greatly to effective results.

> *Turn us, O God of Hosts, shew us Thy countenance, and we shall be whole. For whithersoever the soul of man turns itself, unless towards Thee, it is riveted upon sorrows, yea though it is riveted on things beautiful.*—AUGUSTINE.

It must be a shared mind. "Be of the same mind one toward another" (Rom. 12:16). We must be sharers in lowliness of mind. If we are of one mind in glorifying God as the Father of our Lord Jesus Christ, there will be no difficulty regarding likemindedness among ourselves when it comes to emulating God's patience and consolation.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8). How effective our witness would be if only the foregoing graces and virtues characterized each one of us! The tragedy is that we are not of "one mind" in compassion, love, pity, and common courtesy. If only we shared alike in these Christlike traits, estrangements and feuds all too common among ourselves would be unknown.

It must be the Christ-mind. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). "As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Pet. 4:1).

The word Paul uses for "mind," *phroneo,* means the thinking faculty of Jesus Christ. Is it not blessed to know that we are not alone dependent upon our own minds, but can have the thinking faculty of Christ? As one has expressed it, "This pure, strong, mental life of Christ is for our *minds* just as His *bodily* life is for our *bodies,* and His *spiritual* life is for our *spirits.* The whole Christ is for the whole man."

The Christ-mind is a goal every believer must press toward. Our Lord had the holiest, most magnificent mind of anyone who has ever lived on earth. But what did Paul mean when he wrote of having the mind of Christ? Surely he did not imply that we must possess a high type of intellect before we can become pleasing to God! The lowliest, most uneducated person can have the same kind of thinking faculty Jesus had. His mind was reflected in self-effacement, a persistent love for mankind, and a never-deviating obedience to God's will. Thus it does not matter how limited our mental capacity may be, we can have the mind of Christ and of His Spirit.

Too many gospel preachers, with a craze for statistics, whose fame and further openings depend upon the number of converts supposedly won, have the tendency to con-

(Continued on page 236)

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Baccalaureate mix-up in New Castle: A group of six high-school seniors, Catholic and Protestant, met with the New Castle, Pa., Ministerial Association to ask Protestant pastors to help them iron out the difficulties which concern their school commencement program. For a number of years New Castle Catholic leaders have barred their young people from attending Protestant baccalaureate programs, although the youths want to go through all their graduating ceremonies together. The Protestant pastors are studying the matter.

★

Churches to get building materials: All church buildings under construction when government controls went into effect in 1951 will receive allocations of materials to enable the completion of construction, the National Production Authority announced in Washington. Previously, only projects more than 20 per cent complete had been allowed to proceed.

ABROAD

Colombia Protestants cite persecution: The Evangelical Confederation of Colombia, South America, has compiled a list of twenty-three acts of religious persecution which it said have taken place in the country during the last three months. Among the incidents cited were the fatal shooting and beating of a Protestant missionary, and the case of a mounted policeman who was said to have ridden into a Protestant church during services, threatened the worshipers and beat the pastor with a whip. The Confederation, which represents seventeen Protestant denominations, is compiling a survey of alleged religious persecution in Colombia over the past four years.

★

Report on Israel: Some 174,000 immigrants arrived in Israel during 1951, compared to 169,000 the previous year. Total immigration figures since the establishment of the State is, thus, 684,000. Israel's population totaled 1,562,000 on January 1, 1952. This number includes 1,400,000 Jews.

★

Few Christians in Indonesia: Indonesia's seventy-eight million people are ninety per cent Moslem, six per cent Hindu and only three-and-a-half per cent Christian, says 1940 census figures—the latest available. Of the three million then listed as Christians, some 750,000 were Roman Catholics.

★

Spanish pastor beaten in attack: A strong anti-Protestant feeling has burst out among Catholics in Seville, Spain. The latest incident took place March 3 when a group of militant Catholic young men forced their way into the Protestant chapel of San Basilio, attacked the pastor, and attempted to set fire to Bibles, hymnals and pews. The pastor was leading choir practice at the time, and quick action by choir members put out the fire before extensive damage was done.

MISSIONS

Prospects to enter Tibet good: The past year has been "fraught with uncertainty" for the missionaries of Tibet, according to a survey in the *International Review of Missions.* But from the border areas, "from which missions also establish contact among travelers from the inner fastnesses of Tibet itself," says the report, "prospects of permission to enter that country on gospel tours are reported by workers of the Central Asian Mission to be favorable, subject to no further deterioration in the political scene. C.A.M. missionaries have returned, after an absence of two years, to Kargil, and both there and in Badipur, where dispensary and village preaching, the visiting of homes, and Sunday school work are making headway, a particularly encouraging response is reported on the part of women. Both the C.A.M. and the Moravian Mission, however, encounter continued Muslim opposition, often of a violent kind; and the persecution of converts, who are liable to suffer as a result of false accusations, renders missionary relationships with local Christians a matter of great delicacy and care."

★

Would give quarter of a million: The goal for missions for 1952 set by The Peoples Church, Toronto, is a quarter of a million dollars. In 1951, $216,443.20 came in for missions, to go toward the support of 290 missionaries through 27 different societies. Dr. Oswald J. Smith is the pastor.

PEOPLE

Ex-Secret Service agent has new job: Walter A. Haman, former U. S. Secret Service Agent in charge of the White House detail, joined the Youth Haven staff in Muskegon, Mich., to help this newly-organized Christian boys' home in its work with delinquents. Haman, who guarded both Roosevelt and Truman, resigned from his Secret Service post on June 20, 1946, for full-time Christian service. He is associate director and director of public relations of Youth Haven.

PEOPLE SAY

James Henderson, president of Greater Chicago Churchmen, commenting on political corruption in Chicago: "I am definitely convinced that if we church members will get back to the 'Faith of our Fathers' and all that it stands for we can start a tidal wave that will sweep over this city, this state, and this nation, giving the racketeers and hoodlums a bath they will never forget."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

"Which Way Shall I Take?"

By Harold J. Sutton

Pastor, Meadville, Pa.

The caption of the theme is taken from an old gospel song, not too well known, but meaningful nonetheless.

C. L. St. John has it thus:

"Which way shall I take?" shouts a voice on the night,
"I'm a pilgrim awearied, and spent is my light;
And I seek for a palace that rests on a hill,
But between us a stream lieth sullen and chill."

It is the timeworn figure: life is a journey and all of us travel the road. The question is, how shall we go?

Those who are concerned for you are anxious that you begin your life well. This anxiety is increased by the knowledge that ere too long you will be on your own, that you begin with limited experience and that you journey the highway of life but once—there are no repeats.

How shall you begin this journey of life? Begin with God! The opening phrase of the Bible is more than a statement of fact. It is a motto for life: "In the beginning God." With God begin the day, the venture—and the future. All of life's decisions and commitments are to be made in this light: How will it look with God in the picture? Always is this to be the determining factor.

What are the rules and principles by which we are to travel? Is life to be short and merry or long and useful? Is it to be a matter of giving or getting? Are you to live for yourself or others? Will you say, The world is mine—I'll get it? Or, The world is mine—I'll keep it? Or will you rise to the heights of greatness and say, The world is ours—let's share it? It was Shaw, the British playwright, who said that a gentleman was one who put more into life than he took out. Will you qualify?

Another consideration must be the luggage of life's journey. What is to be your baggage? One cannot take everything. What shall it be? Sometime ago we heard it said that marriage was an "accumulation of rubbish." The speaker enlarged by saying that moving time was abundant proof of this. Here is a truism that can be enlarged. Life can easily and quickly become an "accumulation of rubbish." We begin by owning things. We end with things owning us. It is well to remember that in our change of worlds we take only what we are. Mere "things" are contraband at journey's end. It is loyalty to right, along with faith and reverence and hope, that passes for currency in the land to which we travel.

Then, too, one must think in terms of companions on this long trek through the years. Who is to go with you? Some companions make the way more difficult. Others smooth the road. Because the journey at best is difficult, you must not add to the hazards by wrong choices here. If you are to live by principle and not preference, you must choose those companions who set great store by high and holy convictions. If reverence is to have priority with you, it must follow that your fellow travelers are not to be those who lightly regard sacred things. If duty and right are to form the standards by which you live, none must companion you who are content with less. Observations show that when the higher and lower levels of life are merged, the level of living is usually the low and not the high. Who is to companion you?

Your destination is eternity. A late president coined the phrase: "A rendezvous with destiny." You have a rendezvous with eternity. To no one comes the opportunity to try again. We sail for the "port of no return." The end of the journey shuts the door on yesterday and yesteryear. Journey done means eternity's begun. The poet said,

"Oh, but to tarry once more,
At the point where two roads met.
And choose as we chose not then,
Made wise by a life's regret."

But this is merely wishful thinking. We stand there but once. There is no road to yesterday.

Hear the word of the ancient wise man: "In all thy ways acknowledge him, and he shall make plain thy paths."

May God bless and give you good success on your journey through life.

The "Bounty" Bible

In 1789 the survivors of the mutineers landed on Pitcairn Island. Amongst those was a man named John Adams who undertook the care and upbringing of the children "with only the Bible of the destroyed ship *Bounty* as his textbook."

The Bible eventually passed to his grandson, and in 1808 he in turn gave it to a whalerman named Levi Hayden when he visited the Island. Hayden took the Bible back to America and on his death it was presented to the Connecticut Historical Society.

There it remained until Mr. A. W. Moverley, a member of the education office of the British Colonial service in Pitcairn, tried to regain some of the Island's historical treasures which had been taken away as souvenirs.

He wrote to the Society who replied that they would be glad to return the Bible in as good a condition as when it was received. Bound in heavy calf, the Bible is "polished the colour of mahogany by successive hands in the hot moist Pacific climate."

The "Bounty Bible" reached England in 1949 and is now back among the islanders who owe so much to its teaching.—*The World Christian Digest.*

Activity Briefs

Swanton, Ohio. The young people of the Swanton, Ohio, church sponsored a Youth Crusade January 28–February 3 with Rev. R. R. Kauffman of Indianapolis, Ind., as the evangelist. The young people had charge and participated in each service with special music. A choir was organized and directed by the pastor.

Three weeks prior to the Crusade, the young people met twice a week in the various homes for prayer. An average of eighteen young people were present each night.

The services were well attended with an average of one hundred and eleven each night. God honored the preaching of the Word and eight young people were saved. Rev. A. C. Marvin, Assistant District Superintendent, was the closing Sunday speaker.—REV. T. K. KULAGA, *pastor.*

Keep us informed of your AYF activities. Write the National Youth Secretary, 260 West 44th Street, New York 36, N. Y.

The Foreign Fields

In the Forest Country

By Rev. R. S. Roseberry, Africa

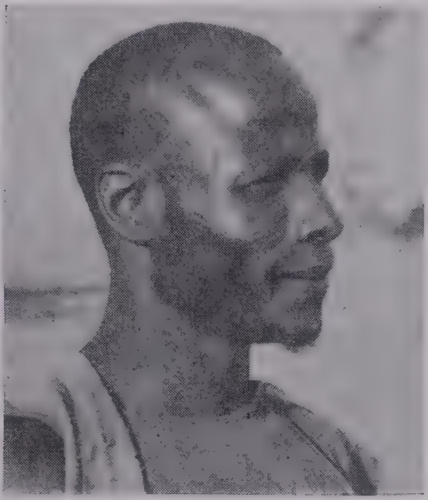
It was with considerable misgiving that we set out early in the morning for a visit to Macenta and Koulé. High water continued to flood the flats around Kankan, telling of heavy rainfall in the mountains which must be crossed. Landslides blocking the roads, deep ruts and washed-out bridges may be expected during the rainy season. We were delightfully surprised to find the roads not only open but fairly good, so that we made good time and arrived in Macenta about 3:10 p. m. The bright sunshine faded soon after our arrival and the rain began to come down.

Our first objective being Koulé, Gberese country, we left the following morning again to cross the mountain range. The St. Paul River was in flood stage and the ferry was dangerous, but we made a safe crossing. One could imagine what would happen if the ferry cable gave way while we were in midstream. The day after we crossed on our return trip that very thing took place, the ferry taking out at least one "monkey bridge" as it was swept downstream. The persons on board watched their opportunity and swam to shore, and the ferry continued following the current.

At the mission home we received a fine welcome. I was expected by another route and the men had planned to meet me near N'Zerekore to consider a new mission site. They waited until dark and then came home to find me already installed in a corner of the veranda. Quarters on this station are rather cramped for two couples. Mr. and Mrs. Nathan Ost and their two sons live in what has been the garage, with a lean-to for a pantry and kitchen.

The following day we began a conference with the native church and workers. The Lord had been dealing with me for some time about early rising and more intense intercession. From the very beginning the Spirit was present to bless.

Woro, the senior native worker, was an excellent interpreter. The messages came through clearly and with convicting power. Before many sessions he himself was under deep conviction for sins that he had committed long ago. Brokenheartedly he wept and groaned before the Lord. He had talked against a servant of God whom the Lord had sent there in the beginning of the work. Now he saw clearly that one must not speak against the Lord's servants. Then he was overcome by the horror of the way he had sinned against the wonderful wife that the Lord had given him. She had never failed him but he had grievously failed her. His conviction for sin was the most real that I have seen for many days.



M. Freligh

A Mianka of the French Soudan. This tribe numbers 172,000 souls. They are intelligent and have been quick to respond to the gospel.

As the conference progressed the attendance increased steadily until the Lord's Day. Sinners, as well as native workers, were convicted. Fourteen sought the Lord in the afternoon and evening services. We had a taste of the revival that could start the fire blazing through the forests. This was not yet the full tide of revival, but nevertheless it brought uplift to the missionaries and the church. Better things await us as we continue to intercede before the Throne.

We spent a day seeking a mission site near N'Zerekore. We believe we should open up near the center which controls so many highways. The Catholic mission is already installed and has a very strong, active force of men in that tribe. The opportunity is great if we do not wait too long to send in reinforcements.

The next day we set out for Macenta and our conference with the Toma churches. We were delighted with the number who gathered in the daytime, as well as in the evening, to listen attentively to the message. Again the Word flowed freely as we waited quietly on the Lord. The interest was intense as we unfolded the way to victory over sin through the indwelling Spirit. Tiekura, a backslidden worker, wept at the altar and sought cleansing from the Lord. He is a fine fellow but does not seem to get victory over women and wine. The Lord has been dealing with him. He said he had wept at night over his sin, but weeping would not take it away. However, there is hope for Tiekura if he keeps on seeking full deliverance. Many others prayed and sought the Lord for higher things.

We sought to impress upon the church that the way to full victory lies in prayer, rising early in the morning and seeking the Lord with all the heart.

Our tour was over and again we crossed the mountain. Rain beat upon us, but the road was well footed with stones and gravel, which kept us from skidding over the steep embankments. We praise the Lord for opening to us a door of intercession so that we could speak boldly of the way of life.

* * *

Alleluia! sing to Jesus!
His the sceptre, His the throne;
Alleluia! His the triumph,
His the victory alone:
Hark! the songs of peaceful Sion
Thunder like a mighty flood;
Jesus out of every nation
Hath redeemed us by His blood.

—WM. C. DIX.

A group of Adlai tribesmen in the Dalat area of Indo-China H. Evans

A Mission Within a Mission

By Margaret Johnston, Indo-China

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

The great commission to "Go . . . into all the world" is being carried out in Indo-China because the light of the glorious gospel of our Lord Jesus Christ has shone upon these people. God uses different methods of carrying out His program of reaching every tribe. What He is doing here thrills the missionary, challenges the church, and calls for the prayer help of the saints at home.

The missionaries call it "A Mission within a Mission"—and that is just what it is. Out of the National Church of Viet Nam God has called and prepared eight Vietnamese couples to be missionaries to the tribespeople of Indo-China. It was during the latter part of the thirties that God laid the burden of these unreached tribes upon the hearts of a number of Vietnamese couples. By 1942 there were ten of these couples working in ten different tribes, from northern Tonkin to Cochin-China. During the war years these workers had to return to the plains.

War also hindered the sending forth of students in the Tourane Bible School who felt the call to this work, but they never lost their vision or their consciousness that God had called them to work among the tribespeople. After the war four of these couples left their homes and people to live in the mountains, learn a new language, and minister to the tribespeople. The work was hard; there were many discouragements at first, but these young people had the anointing of God upon their lives and they stood the test. In the summer of 1951, four other couples graduated from the Tourane Bible School and the Tribes Regional Conference appointed them to various stations among the tribes. Though different, the Vietnamese and the mountain people have something in common in that they are both natives of the same country, and the Vietnamese missionaries have been able to learn the different tribal languages in a much shorter time because of this relationship.

Another phase of the work of "A Mission within a Mission" is the call of God upon saved tribesmen to preach the gospel to still unreached tribes. This thrills the missionary. When one realizes the differences that exist between the tribes of these mountains, it is a miracle. Some of the tribes are very proud and do not mix so easily with other tribes. Only after the work of regeneration is accomplished in their hearts is there freedom of fellowship among these people. This is just one of the methods God is using to reach the hundreds of tribes located throughout the mountains in South Viet Nam.

A year ago a jungle trip was made by the Dalat missionaries, and while they were in a certain village three tribesmen came to barter. They were from the Adlai tribe, a new group to the missionaries. These three men could not speak the tribal languages represented there among so many different people, though they understood some Vietnamese. But the gospel was explained to them in some way by some of the tribesmen who knew Vietnamese, and the men indicated that they understood and came forward for prayer. Recently a trip was made back into this same village for another conference with the people and, to the amazement of the missionaries, one of the three Adlai tribesmen (an ex-sorcerer) was there along with twenty-seven other people from the Adlai tribe. During the

These Adlai tribespeople, hearing the gospel from one of their own number, gave evidence of their faith in Christ at a jungle conference H. Evans

past year one of the native workers had visited these people on several occasions and witnessed to them. They did not have the written Word, a regular preacher, or any one to pastor them, yet within one year these twenty-eight had professed to be saved and were interested enough to come to the conference. There may be more believers in their village, but they did not give any information regarding them. They were all given the opportunity to hear the preaching of the Word, and they entered into the fellowship and worship along with all the other tribes. Has God forgotten His Word? No.

"They that dwell in the land of the shadow of death, upon them hath the light shined." We need not be discouraged concerning the future of the work here, for just as the darkness prevails, the light shines, and God has a way of fulfilling His Word and He uses different methods to reach the people. Our hearts are encouraged as we hear of many souls coming to the knowledge of salvation through the Lord Jesus Christ by the witness of the Vietnamese and the tribes workers. The Light has sprung up and the people are following the Lord, and though the future remains unknown there shall be the light of life of the Lord Jesus Christ in the hearts of many.

Today in South America

By Rev. H. L. Turner

Mr. Turner recently returned from South America, where he spent six months visiting Alliance mission fields.

Yesterday: Not many years ago the path of the *evangelicos,* as Protestant missionaries and their converts are called, was a hard one.

There was only one recognized religion, the Roman Catholic Church. There was only one marriage ceremony recognized, and it was performed by the Roman Catholic Church. Protestants were not permitted to bury their dead in the cemeteries since all were controlled by the Roman Catholic Church. Whenever and wherever the Bible societies made efforts to distribute and sell Bibles or Scripture portions, these were sought out and publicly burned in the city parks. Whenever and wherever the preaching of the gospel of the Lord Jesus Christ took place, it was attended by stonings and mobbings, and preachers were jailed. No one would rent buildings to the *evangelicos.* If they purchased a property, their buildings were burned. Converts were boycotted and socially ostracized.

The church and state were one in their determination to stamp out the evangelicals. The Roman Catholic Church in appearance and practice in South America is as different from the same church in North America as is night from day. Its exaltation of Mary above God, its drunken and immoral priesthood, its merciless exploitation of a superstitious people only finds its equal in the lowest forms of paganism to be found in all the world. It is difficult, if not impossible, for God-fearing people in North America to appreciate the above, but it is only too sadly true.

Today: What a change is taking place! In most South American countries prejudice is being broken down. In some countries there is greater freedom to preach the gospel than in the United States. Even in countries where there is still open persecution, it is but the last throes of a desperate opposition. While many, for convenience' sake, still outwardly cling to a decadent profession of faith, they are inwardly sick of the whole business. A middle class is springing up everywhere that has a wholesome respect for the *evangelicos.* The Roman Catholic Church recognizes this loss of their prestige.

Only a few weeks ago there appeared on the front page of a leading daily paper, *El Tiempo,* of Bogota, the capital of Colombia, an official statement from the Roman Catholic Church. It lamented that the church was losing ground in South America. It pleaded that the Roman Catholic Church needed 4,000 priests to meet the need of the hour, but that they were not forthcoming. The Catholic laity recognizes the change. Early in 1951 there appeared in the Sunday edition of Guayaquil's leading newspaper a whole front page editorial eulogizing the work of evangelicals in Latin America. It was accompanied by photographs of gospel churches in the city. Pressure was put upon the editor, a member of a prominent Catholic family, to recall the article, but he refused.

And what about progress? Portuguese Brazil has today 1,200 evangelical churches. In the Argentine Republic we attended a Sunday afternoon gospel service where the congregation of 600 was bidding farewell to their own wholly Argentinian-supported missionary, who was being sent to Italy. In Santiago, the capital of Chile, there are two gospel churches, each seating over 1,000, filled every Sunday night. In Lima, the beautiful capital city of Peru, gospel churches are springing up overnight. In Guayaquil, Ecuador's largest city, we preached in one gospel church to about 550 people, and addressed a Sunday school of 586. In the interior of Colombia, groups of believers are being formed quicker than the missionaries are able to take care of them. At least 2,000 converts are known, and we could go on enumerating instances of spiritual awakening. Right now there is an unprecedented sale of Bibles in South America.

Tomorrow: Fortunately many North American missionary societies are awakening to the spiritual opportunities of South America. Well they might! The reaction to the Roman Catholic Church as men see it in Latin America is driving multitudes to atheism. Communism is feeding on this, as would be expected. A terrible menace to North America exists if Communism should prevail in Latin America.

The power of the Roman Catholic Church over the masses in South America is receding because of its corruption. The tomorrow of this great continent lies in the hands of the evangelicals. The answer is an amplified and vigorous advance in all of South America—*now.*

A Transformed Life

By Arlowine Jarrett, Congo

Martin Mbudi was a Catholic from birth, but he was a sinner, too. Although he confessed his sins to the priest he didn't have that inward peace for which he longed. Three years ago he began to manifest a hunger for spiritual things, and in 1950 he gathered up enough courage to attend one of our baptismal services. He was much impressed with this method of baptism (by immersion in a stream), and he was convinced that this is the true way. He sought the Lord, truly repented of his sins and was saved. His wife and cousin were saved at the same time.

Shortly afterward his kitchen mysteriously burned down. Then the priest came to see him and wanted an explanation as to why he had entered into this Protestant group and left the Catholic group. The priest said, "See, you have already seen trouble for doing this, and you will have more trouble in the future if you don't return to our group." But Martin very courageously told him, "Even if my whole house and my possessions burn I will still continue in this true way of salvation." After he was saved he wanted to be baptized immediately, but the church elders kept him on probation for a year to see that he really meant business with the Lord. Last year he and his wife and cousin were baptized.

Martin is now going about holding services. He lives in a Catholic town; in fact, the whole area around his village is Catholic. Formerly when the Protestant teachers went into these villages to hold services the people fled, not wanting to hear what they had to say. Now these same people in these same villages have manifested an interest to hear God's Word from the lips of our own teachers and from Martin himself. Pray for the people in these towns, that their interest may be turned into a deep desire to be really saved and to follow Jesus. Pray for Martin, who in spite of all the threats and warnings is standing true and spreading the Good News. He expressed a desire to enter school this past October (1951), but feels that he first must build a church in his town. It will be a little mud affair, no doubt, with a grass roof; nevertheless, it will be another gospel chapel in Congo! The same message will be preached in this little chapel as is preached from our large tabernacles in America. Pray for all of those who will attend services. Pray for all who will preach there in Martin's village. Many will want to come, but because of fear they will be too timid. Many will sit outside within hearing distance. Pray that these people will be drawn by the Holy Spirit into the chapel.

The Resurrection of Jesus

The Sun of righteousness appears,
To set in blood no more;
Adore the Scatterer of your fears,—
Your rising Sun adore.

The saints, when He resigned his breath,
Unclosed their sleeping eyes;
He breaks again the bands of death,—
Again the dead arise.

Alone the dreadful race He ran,—
Alone the wine-press trod;
He dies and suffers as a man,—
He rises as a God.

In vain the stone, the watch, the seal,
Forbid an early rise
To Him, who breaks the gates of hell,
And opens Paradise.

—S. WESLEY, JR.

The Miracle of the Mind

(Continued from page 230)

centrate upon the emotions of people. A highly emotional atmosphere means much when the time for the message comes round—although too much spirited singing can wear a crowd out and create physical and spiritual unfitness for the sermon. When the opportunity comes to proclaim the gospel, the evangelist must remember that the appeal is first of all to the mind, not to the emotions. Paul is clear as to the necessity of having an intelligent understanding of the truth presented. "Faith cometh by hearing." What we hear is first of all received and registered by the mind.

When a preacher contrives to work upon the emotions of an audience by means of a succession of touching stories in order to get results, he is offering strange fire on the altar. It is the easiest thing in the world to move the emotions of a crowd, then call for decisions, and secure them by the basket-load. Many pastors, however, can testify to a terrible backwash a few weeks after. Christ did not commission His disciples to gain converts, but *to make and teach disciples.* If a "disciple" means a "learner" then surely mental action is involved. If faith rests upon a clear mental grasp of Christ's saving work, there is never any doubt about assurance and security.

Several years ago the late Dr. J. Stuart Holden, while addressing a Keswick meeting, told of a young man who, although definitely saved from the penalty of sin, was nevertheless deeply disturbed about the condition of his *mind.* Somehow he could not control his thoughts, as they wandered over forbidden fields. At times it seemed as if his mind was like a cage of unclean birds. Strong endeavors, however, to refuse unholy intrusions into his thought-realm proved unavailing. In spite of himself, he found his thinking taken up with objects unworthy of his Christian profession. Then one night, attending a service where the emphasis was on the deepening of the spiritual life of the believer, something happened that brought him complete deliverance. During the meeting the audience joined in singing the well-known hymn, "Just As I Am, Without One Plea." But nothing unusual transpired until the verse was reached,

"Just as I am, poor, wretched, blind,
Sight, riches, *healing of the mind."*

Healing of the mind! The young fellow could not continue the refrain. "Healing of the mind." Here was what he had yearned for. Although saved, somehow he felt his mind was still impure. Now a vista of glorious mental emancipation opened before his gaze, for here was One who could impart a holy, healthy mind. So on he sang,

"Yea, *all* I need, in Thee to find,
O Lamb of God, I come."

Thank God, we have a gospel for the mind, as well as for every other part of the being! Let us then proclaim it far and wide—Christ for the mind, then the mind for Christ.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Carolyn Griswold
Indo-China

Missionary Departures. *Miss Carolyn Griswold, Miss Olive Kingsbury* and *Miss Ruby Brown* sailed from New York on March 22 per the Cunard Line S.S. *Queen Elizabeth* for France where they will study the French language in Paris. Miss Griswold and Miss Kingsbury will then go on to Indo-China, and Miss Brown to French West Africa.

Olive Kingsbury
Indo-China

Miss Griswold graduated from Nyack in 1949 and has since worked in the Home Department offices as secretary to the National Youth Secretary, Rev. E. W. Richards.

Miss Kingsbury graduated from M.T.I. in 1947 and from the Laconia (N. H.) Hospital School of Nursing in 1950. For the past year she has been working with the Beefhide Gospel Mission, Myra, Ky.

Ruby Brown
French West Africa

Miss Brown graduated from M.T.I. in 1948 and for nearly three years worked at the Blundon Orphanage in Baton Rouge, La.

★

Births. On March 1, to *Rev. and Mrs. B. S. King,* St. Paul, Minn., a daughter, Elizabeth Jones.

On March 7, to *Mr. and Mrs. Wilbur Jorgenson,* St. Croix Falls, Wis., a son, Timothy Stewart.

On March 21, to *Rev. and Mrs. Karl Kose,* India, a son, Kevin Harper.

Please send all news items to The Alliance Weekly, 260 West 44th Street, New York 36, N. Y.

Newark, N. J. A Deeper Life Conference was held during the month of March with Rev. Tracy Miller, of Scranton, Pa., as the speaker. The anointing of the Holy Spirit rested upon the Lord's servant. The sound, practical Bible messages on the deeper life were rich in soul food and signally owned of God. Interest was unusually keen, with excellent attendance throughout the meetings.

Rev. L. J. Pyne, pastor, reports that for the past few months the church at this center has been experiencing the quiet yet pungent moving of the Holy Spirit. As a result the bond of Christlike affection is most impressive.

★

Kamloops, B.C., Canada. A prayer conference for pastors, which began on the morning of February 5 and concluded with a public service on February 7, proved to be rich in the blessings of the Lord and in spiritual fellowship among the brethren. The conference was born of a determination to lay hold on God for the blessings He has promised those who would seek His face and, needless to say, those attending did not return to their churches disappointed. Various problems regarding pastoral work were discussed, but the high light of the conference was the prayer program. The District treasurer, Mr. S. J. Jessop, Calgary, Alta., was a guest for the first two days of sessions, bringing much encouragement and spiritual admonition which truly suited the needs represented. Rev. W. H. Brooks, Superintendent of the Western Canadian District, met with the conference on the last day, his presence bringing great inspiration to the men. In the public services held each night, Rev. R. F. Merrill, Victoria, B. C., brought heart-searching messages, with God speaking to the hearts of pastors and laymen alike. Mr. Brooks spoke on the closing evening, bringing a message of timely value.

This is the second such conference held by the British Columbia pastors, the first having been conducted in November. It was decided that three should be held during the year, one to be during the annual District and Prayer Conference. As the conference closed, delegates expressed warmest appreciation to Rev. and Mrs. William G. Rose and to the congregation of the Alliance Tabernacle for their gracious hospitality.

★

Pastoral Personnel

Transfers. *Rev. Joseph Wood,* from Uniontown, to East End, Pittsburgh, Pa.

Rev. Lester A. Kim, from Foreign Department, to Union City, Pa.

Rev. V. L. Poser, from Genoa, Ohio, to Gospel Center, Wheeling, W. Va.

Mr. Stanley Hiers, from Assistant Pastor, Central Church, Miami, Fla., to Pastor, Salisbury, N. C.

Mr. August L. Martin, from Salisbury, N. C. (No current credentials.)

Roland Cagle, from Southwestern District to Evangelist, Northeastern District.

Rev. Douglas A. Davies, from Ballston Spa, N. Y., temporarily unassigned.

Rev. Elwood G. Meyerhoff, from Evangelist, Northeastern District, to Nazarene Church.

Rev. Robert L. Graham, from Cayucos to El Cajon, Calif.

Rev. R. W. Conner, from East Lake Alliance Church, Birmingham, Ala., to Evangelistic Field.

Rev. G. A. Powell, from Alliance Church, Montgomery, Ala., to Foreign Department.

Rev. Fred C. Sterneman, from Sauk Rapids, Minn., to Western District.

Rev. Charles H. Gray, from Oak Park, Ill., to Unassigned.

Rev. Elmer S. McVety, from Deer Creek Chapel, Lorimor, Ia., to independent work, Winterset, Ia.

(Continued on page 238)

At the 1952 Congress of Bands, Carnegie Hall, New York City

Rev. Lloyd Van Stone, from Southwestern District, to New Guinea.

Rev. Clark L. Gardner, from Savage, Mont., missionary under appointment.

Willard L. Aldrich, from Official to Christian Worker.

New Workers. Jesse A. Peace, appointed Official Worker, Warrensburg, N. Y.

Mr. Hugh M. Maynard, appointed Official Worker, Southampton, N. Y.

Mr. Nicanor Matos, appointed Christian Worker, Evangelical Church of the C. & M. A. (Spanish), New York City, N. Y.

Rev. Wm. J. Carey, appointed to Bryan, Ohio, Official Worker.

Mr. William Payne, appointed Christian Worker, High Point, N. C.

Mr. Edward J. Maxey, Jr., appointed Official Worker, Asheville, N. C.

Rev. Arthur C. Austin, appointed Evangelist, Southeastern District.

Mr. Joe Veitch, appointed Christian Worker, Southeastern District.

Mr. Alvin Rasmussen, appointed Christian Worker, Portwentworth Branch, Savannah, Ga.

Gordon Loptson, appointed Christian Worker, assisting at Dallas, Tex.

Mr. Walter Miller, appointed Official Worker, Cutler, Calif.

Mr. Harold Stoesz, appointed Official Worker, Viola Lake Church, Webster, Wis.

Miss Ruth Wood, appointed Official Worker, White Sulphur Springs, Mont., C. & M. A. Church, to assist as a home missionary.

Harry O. Wilkinson, appointed Christian Worker, Sweet Home, Ore.

Frank Daniels, appointed Christian Worker, Assistant Pastor, Delridge Alliance Church, Seattle, Wash.

Warren Christensen, appointed Christian Worker, Orondo, Wash.

Robin Hays, appointed Christian Worker, Assistant Pastor, Kent, Wash.

Mrs. H. H. Hazlett, appointed Christian Worker, Director Prayer Bands, Pacific Northwest District.

Mr. Richard Klein, appointed Official Worker, Bible Church, Beatrice, Nebr.

Mr. William Lemke, appointed Official Worker, Norfolk, Nebr.

Rev. James O. Eschenbrenner, appointed Official Worker, independent work, Abbyville, Kan. (Formerly a worker in the Northwestern District.)

New Works. New York City, N. Y., Evangelical Church of The Christian & Missionary Alliance, 240 E. 31st St. (Spanish.)

Ormond Beach, Fla., Ormond Beach Alliance Church (Unorganized).

Change in Name of Church. Wilmington, N. C., from Wilmington Gospel Tabernacle, to The Alliance Church.

Ardmore, Okla., from The Christian and Missionary Alliance Church, to The Gospel Tabernacle of The Christian and Missionary Alliance.

Des Moines, Ia., from Norwoodville Church of the Christian and Missionary Alliance, to The Christian and Missionary Alliance Church, East 29th and Aurora.

NOTE: In THE ALLIANCE WEEKLY of February 6 the appointment to Fortine, Mont., of an Official Worker should read *Vernon* Voth, not Herman.

Local Conventions

* * * * *

Convening April 13-20

The responsibility of our task requires that we persevere in prayer and effort despite the mounting obstacles.

South Atlantic District	
Portsmouth, Va.	April 13-20
Norfolk, Va.	April 13-20
Southwestern District	
Sandy Gap, Ark.	April 14
Salus, Ark.	April 15
Catalpa, Ark.	April 16
Fort Douglas, Ark.	April 17
Limestone, Ark.	April 18
Walnut, Ark.	April 19
Central District	
Genoa, Ohio	April 13-16
Brailey, Ohio	April 15-16
Swanton, Ohio	April 17-20
Toledo, Ohio (Chapel)	April 17-20
Mt. Clemens, Mich.	April 13-16
Saginaw, Mich.	April 17-20
Western District	
Chicago, Ill. (Northwest)	April 15-20
Pacific Northwest District	
Oceanlake, Ore.	April 14-16
Coos Bay, Ore.	April 14-20
Wolf Creek, Ore.	April 16-20
Central Point, Ore.	April 17-20
Valsetz, Ore.	April 14-15
South Pacific District	
Pasadena, Calif. (Church)	April 13-20
Eastern and Central Canadian District	
Peterborough, Ont.	April 13-20
Western Canadian District	
Abbotsford, B. C.	April 14-20
Chilliwack, B. C.	April 13-20

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A

Mother's Day
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B

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Zechariah 4.
DAILY TEXT—*"Not by might, nor by power"* (verse 6).

In 1799 Napoleon and his generals, while in the Austrian campaign, came with 18,000 troops to the town of Feldirk, Austria, on Easter Sunday morning. The town council met to consider what they should do—surrender or resist. Should they send a deputation to Napoleon with the keys of the city, or should they fight? Then the old priest arose and said: "This is Easter Sunday; we have been counting on our own strength and it has failed. Let us ring the bells of the church and have divine service and leave the matter in God's hands. We know only our weakness, and not the power of God." They proceeded to ring the church bells and they chimed out the Resurrection hymn. The French generals, hearing the bells ringing, became alarmed and the joyous clanging of the bells made them conclude that the Austrian army was arriving and they broke up camp and departed. The Easter bells and music and the prayers of the church broke up an army and saved a city.—*Pentecostal Herald.*

Monday

DAILY READING—Philippians 3:1-9.
DAILY TEXT—*"What things were gain to me, those I counted loss for Christ"* (verse 7).

There is such a thing as natural virtue. There are moral differences in human nature and God does not disparage or depreciate whatever goodness still remains after the wreck of the Fall. Paul acknowledges that even he had been possessed of many qualities of virtue and morality. If any man had cause to have confidence in himself, surely he had. He gives a list of his virtues and moral and religious advantages. He was strictly orthodox, born of Hebrew blood, circumcised according to the rigid ritual of Judaism, a "Hebrew of the Hebrews," a Pharisee of the Pharisees, blameless so far as outward righteousness was concerned and intensely earnest so far as religious zeal could go. Yet all this he renounces and disclaims with one emphatic sentence, "What things were gain to me, those I counted loss for Christ." —*A. B. Simpson.*

Tuesday

DAILY READING—Jude 8-25.
DAILY TEXT—*"Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy"* (verse 24).

Trials are the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all of His children: but trials and difficulties are not the only means by which faith is exercised and thereby increased. There is the reading of the Scriptures that we may by them acquaint ourselves with God as He has revealed Himself in His Word. Our God is a great God. He is omnipotent and omniscient, the God who keeps the sun, moon, and stars in their orbits, to work in perfect harmony without a collision. Can He not keep that which He has created in His own image? He will keep that which we have committed unto Him against that day. Praise His name! "Be not afraid, only believe"; and if you are afraid, just look up and say, "What time I am afraid, I will trust in thee." —*E. Armstrong.*

Wednesday

DAILY READING—John 21:20-25.
DAILY TEXT—*"Follow thou me"* (verse 22).

"The road is too rough," I said, "dear Lord,
There are stones that hurt me so."
And He said, "Dear child, I understand:
I walked it long ago."

"But there's a cool green path," I said,
"Let me walk there for a time."
"No, child," He gently answered me,
"The green road does not climb."

"My burden," I said, "is far too great,
How can I bear it so?"
"My child," said He, "I remember its weight:
I carried My cross, you know."

And so I climb the stony path,
Content at last to know
That where my Master had not gone
I would not need to go.

—SELECTED.

Thursday

DAILY READING—Hebrews 11:24-31.
DAILY TEXT—*"By faith he forsook Egypt, not fearing the wrath of the king"* (verse 27).

Two elements entered into Moses' lack of fear of the king: he saw with a truly spiritual vision "him who is invisible," and he honored the blood of the Passover. Had Moses been like many another human, after he had triumphed through God over Pharaoh in nine terrible plagues which befell the Egyptians, he would have then felt such self-sufficiency that to wait for the completion of God's plan would have seemed utter folly and a waste of time, and he would have hastened off with his great company toward the Promised Land and sure defeat. Verse twenty-eight tells us that his faith made him sprinkle the blood lest his people be destroyed with the Egyptians. The blood of Christ today is the believer's only safeguard against destruction for time and eternity; the Invisible One is still the incentive for devout hearts to fearlessly face the "kings" of the world as well as those of the infernal regions. The blood of Jesus and the name of Jesus, the Invisible One, are the believer's hiding place.—*Pameii.*

Friday

DAILY READING—Isaiah 53.
DAILY TEXT—*"He opened not his mouth"* (verse 7).

How necessary it is at times for people to refrain from retaliation or not to say anything when one is unjustly criticized, even though tempted to say a lot. It takes much grace to bear a misunderstanding rightly, and to receive an unkind judgment in holy sweetness. I think we have all been tested along that line. Nothing tries the Christian more than to have some evil thing said about him. If we could only know the blessings that lie hidden in our trials we would say like David, when Shimei cursed him, "Let him curse . . . It may be that the Lord will . . . requite me good for his cursing this day." God give us more of His Spirit "who, when he was reviled, reviled not again . . . but committed himself to him that judgeth righteously."—*The Herald.*

Saturday

DAILY READING—Exodus 16:23-36.
DAILY TEXT—*"Tomorrow is the rest of the holy sabbath unto the Lord"* (verse 23).

We like to talk about how things have changed, but the basic needs of man's life are the same. Man's need for one day of rest in seven remains constant. The Sabbath is written in the nature of man as well as in the Holy Book. Sabbath rest from labor is needed for physical well-being. Students of civilization place large emphasis upon the importance of this day of rest and spiritual concentration in accounting for man's progress. And if ever a weekly break in the routine of secular business was found to be a necessity of health, it must be even more so under the strain and tension of our modern life. We live in an age of hurry and pressure far more wearing and exacting than our fathers knew. We need change from daily affairs to religious interests. And certainly the Sabbath is "demanded in order to seek rest as can be devoted to the needs of our higher religious nature."—*Selected.*

25 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For April 20, 1952

Jesus and the Law

Matthew 5:17-20; Mark 10:17-22

GOLDEN TEXT—*"For the law was given by Moses, but grace and truth came by Jesus Christ"*—John 1:17.

DEVOTIONAL READING—Psalm 119:1-16.

Introduction

Our lessons in recent weeks have been about early followers of Jesus. Today we begin a consideration of some things which He taught His followers about the Law of God.

Our English word "law" means "that which is laid down," and designates the body of rules or principles prescribed by authority. There are "laws of nature," which tell the sequence of natural phenomena; these, man must discover and formulate for himself. There are also laws of custom, which a community makes for itself and makes binding upon its members. The laws of a nation have the authority of the nation behind them. And the laws of God, whereby men are to regulate their lives, are revealed in the Word of God and the conscience of men.

The first five books of the Bible are known to the Hebrews as the *Torah* or "Teaching." Therein are set forth the principles and rules prescribed by God for mankind. A distinction should be made between the moral law, which is summarized in the Ten Commandments and is of universal application, and the ceremonial laws. These latter regulated the feasts and fasts and sacrifices, the diet, hygiene, and diseases for the Jewish nation. Their underlying principles are permanent, but the details were for the Jewish nation living in Palestine under the Covenant of Sinai.

I. Jesus Came Not to Destroy but to Fulfill the Law (Matthew 5:17-19)

Our Lord was born under the law and lived His life as a member of the Jewish race. He fully accepted the authority of the *Torah* or Book of the Law, and was careful to "fulfil all righteousness." He ignored fastings and washings and other observances which tradition had added to the law of God. Therefore some must have wondered whether He would abolish the law. Indeed, no! He taught that every smallest letter of God's original Word must be and will be fulfilled. And He said that He had come to fulfill it. Jesus fulfilled the law in two ways:

(a) He *kept* God's Law wholeheartedly and completely. He ordered His life by it, and used it to gain the victory over Satan and evil. He was indeed God's "Blessed Man" of the first Psalm, who found His delight in the law of the Lord, and meditated therein day and night. He testified that He did always those things that pleased God (John 8:29). Of Him the prophecy was, "Lo, I come, . . . I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:7, 8). His life satisfied every requirement of the law of God.

(b) The Ceremonial Law Jesus fulfilled by bringing it to consummation. He became the Sacrifice for sin, of which all previous sacrifices had been but types. He became "Christ our Passover, slain for us," and the Victim which bore away the sins of the people into a land of forgetfulness. This fulfillment of those things which had been only shadows of the real abolished all need of other sacrifices forever. Raised from the dead and declared thereby to be the Son of God, He became the great High Priest in the true sanctuary, thereby making earthly priesthoods and earthly sanctuaries unnecessary. To resort now, again, to these elements of the Old Covenant is an affront to Him who is a High Priest forever. It can likewise be shown from the New Testament that Jesus made obsolete the ceremonial laws concerning food and ceremonial defilements, and other temporary features of the Old Covenant. He replaced the Old Testament shadows by the real and the eternal.

II. The Righteousness Which Exceeds That of the Pharisees (Matthew 5:20)

The word "righteous" was originally spelled "right-wise," and means characterized by rightness. "Right" simply means straight, untwisted, without crookedness. For centuries the Pharisees had made the law of God their chief concern. Lest they carelessly transgress they had surrounded it with a hedge of traditions, or extra requirements, of which there were over three hundred concerning Sabbath-keeping alone. Careful attention to so many traditions became a burden that men were unable to bear. The real purpose of the law became obscured; not obedience to God but the preserving of a reputation for righteousness became their motive. Occupied with details and with their own reputations, they ceased to love God with all the heart, and loved their neighbors not at all. Jesus accused them of niggling carefulness about nonessentials while forgetting the weightier matters of the law—justice, mercy and faith (Matt. 23:23). Disciples could exceed the righteousness of the Pharisees not by even greater scrupulosity, but by simple honesty. To be straightforward with God, to love Him supremely, and to be motivated by justice, mercy, and faith, this is the true keeping of the law. True righteousness is to obey God out of love for Him, without subterfuge or deviation.

III. What the Rich Young Ruler Lacked (Mark 10:17-22)

This young man was very earnest and honest as he came running and kneeled before Jesus. It is recorded that Jesus looking on him loved him. What did he lack?

(a) There was a lack of which he was aware, and it was this lack that brought him to Jesus. His belief concerning the Scriptures was orthodox; he was a religious leader and must therefore have been generally respected. He took his religion seriously. But he had not passed from death unto life, and he knew it. Lacking this he lacked everything.

(b) The lack which Jesus saw. The commandments cited by Jesus were all concerned with man's relation to man. The young ruler felt confidence concerning these. The test which Jesus put to him was intended to show that he was unable to keep the first four commandments, concerning his relation to God. He could not even keep the first one, for there was something that was dearer to him than the will of God. So far as we have information this *good* man was *lost.* Jesus said that there would be many like him, religious and earnest and esteemed, but lost.

IV. The Grace and Truth That Came by Jesus Christ (John 1:17)

This verse does not contrast the law with grace as if they were antagonistic. The law, given by Moses, was from God; and Paul says that it was "holy, and just, and good." The very giving of the law was grace, on God's part. But the ministration of the law was unto condemnation, because it pointed out man's shortcomings—was intended to do so. Through the law God's very holiness was a barrier to sinful man. But Jesus came, full of grace and truth, and tabernacled among men, "declaring" or revealing the Father. "He who has seen me has seen the Father." So the Father is like Jesus—full of grace and truth. He is love, not austere and unapproachable. Grace is the divine love in manifestation. Thus grace came by Jesus.

Truth is "the reality of things adequately brought to light." In Jesus the promises of God were made real. Jeremiah prophesied that under the New Covenant God would place His law within man's heart (Jer. 31:33). This becomes reality only through Jesus Christ. The law of the spirit of life in Christ Jesus frees us from the law of sin and of death. There is no condemnation to those who are in Christ Jesus. And moreover, He who once tabernacled among men now says, "Behold, I stand at the door, and knock: if any man . . . open the door, I will come in to him." If Jesus, full of grace and truth, lives in the heart, He will write the laws of God there, and God's laws will cease to be grievous. If He lives in the heart, loving God in us, and loving others through us, the keeping of the law is no problem (see Rom. 13:10).

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the Alliance Weekly

LEVEL ONE

APRIL 16, 1952

87:16

Three Lions photo

A VIETNAMESE VILLAGE, INDO-CHINA

In this issue

The Nature of Antichrist . . . . By Rev. T. E. Thompson
Giving Ourselves to the Lord . . . . . . By Dr. M. F. Unger

The Editorial Voice

A NEW LOOK AT AN OLD QUESTION

At first reading the article in this issue on "The Nature of Antichrist," by T. E. Thompson, may cause a mild amount of irritation in the minds of a few of our readers. Said irritation will arise from Mr. Thompson's having made bold to question the soundness of some popular notions about the Antichrist held today by large numbers of evangelicals.

The propensity to accept any current religious emphasis as the correct and only scriptural one runs deep in our nature, for it is simply the old love for *status quo* common to all peoples in every field of human thought. An idea is handed to us by persons we respect; we check the references, accept the idea, find the whole thing mentally comfortable, and proceed at once to identify it with orthodoxy. After that we judge every man by the test of whether he does or does not subscribe to it. Naturally we resist any suggestion that perhaps the idea may need a bit of editing to bring it into line with the Scriptures and the historic faith of Christians.

The assertion that the eschatology of the past hundred years (held now by most fundamentalists) does not agree in every detail with the beliefs of the Church fathers will be condemned as rank heresy by many present-day Christians. But the facts are easy to check; anyone can do it who will take the trouble to read and study for himself.

The usual way of explaining the discrepancy (where such discrepancy is known) is to assert sweepingly that those great Christians of the past who did not hold our views on prophecy were simply unenlightened. They were good Christians, to be sure, but they just never managed to rise to our height of prophetic vision. The Wesleys, for instance, and such men as Edwards, Knox, Rutherford, were fine as far as they went, but they were sadly lacking in the knowledge of end-time truth.

Apart from the fact that this is the same argument advanced by the Russellites and the Seventh-day Adventists to justify their views, there is at least one other reason for rejecting this too-neat way of explaining things. It puts us in the painful position of having to claim superiority over persons whom all the world knows were infinitely beyond us in every quality that goes to make spiritual greatness. Without wishing to be thought flippant, we might say that if Augustine and Bernard and Watts and Andrewes became such flaming saints while yet blind to the truth of prophecy, and if modern fundamentalists are the kind of Christians *they* are while at the same time blessed with all prophetic knowledge, then surely it pays to be ignorant.

Long-time readers of the Weekly will not require assurance about our position, but to the new subscriber and to the casual reader whose eyes might be seeing this page for the first time we say: This magazine, its editors and the Society whose organ it is hold firmly to the belief that Christ will return to earth to wake the sleeping saints and glorify His faithful ones who are alive at His coming. We believe that His return is the hope of the Church, which hope alone makes life on earth tolerable for the sons of Heaven.

But is it incompatible with that belief to desire to know what God has revealed about the future rather than to accept blindly what one or another school of prophetic thought would force upon us? Is it unspiritual to long for truth rather than to follow without examination eschatological teachings which were unknown to the saints of past times? We believe not.

The time has come for the ministry of teachers who will re-examine the whole prophetic question in the light of the Scriptures, who will not be awed by the big names of the last half century, but who will check the teachings of recent times against the beliefs of the great Christians of the past, and will allow those beliefs at least as much weight as the beliefs of modern teachers. We need some courageous men who can speak with spiritual authority, not men who are content merely to parrot the views of a few prophecy experts who have arrived at their present convictions by reading each other's books.

Perhaps, after all, the greatest prophetic problem facing us is one of readiness rather than one of knowledge. We may not always be sure we have each detail right, but we need never be uncertain about our moral and spiritual preparation for the great day of our Lord's coming. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Christ is made the sure foundation
Christ the head and corner stone
Chosen of the Lord, and precious,
Binding all the Church in one,
Holy Zion's help for ever,
And her confidence alone.

To this temple, where we call Thee,
Come, O Lord of hosts, today;
With Thy wonted loving-kindness
Hear Thy servants, as they pray,
And Thy fullest benediction
Shed within its walls alway.

Here vouchsafe to all Thy servants
What they ask of Thee to gain;
What they gain from Thee for ever
With the blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.
—FROM THE LATIN, 7TH OR 8TH CENTURY.

The Nature of Antichrist

By **REV. T. E. THOMPSON**

THIS brief study of the nature of Antichrist is not intended to be exhaustive, but to re-examine briefly the portions of Scripture dealing with this important theme.

The *Encyclopedia Brittanica* devotes two full pages to the subject and concludes with the statement that "To write the history of the idea of Antichrist in the latter middle ages would be almost to write that (history) of the middle ages." With the rise of dictatorships and the appearance of strong men in Europe and Asia, interest in the person of Antichrist has been revived.

In spite of the assurances of some prophetic teachers that a clear pattern is laid down in the Word of God for Antichrist, we find there are but two portions of the Old Testament and two of the New to give us an outline of his nature. In the Old Testament, Daniel 7 records the vision of the four beasts and the ruler who is to arise out of the ten horns of the fourth kingdom. The twenty-fifth verse actually describes him: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." In Daniel 11 the prophecy refers to the rise of Greece and its division into four kingdoms. It was remarkably fulfilled, but verses 36-45 are generally understood as having a double significance, being partially fulfilled in the person of Antiochus Epiphanes, and finally in the person of Antichrist.

In the Gospels, strangely enough, our Lord makes no clear reference to the Antichrist. He says (Matt. 24:24): "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The two main portions in the New Testament are Second Thessalonians 2:1-12 and Revelation 13:1-18. Scattered references through the rest of the Revelation relate it to the prophecy of Daniel, with the difference that the beast now is the last of seven instead of the four in Daniel and incorporates all of the features of the four beasts of Daniel 7.

If these four Scriptures are placed side by side it will be found impossible to make them agree in all particulars. We are forced to the conclusion that minute details of the nature of this Man of Sin are not given, and that all we can expect is a broad outline of his character.

The teaching of Paul in Second Thessalonians has a minimum of the symbolism found in Daniel and Revelation. There is no description of a "beast" but of one who is to be "the man of sin." A safe plan would be to begin with the picture drawn by Paul and let the other portions fill in details.

In Second Thessalonians 2, Paul states that the coming of Christ would not take place until the Man of Sin had been revealed. The characteristic word for that coming is the beautiful Greek word *parousia.* We find it in verse one, where the *parousia* is associated with our gathering together unto Christ when He returns. That will not take place until two things have happened (mentioned in verse 3)—the falling away, which we understand as the final apostasy, and the revelation of that Man of Sin. The same word *parousia* is used in verse 8, where it is stated that this wicked one shall be destroyed with the brightness of Christ's coming.

★ ★ ★

Watch!

Ye servants of the Lord,
Each in his office wait,
Observant of His heavenly word,
And watchful at His gate.

Let all your lamps be bright,
And trim the golden flame;
Gird up your loins, as in His sight,
For awful is His Name.

Watch: 'tis your Lord's command,
And while we speak He's near;
Mark the first signal of His hand,
And ready all appear.

O happy servant he,
In such a posture found!
He shall his Lord with rapture see,
And be with honour crowned.

—PHILIP DODDRIDGE, 1702–1751.

The teaching concerning the time of the appearing of Antichrist is not new. It was held generally in the early church until the time of Augustine, when the beginnings of postmillennialism were taught. In the *Teaching of the Twelve Apostles,* a compilation of apostolic writings dating back to the period between 120 and 160 A.D., there is this in chapter 16 concerning the end time: "For in the last days the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increaseth they shall hate one another and shall persecute and shall deliver up, and then shall appear the world deceiver as the Son of God, and shall do signs and wonders, and the earth shall be given into his hands, and he shall commit iniquities which have never yet been done since the beginning. Then all created men shall come into the fire of trial and many shall be made to stumble and to perish. But they that endure in their faith shall be saved from this curse. And then shall appear the signs of the truth; first the sign of an opening in heaven, then the sign of the trumpet's sound, and thirdly the resurrection of the dead; yet not of all, but as it hath been said: 'The Lord will come and all the saints with him.' Then shall the world see the Lord coming upon the clouds of heaven."

The doctrine of Antichrist has been complicated by the teaching first advanced by J. N. Darby in 1830 and incorporated in the notes of the Scofield Reference Bible, that there would be two phases to Christ's coming: (1) His coming for the Church, and (2) His coming with the Church. According to Darby, it was to be in the interval between these two comings that Antichrist would be revealed. If this be true scriptural doctrine, then the study of Antichrist by the children of God is purely academic, for they would not be here to witness his rise to power. But if this teaching be an innovation without adequate scriptural basis, the study of Antichrist is vital to every true believer. It is the conviction of this writer that the belief in the two phases of Christ's premillennial coming is a pyramid of doctrine not resting on any broad base of Scripture, but balanced with its tip resting on a few scattered texts and buttressed to prevent its falling by the godly character of those who have accepted it as truth and presented it with conviction.

In Daniel 7:21 it is written: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came." "And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). In Revelation (20:4), describing those who are a part of the first resurrection, we have: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Our Lord speaks of the false Christs who shall come to deceive, if possible, the very elect. To teach that those called saints, those written in the book, the elect and those taking part in the first resurrection are Jewish converts during the tribulation period is to indulge in dispensational double talk.

Paul states that the Man of Sin will exalt himself over all that is called God. This suggests that the ambition of Antichrist will be to be worshiped not only by those who believe in the true God but by all who have any tradition of God, even if it be false. He is to be worshiped universally. In Revelation 13 the first beast, if he is assumed to be Antichrist, will have worship directed to him by the False Prophet. The references in Daniel, however, suggest that he will have civil power and that his strength will be derived from his authority as a ruler. From this we infer that Antichrist will be a political personage, but of such dynamic nature as to command worship from all peoples.

To reach such a place of power it will be necessary for this monster of iniquity to seize lines of communication that extend to the very ends of the earth. By "lines of communication" we mean not only the radio and other systems of conveying thought, but channels of power and influence that are world-wide. One such channel is the international control of the Roman Catholic Church reaching from the Pope to every village and hamlet in which

(Continued on page 252)

Atlanta Chamber of Commerce

Plaza Park, a new development in the heart of downtown Atlanta, Ga. Built over a railroad, it cost the city over a million dollars. Delegates to the General Council of The Christian and Missionary Alliance, which convenes in Atlanta May 15-20, will be interested in the historic areas of the city also. Atlanta's 14 colleges and its 480 churches, some famous for their architectural beauty, make the city a religious and educational center.

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Giving Ourselves to the Lord

By MERRILL F. UNGER, Th.D., Ph.D.*

"They . . . first gave their own selves to the Lord" (2 Cor. 8:5).

THE dedication of oneself to God is possible only for the Christian, but it is the supreme duty and privilege of *every* Christian.

Never must becoming a Christian through the act of accepting Christ as personal Saviour be confused with the act of yielding the redeemed life entirely to God. With perhaps a few Christians, the acceptance of Christ as Saviour and the presentation of the life to Him for service occur simultaneously. But for the vast majority, conversion to God precedes the dedication of the life to Him by a period of time, sometimes extending over many years.

Dedication of the regenerated life to God begins with a crisis involving a specific decision and an act. Its development, on the other hand, is dependent upon the maintenance of the attitude of yieldedness in the believer's life. In short, the yielded life is a once-for-all submitting of the whole being to God, but it also involves a lifetime working out of the details of the initial surrender.

The Macedonian Christians experienced the blessing of the yielded life. They not only knew the joy of giving of their substance, but experienced also the supreme joy of giving the greatest gift the believer can give God—the gift of himself. "They . . . first gave *their own selves* to the Lord." Their giving, moreover, was in the proper order. They *first* gave their own selves to the Lord. It was natural that they experienced fullness of joy in all their subsequent giving, because when we give ourselves unto the Lord we give Him all we have, to be called for, and disposed of, according to His will.

Little wonder then that we read of these saints: "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2). What a combination! Affliction and joy! Deep poverty and abounding liberality! It is an impossible union except when we are entirely dedicated to Christ, as they were.

I. EVERY CHRISTIAN SHOULD GIVE HIMSELF TO THE LORD.

Many Christians balk at the idea of consecration. They do not see the yielded life as the definite duty or the specific responsibility of every believer, or what is a thousandfold more blessed, as a glorious privilege which God has bestowed upon us—the honor of presenting ourselves "a living sacrifice" unto Him (Rom. 12:1). Yet the most cogent reasons exist why every Christian should unreservedly give himself to God.

We should give ourselves to the Lord because the Lord gave Himself for us. The Father gave heaven's best to provide salvation for us. "He that spared not his own Son, but delivered him up for us all" (Rom. 8:32). For us the Son gave up the glory which He had with the Father before the world was. Our Lord suffered in the garden and was crucified for us. Behold His love and His mercies for us!

Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). And what could be more reasonable in the light of the wonderful love exhibited in our Lord's giving Himself for us than that we in turn should gladly and spontaneously give ourselves to Him?

God graciously speaks of our presenting our bodies to Him as a "sacrifice," but when we catch a glimpse of that immeasurable work which Jesus our Lord wrought for us on the cross we blush to call our yieldedness a sacrifice. Rather we are made to realize that to be allowed to bring our lives into the service of such a Lord and Master is an honor greater than human heart can understand or human tongue describe.

We should give ourselves to the Lord because we are not our own; we belong to Him. All men belong to God by creation. But through the fall humanity has been alienated from God. By redemption the believer is not only bought back and brought back to God, but he becomes God's property in a most real and vital sense.

We should give ourselves to the Lord because we shall never fully enjoy the Christian life till we do. The world's glitter will dazzle us, its pleasures and pursuits will allure us, its temptations and trials will overcome us until we yield completely to Christ. If we would have Him become "the lily of the valley," "the rose of Sharon," "the fairest of ten thousand," the One altogether lovely to the soul, we must dedicate all to Him. When we give life's greatest treasure of ourselves to God, God's greatest treasure of Himself shall be manifested in and through us.

II. EVERY CHRISTIAN SHOULD GIVE HIMSELF TO THE LORD IN A MANNER APPROPRIATE TO THE PRIVILEGE.

It is unthinkable that our giving should be halfhearted and partial, or rendered with a grudging spirit, or offered with reservations, or performed fearfully and with misgivings. It is impossible, moreover, that we can offer any acceptable substitute for ourselves. Never must we be deceived into imagining that our strength, time, labor, or money can make up for our failure to give ourselves.

It must always be remembered that our Lord does not so much want that which is ours; He wants us. If He has us, He has all that is ours and more. When the noble Macedonians "first gave their own selves to the Lord," they naturally gave bountifully of their means, so much so that they besought the Apostle and his colleagues with much entreaty that they would receive their gifts for the poor (2 Cor. 8:4-6).

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*Professor of Old Testament, Dallas Theological Seminary.

We must give ourselves to the Lord willingly. Considering it as a high honor and a sacred privilege, rather than a stern duty, and resting on the wondrous love manifested at Calvary, our yielding must be voluntary, never mandatory. True love is never coerced. It is wooed and won. Hence the language of God's love is, "I *beseech* you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Surrender which is not the result of our own free will, but rendered grudgingly, is no surrender at all.

We must give ourselves to the Lord unconditionally. There must be no reservations. Nothing must be held back. There can be no "ifs" in the contract. The gift of ourselves involves all we are or will be. Our Lord asks for the heart, and the life. We must turn over the key to every room and every nook of the house in which we reside. He must have complete possession. We must yield a whole heart and life to receive the full blessing of a Risen Christ.

We must give ourselves to the Lord trustingly. How many believers are appalled by fears and misgivings when confronted with the challenge of full surrender! They react as if they were being asked to plunge over a precipice or to place their lives in the hands of some dread tyrant. But when we consider that we are asked to commit ourselves to the supreme Friend and the infinitely loving Saviour of sinners, such an attitude betrays the most miserable unbelief.

If we cannot trust the Lord Jesus who died for us, whom can we trust? If we cannot confidently put our lives in the hands of Him who made us, and remade us when broken by sin, in whose hands can we place ourselves? The redeemed soul has every reason to rest wholly and with calm assurance in the hands of the Son of God, for time and for eternity.

III. EVERY CHRISTIAN SHOULD ENJOY THE BLESSINGS RESULTING FROM GIVING HIMSELF TO THE LORD.

Many of the Lord's people are satisfied with the enjoyment of so little of their heritage in Christ. They are content with a streamlet of refreshment when they might have "rivers of living water" flowing out of their innermost being (John 7:37-39). Like children, they are wading in the shallows along the shore line of the illimitable ocean of God's power, when all the while the Holy Spirit is calling them to yield completely to God and launch out into the deep.

We should enjoy the blessing of God's fullness. No matter how filled with other things men's lives may be, they are empty if not filled with God. And God is waiting to fill our lives with His presence, if we give ourselves fully to Him. He is waiting to fill us with the Holy Spirit, with love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. He is longing to fill us with power and victory. When the wicket gate of consecration is open, God's fullness will flow into the life as the waters fill the locks of a great canal when the sluices are opened.

The redeemed soul can experience no greater satisfaction or more genuine delight than God's manifested presence. Those who find the center of the divine will and the fullness of the divine presence find the acme of bliss. Giving ourselves to the Lord will mean that our Lord will give Himself to us in full manifestation. Only then will our hearts well up in highest worship and adoration. Only then shall we be able to know the full blessing of God ourselves and be a medium of its communication to others. Only as we give ourselves to God can we bring the greatest glory to God, the greatest benefit to our fellow man and the greatest good to our own lives.

We should enjoy the blessing of the widest usefulness. When our experience becomes Christ instead of self, holiness instead of worldliness, God instead of gold, separation instead of compromise with evil, we shall find that "a great door and effectual is opened" unto us for testimony and service (1 Cor. 16:9), and that God will cause us to triumph over the "many adversaries" that will be arrayed against us.

When our hearts and wills become one with God and we become fully aware that we are "workers together with him," busy about the same work He is engaged in, having the same aim as He has, then He can lavish His power upon us with the confidence that we shall not dissipate it or prostitute it for selfish ends. Then we shall know the satisfaction of being used by God to glorify Him and to bring blessing and salvation to men.

So cogent are the reasons why the believer should give himself to the Lord, and so great are the benefits resulting from the performance of this sacred duty and the acceptance of this sublime privilege, that no believer dare hold back from yielding himself fully to Christ. God forbid that it should be said of any of us, as it was said of ancient Israel in the wilderness. "They could not enter in because of unbelief" (Heb. 3:19).

The land is before us, "and surely it floweth with milk and honey. . . . Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13:27, 30).

The Preachers Chorus

We wish to direct the attention of pastors and missionaries again to the preliminary rehearsals and spiritual fellowship to be held at Lake Louise conference grounds at Toccoa, Ga., prior to the Atlanta Council.

The chorus will be the guests of Mr. R. G. LeTourneau and Mr. A. J. Philippi, manager of the conference grounds. Dr. R. R. Brown, director, is anxious to hear from former members and all others who will assist in this great inspirational feature of the Council. Rehearsals will be held at Lake Louise Wednesday morning and afternoon, and on Thursday morning (May 14 and 15), with a public service on Wednesday night.

Dr. Brown would like to hear from all, if possible, on or before May 1 so that reservations may be completed. Lodging will be provided for those who find it necessary to arrive on Tuesday night. If it is impossible to be present for the rehearsals at Toccoa, plan to help when the chorus meets at Atlanta.

Please write at your earliest convenience to Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebr.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Hundreds visit "Moses Tabernacle": A full-sized replica of the Tabernacle in the Wilderness, with all its symbolic objects, is attracting hundreds daily to the unusual sanctuary in St. Petersburg, Fla. It is the accomplished dream of the Rev. Hart G. Baldwin, who built the tabernacle with his savings. Sunday afternoons, and daily during the tourist season, he dresses in a replica of the ornate costume of an Old Testament high priest and explains the symbolic meaning of each part of the sanctuary. There is no admission charge.

ABROAD

Korean war wrecks 398 Presbyterian churches: A total of 398 Presbyterian churches in South Korea have been destroyed or seriously damaged since the beginning of the war in 1950. There were some 2,000 Presbyterian churches in Korea, the majority of them in the southern half of the peninsula. Nearly 400,000 out of 680,000 Presbyterians have been forced to flee their homes at some time during the war. Presbyterians constitute the largest Protestant group in Korea.

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Christ or "religion" in Japan? "The tendency to accommodate the message of Christ to the religious or traditional ideas of the nation, so as not to conflict with these, seems widespread in Japan today," asserts *Biblical Missions*, a Presbyterian magazine. As an example it cited the case of a country girl who wrote Japan's largest daily for advice on how to be a Christian even though her family, all ardent Buddhists, strenuously opposed her desire to go to church. The pastor of Ginza Church, one of Tokyo's oldest and largest, replied: "The Bible declares that the Christ-spirit means that one must serve God and men to save people. Therefore I cannot think that the Christ-spirit and Buddhism clash against each other. True faith is to harmonize with all people. . . . There may be some differences of opinion . . . , but there is no opposition between Christianity and Buddhism, for true religion should not be exclusive but all-inclusive." THE ALLIANCE WEEKLY agrees with *Biblical Missions:* "Christians in Japan today must choose whether they will follow the way of a quasi-Shinto-Christianity or Buddhist-Christianity, or whether they will renounce all this, accept Jesus Christ as Saviour and strictly follow Him who alone can give them life everlasting."

Brazil honors Bible Society: Commemorating the third anniversary of the Brazilian Bible Society, Brazil has issued a special Bible stamp showing the hands of Christ holding the open Bible to Brazil. The postmaster general is said to be a Christian.

PEOPLE

Dr. Harold C. Mason, head of the Religious Education Department, John Wesley Foundation, at Asbury Theological Seminary, Wilmore, Ky., has been named editor for the new graded Sunday school curriculum of the Light and Life Press at Winona Lake, Ind.

ODDITIES IN THE NEWS

Minister gets unusual "call": In Verdun, Que., Canada, members of First Presbyterian Church listened to the tape recording of a sermon by a Scottish pastor—then cabled to Scotland, inviting him to become their minister. He is the Rev. Alex S. Renton, minister of St. John's Church of Scotland, the cathedral church of Clyde Dunoon, Argyleshire, Scotland.

SIGNS OF THE TIMES

School bans student prayer group: Petitions requesting that an interdenominational student Bible club be permitted to meet at Watsonville, Calif., high school are being circulated through the churches by Watsonville ministers. The club, which was organized by the students as a prayer group, had met until recently in the high school building before classes started. When school authorities told the group that they were violating state law, the club moved to a local church.

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Atheists on war path: After an American Broadcasting Company radio play allegedly "heaped ridicule and contempt upon atheists," Robert H. Scott, veteran atheist leader of San Francisco, filed a formal complaint against ABC for refusing time for a reply to the broadcast. He told the Federal Communications Commission that "the keeping of American radio open for the broadcast of religious programs and closed to atheism and kindred views is a misuse of the public domain." On the program an atheist was shot and killed after he challenged God, and Scott didn't think it was right—a "sustained anti-atheistic program from beginning to end," he charged.

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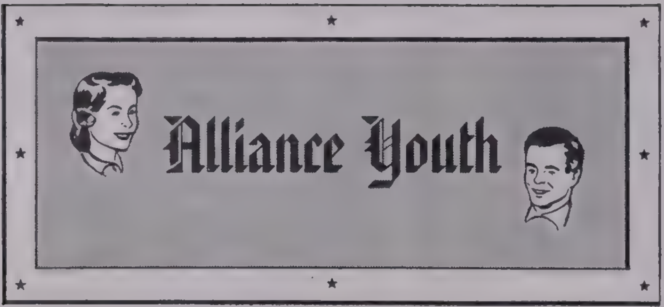
Sixty observances on 1952 religious calendar: Religious groups will be second only to business organizations in their promotion and sponsorship of special observances in 1952. A total of sixty special days, weeks, and months will be observed, reports the U. S. Department of Commerce which keeps track of special observances so that all won't come at once. However, at least two instances occur of a conflict in Sundays. October 19 has been designated both as Laymen's Sunday by the Laymen's Movement for a Christian World, and as World Order Sunday by the liberal National Council of Churches. What next?

Edited by
REV. E. W. RICHARDS
National Youth
Secretary



Alliance Youth

The Listening Blacksmith

By Rev. H. L. Turner
Vice President
The Christian and Missionary Alliance

In November of 1951 we visited the frontier city of Pico, in the Argentine Republic.

This city of about 15,000 has but one Protestant church, that of The Christian and Missionary Alliance. A few years ago, their leading elder passed on to be with the Lord, but he used to say in his testimony that he had first heard the gospel from the lips of an English missionary by the name of Turner.

It was in 1917 that Rev. E. A. Prentice and I went to Pico for the first time. As far as we know we were the first Protestant missionaries to enter the city. We were pioneers in the real sense of the word.

Certainly we were not welcomed. Doors were slammed in our faces. Dogs were incited to attack us. And to make matters worse, no one was permitted to give us lodging. Finally, one lady rented a room to us. It was devoid of furniture, but it did have other occupants. Fortunately we each carried a steamer rug, and in these we rolled ourselves at night, and slept on the floor. The fleas in that sandy town were exceedingly active and hungry, and it was difficult to sleep.

Each day for about two weeks we went out to witness to Jesus Christ. We placed tracts in every home. We sold Bibles where we could. We witnessed to groups here and there as they would gather to hear us in stores and in the market place. We preached in the public square. Inasmuch as it was the summertime, and the streets were of almost pure sand, each night we would return to our room weary and with blistered feet.

But we were happy. There is no joy that exceeds the joy of preaching the gospel for the first time to any people that has never heard of the death and resurrection of Jesus Christ. Reluctantly we completed our pioneer visit and returned to our homes.

The memory of one incident has lingered with me over these thirty-four years. One man, a blacksmith, was sufficiently interested in what we had to say to gather a group of men around us in his blacksmith shop. This godly elder may not have been the man, but quite evidently it was sometime during those two weeks of seed sowing that he heard for the first time the gospel from the lips of a missionary named Turner.

The Lord does not promise that we shall have rewards here and now. They await us in the glory. But sometimes He graciously lets us see some of the fruit beforehand. It was thirty-four years after that there came to us this proof of the Word, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126: 6).

Have a Plan and Work It

Planning is important if your AYF programs are to be helpful and interesting. All things being equal, a well-planned service will accomplish more than a meeting that is just thrown together like Mother's hash.

It was refreshing and interesting to read the February issue of *Here and There*, the paper of the High Point, N. C., AYFers, and to note how this fine group is really planning their services. Here's part of the column headed "February's activities" written by Sylvia Tate:

"Although February is a short month we are by no means to 'shorten up' on our AYF attendance. Some inspiring programs have been planned as a result of a recent planning session around the President's new desk.

"On February 4, our pastor will conduct the election of the new AYF officers. Bill Payne was elected president at the annual meeting of the church in December, but now we will select the rest of the officers to work with him. A short message will follow the installation of the new officers, and we do not want to let them down in our prayers.

"On February 10, the first of a regular series of 'Mystery Programs' will be presented. This feature will be continued on the second Sunday of each month, and will prove a real benefit to all. Roger Tate is in charge of this one, and you can count on something different.

"The third Sunday of the month, February 17, will be time for another of the ever-popular round table discussions under the capable direction of Gordon Smith. Much time and prayer is always put into the preparation of this and it is always profitable. Any questions that you have will be greatly appreciated, so be sure to 'speak up.'

"On February 24, the regular missionary program will be in charge of Bob Bridgers, who has some ideas in mind that will help us to understand and appreciate the world-wide work that we are engaged in. Each and every AYF service is for the glory of God, that we might all grow in knowledge and wisdom. So your presence each week is again urged. We want our Youth Fellowship to grow, and to this end let us bring our friends and share these activities with them."

Activity Briefs

Zamboanga, P. I. In a letter received from Rev. R. E. Bressler, Chairman of the Philippine Island field, he states that Rev. F. de Jesus, one of the first Bible School graduates, has been appointed as youth director for the field. Mr. Bressler quotes a paragraph from a letter received from Mr. de Jesus.

"I wish to thank you and praise the Lord for placing in my hands copies of the youth booklets *Going Places with Christ* and *Youth Fellowship Programs*, which has furnished me with many valuable suggestions and instructions in my ministry with the young people. With this type of material prepared by our own Alliance family I could certainly say that the security of our young people is practically guaranteed. I believe that with these God-given methods and Spirit-controlled efforts today's youth will not only experience salvation, but sanctification, and acceptable service to God."

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Altoona, Pa. A new local Rally District was recently formed in the Altoona-Huntingdon area. The president is Rev. Reed Rogers.

The Foreign Fields

High Lights from Agato

By Astrid Pearson, Ecuador

My first two weeks in Agato were spent in helping in a daily vacation Bible school. The Indians came quite faithfully, in spite of the fact that it was a busy harvest time for them. We were especially pleased at the interest manifested in memorizing Bible verses, and if someone had to miss, he usually came the next day for the little heart on which the verses were typed so that he could learn the portion. Even some of the adults tried, and a newly born child of God, Michi Azcanda, had her husband teach her John 3: 16 in Quichua. There were about ten persons who succeeded in learning all ten verses, for which each one received a prize of one large banana. In all, there were seventy-two enrolled, about eight visitors, an average attendance of forty, and the highest attendance was fifty. Those who were regularly enrolled received as a treat—I'll let you guess—a lovely banana!

Some mornings we spent visiting the homes, and that helped to augment the attendance. We usually went with Mama Manuela, an elderly Christian Indian woman, and took the autoharp along as the Indians are fond of this instrument, and it sometimes helps to "break the ice" when calling. Some of the boys have learned to play the harp and often come to practice in the early evening. One Sunday morning in church, José Tituaña, one of the newer converts, favored us with a solo.

After the Bible school, we again resumed afternoon classes for teaching the Indians to read. So many of the boys have learned to read since we started the little school last summer that we are going to have to buy more hymnbooks for our Sunday morning services. Mrs. Carlson kept the school going during the year with the aid of the more advanced students.

Not long ago Mrs. Carlson, Mama Manuela and I visited a poor, sick Indian name Rafael Camwindo. Years ago he used to attend the Sunday school in Agato, but since he has turned from the Lord and walked in sin. We thought Rafael was dying and Mrs. Carlson visited him to try to lead him back to the Lord. I went later, and I have never visited a place before where there was so much evidence of witchcraft. The first day I was there, he had on women's clothing in order to make the evil spirits think he was someone else. There were magic sticks in one corner, and eggs, bread, bottles, papers, cigarettes and other things were in a niche in the wall. We visited him several times, and he seemed to appreciate our visits, but will not let go of his sins and repent. He is willing to go only half-way. Pray for Rafael that God will move upon his sinful heart, for such Jesus came to seek and to save.

An Indian from the Province of Imbabura, Ecuador. Agato is in this province.

Often, as I have watched, from the mission home in Agato, the people going by drunk from their feasts, I have thought of the verse in Proverbs (16:25): "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Oh, to make them know the joys of salvation before it is too late!

Use the Missionary Atlas for your study groups. Order from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa. Paper, $1.50; cloth, $2.00. Add 15c postage and handling.

A Blessed Conference

By Rev. R. M. Searing, Colombia

The Bible Institute in Armenia, Caldas, was the scene of the 1952 Colombian church conference. Weeks before the event notices had announced the time and the expected presence of Rev. H. L. Turner, Vice-President of The Christian and Missionary Alliance, and Mrs. Turner. Thus, on February 2, pastors, workers, delegates and visitors met for the opening service in the downtown church. The practical, spiritual messages given by Mr. Turner paved the way for the most successful national conference ever held here.

The convention was guided very efficiently by Rev. Mesias Suarez, who had been elected to the presidency by popular vote. It was noteworthy that during the business sessions there were no heated discussions.

All expressed their gratitude and thankfulness to God for the visit of Mr. Turner, representing the Board of Managers of the Society. They feel now that they are truly a part of the Alliance. Many reports brought sadness to our hearts as we heard of churches and chapels that had been burned, of Christians who had been persecuted and scattered. On the other hand there was news of victories won, of converts and baptisms, new churches and new building projects, and of churches that were crowded out in attendance. An increase of nearly forty per cent in offerings proved that the Colombian Alliance Church is on its way toward complete self-support and self-government. Opposition and persecution have purified the church. But we still need a Holy Ghost revival to advance.

Each evening a service was held in the Armenia city church, and capacity crowds attended. A partition had been removed to enlarge the auditorium, but even so it was necessary for many to stand. Others stood on the sidewalk outside, listening to the music and the Word of God through the loudspeaker.

The permanent results of this convention will be told in eternity. It provoked the statement from the local authorities that they were alarmed at the growth and progress of the evangelical church in Armenia.

The chapel built by the stonecutters on Jardine Hill, Hong Kong

The Stonecutters Chapel

By Rev. John Bechtel

On one of the many high peaks that form the spiny backbone of Hong Kong Island, a Chinese construction company is engaged in an extensive building program that will require several years to complete. Working with this company as stonecutters are twenty Cantonese workers from the East River district of Kwangtung Province in South China. They were captured by the Communists as servicemen in the Nationalist Army, and were incarcerated in a prison camp of war. After four months' imprisonment, they were released by the Communist authorities and came to Hong Kong as refugees.

So impressed were they by their miraculous release that they gave God the full glory for their liberation. Last October, when Alliance workers were making a survey and engaging in house-to-house visitation in connection with the opening of a new chapel in the Happy Valley area of Hong Kong, they found this group of sincere, hungry souls on the construction job, living in wooden shacks, a twenty minute climb above Happy Valley. As our workers testified to these stonecutters, explained to them the glorious gospel, and told them of God's love, demonstrated for mankind by giving His Son, these twenty men not only responded to the message but requested that weekly meetings be held on the construction job after working hours. Because they have to work every day, it was impossible for them to go to the Sunday services held in the Happy Valley Chapel far down in the valley. Therefore, it was arranged to have a service for them every Friday evening. In spite of the cold weather of November and December, the faithful workers conducted the weekly Friday evening service in the open air because none of the humble shacks was large enough to hold a congregation of twenty.

However, as the chilly rainy season approached, the men realized that they would have to make some provision for holding the services under cover. Starting off with earnest prayer, they backed their petitions with hard work. As the Lord prospered them, they presented their tithes and offerings to Him. Through real self-denial they saved the equivalent of $15.00 U. S. to purchase material. (Their wages amount to less than fifty cents a day!)

Like the early Christians of the Corinthian church (2 Cor. 8:5), the stonecutter Christians not only gave themselves to God and contributed their monetary gifts to their Heavenly Father, but, in addition, gladly dedicated their time and labor to the building of the house of the Lord. Every available minute they could spare from their stonecutting they put into work on the building. One by one, they took turns, laid off a day from stonecutting and contributed their labor to the chapel.

The group felt that they had been led of the Lord to set the date for the dedication and opening of the tiny chapel at the Chinese New Year season. At this time of the year all Chinese business houses give their employees several days off, and the people give themselves to celebrating and feasting. For the most part, the observation of the New Year holidays consists of heathen worship and superstitious customs, but the Christian stonecutters felt that this would be an appropriate time to give a Christian testimony to the rest of the workmen employed on the construction job. But, as the New Year came close, they realized that their funds were insufficient. Pooling their entire resources, they only had one-half of the required amount.

Nothing daunted, the stonecutters decided to turn to their Heavenly Father in prayer. It was God who had miraculously brought about their release from behind Communist barbed wire. It was God who had given His Son that they might have eternal life. It was God who had made it possible for them to have weekly meetings. It was God who inspired them to start to build a chapel in which to worship. Therefore, the same Heavenly Father would supply the necessary balance if they were faithful in prayer.

They had not made their requests known unto God very long before He supplied the need of an additional fifteen dollars. He spoke to one of His faithful Chinese servants who has been greatly used of God in organizing and supervising the advance work in Hong Kong. This Christian businessman contributed the necessary fifteen dollars, and with their needs supplied the encouraged men pushed forward, completing the little chapel in time to hold the dedication and opening service during the Chinese New Year season according to plan.

In describing the scene that took place on the day of dedication and grand opening, the Christian businessman who had contributed the funds writes:

"The shed was finished in time and was opened for dedication on the Chinese New Year's Day. This took place after we had finished our Sunday service in the Happy Valley

Chapel. I could not keep myself from praising the Lord when I saw the shed, which looked to me worth more than any of the biggest churches in Hong Kong which might have been built with hundreds of thousands of dollars (Chinese). For this chapel was actually built by the very hands of the people who felt His love, and means more to them than to others who just write fat checks."

Included in the congregation that crowded into the stonecutters Alliance Chapel on dedication Sunday was a family of man and wife and three children. A brief history of their Christian experience will give us some idea of the type of people who are attending the new Alliance chapel on the spiritual mountaintop in Hong Kong:

"Mrs. ———, wife of a house painter, had been contacted by our workers in the squatter district of Happy Valley, Blue Pool Road section. She was not a Christian, nor was her husband. At first, she showed no interest at all in the gospel, though she was in great trouble. Her husband liked gambling and always lost his wages. Therefore, the little family was in constant danger of hunger. Our workers kept telling her about the Great Comforter and prayed for her. In January of this year, Mr. ——— stopped gambling and came regularly to our evangelistic meetings and Sunday services in the Happy Valley Chapel. On Chinese New Year's Day, when the stonecutters chapel was opened, Mr. and Mrs. ——— and their three children attended the service. Please pray for them so that they may be baptized in our spring service."

We conclude this brief account from the pages of modern missions by quoting from the text used by our faithful Chinese brother on the occasion of the dedicating and opening of the stonecutters Alliance Chapel in Hong Kong: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

The Chams Must Be Reached

By Rev. B. R. Houck, Indo-China

The Chams, one of Indo-China's ancient people, today number between twenty and thirty thousand souls in a fifty-mile area in the southern part of Central Viet Nam. Since the war one young Cham named Xu went to the Bible school in Tourane to prepare for God's work among his own people. Last spring he graduated and returned to Phan Ri.

He has had the responsibility of getting a chapel ready and living quarters prepared for himself in one of the villages called Phan Ri Cho Lau. The chapel is ideally located, since it is just across from the house of the village chieftain, on the main road which the Cham people travel to and from the railroad. We thank God that funds have been available to rent the building which provides for the chapel and one room for the workers. We also have had funds to support Xu, and to give him a little each month for travel. This is necessary since the people are so scattered, and the only means of going from one village to another is by train.

During the three days that Mr. Long and I spent with them we had the joy of leading three Cham men in prayer for the first time. A woman promised to pray "when there were not so many men around." On the last day a former believer, who had been the language teacher of the first worker among the Chams, wholeheartedly confessed his sins and prayed for forgiveness.

These ancient brick towers in Central Viet Nam are all that remain of the splendor of the Chams.

We must have some of the Scriptures and gospel booklets translated into the Cham language. The reclaimed backslider had worked with the former native missionaries in the preparation of the Gospel of Mark and a catechism, but they had not been printed, and then when the Viet Minhs came into the area all of the manuscripts were destroyed, as well as the books of the first Cham Christian.

Evangelizing the Cham people is part of our responsibility in this great land. Pray that we might fulfill our obligation adequately.

Mr. Houck is standing at the extreme right of this group of Cham tribespeople. The village chief stands just in front of him.

The Nature of Antichrist

(Continued from page 244)

a Roman Catholic chapel has been erected. The growing influence of Communism and its spread throughout the world, all controlled from Moscow, is another such system. If the United Nations were to organize in such a way that the nations surrendered their autonomy and created a standing army to police the world, this too would provide a channel for world-wide control. There is, however, no indication at present that such authority is thought of in the United Nations.

While in Daniel and in Revelation this world power is called a king, it must be remembered that kings in that day were the understood rulers. It does not follow that the Antichrist must be a king according to the modern concept of royalty. Today kings are those who come through an established line of hereditary rulers. The restrictive governments of most kingdoms deprive kings of the kingly power that will be exercised by this Man of Sin. The last modern king with such power was Hirohito, who has now been stripped of most of his authority. None of the strong men of today—the dictators like Peron, Franco, Mao Tse-tung, and Stalin—are kings in the usual meaning of the word. The sudden rise from obscurity suggested in the beast rising out of the sea would indicate someone coming up out of the masses and working his way to power by intrigue and violence.

Returning to Paul's picture, there remains that puzzling reference (2 Thess. 2:6, 7): "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The standard commentaries on Thessalonians acknowledge that the meaning is obscure. That it refers to the Holy Spirit was never even suggested in the early church. It was only after the teaching of J. N. Darby as to the divided coming had gained acceptance that this interpretation was advanced. It will be seen that nowhere in the text is the person of the Spirit mentioned. Two things are noted, that there is a *force* that restrains (suggested in verse 6), and a *person* who also restrains (v. 7), since "withholdeth" and "letteth" are the same word in the original.

Rev. and Mrs. I. E. Lay and daughter
Indonesia

A common interpretation dating from the time of Tertullian was that the Apostle was referring to the Roman Empire as the preserver of political order in the earth but did not express it openly lest the mention of its being "taken out of the way" be offensive to the Roman rulers. This interpretation was accepted very readily by the leaders of the Reformation (Luther, Calvin, *et al.*) who taught that the papacy was the Antichrist system to be headed up by a pope of unsual power who would be the Antichrist. They reasoned from this verse that the papacy could not come into power as long as Rome existed as a political force. After it fell, the Church of Rome came into power.

The belief that Antichrist will come out of the Roman Catholic Church is perhaps the most persistent of all interpretations. It was taught privately by some before Luther came to grips with the system but was published widely by him and those who followed him. A. J. Gordon, in his book *Ecce Venit,* holds firmly to this interpretation.

Rev. and Mrs. G. A. Powell, Africa

The meaning of Antichrist has something to do with one's understanding of what the word itself involves. The Greek prefix *anti* may mean "instead of" or "against." Those who hold to the Antichrist coming through the Church of Rome take the meaning "instead of" and point to the usurpation of the place of Christ by the Pope, and to his title, Vicar of Christ. He is instead of Christ and his effect is to displace or substitute for Christ.

There is, however, the more widespread meaning of *anti* as "against." It is this meaning that we find in Paul's description. The Man of Sin opposes and exalts himself above all that is called God. There is indicated an antagonism to God that is not evident in the papacy.

One need not interpret the restraining force as being the Roman Empire. It may be any system of law and order that would restrain the lawless one. It could be any system of law and order that would so curtail the lawless activity of this Man of Sin as to hold him in check. There would then need to be a breakdown of the due process of law which would permit such a lawless one to flourish.

It has been our purpose to examine the Scriptures without trying to apply them to our present day. But it is evident from the broken treaties and the increasing frequency of aggression throughout the world that the system of world order based on respect for law is fast disappearing. It may be that this is the restraining power which is now being removed to provide the Man of Sin a set of conditions in which he may develop and come to world power.

* * *

They that soar too high often fall hard; which makes a low and level dwelling preferable. The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune.—WILLIAM PENN.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Rev. F. M. Ballard* sailed from New York on April 1 for French West Africa per the Farrell Line S.S. *African Pilot.* Mr. Ballard first went to the field in 1948 and is returning for a special term of service for Bible translation work. Mrs. Ballard and the children, Lin, Patsy Lu and Clela, are remaining at home in Williamsport, Pa.

Rev. F. M. Ballard
French West Africa

Rev. and Mrs. R. M. Clemmer sailed from San Francisco on April 2 on the Isthmian Line S.S. *Steel Rover* for the Philippine Islands. Mr. and Mrs. Clemmer first went to South China in 1932 and were transferred to the Philippines in November, 1949. Their son is attending the St. Paul Bible Institute. The two daughters are at the Hampden DuBose Academy in Florida.

Rev. and Mrs. G. Archie Powell sailed from New York on March 29 per the Cunard Line S.S. *Queen Mary* for France, where they will study the French language before proceeding to French West Africa. Mr. Powell graduated from the Missionary Training Institute in 1949, and Mrs. Powell graduated from St. Paul Bible Institute in 1950. They have served for over two years in the Gospel Tabernacle, Montgomery, Ala. Mr. Powell is the son of Rev. and Mrs. George Powell, missionaries to French West Africa.

Rev. and Mrs. Ivan E. Lay and daughter, Carol Sue, and *Mr. and Mrs. Edward W. Ulrich* and son, Edward, sailed from New York on March 29 per the Java-New York Line S.S. *Kota Gede* for Indonesia.

Mr. and Mrs. Lay graduated from the Missionary Training Institute in 1949, and Mr. Lay received his Th.B. degree from the Southeastern Bible School in 1951. Mrs. Lay received her R.N. from the St. Lawrence Hospital School of Nursing in 1943. For two years they served in the Rocky Ridge Gospel Tabernacle in Birmingham, Ala.

Mr. Ulrich, who is going out as co-pilot of our plane in Indonesia, attended the St. Paul Bible Institute in 1950-51, and Mrs. Ulrich, who is the daughter of Rev. and Mrs. H. J. Sutton of our church in Meadville, Pa., attended in 1947-48. Mrs. Ulrich received her B.A. degree in 1945 from Geneva College.

★

With the Lord. Word has been received of the death, on January 7, of *Mrs. Mary Ann Elmore Fry,* of McKeesport, Pa. She was in her ninety-first year. After she was saved, in 1881, she went to McKeesport where she was used of the Lord in starting prayer meetings, the beginning of the Alliance work in that city. She is survived by one daughter and a number of grandchildren. Rev. David Schmidt, a great grandson, is the Alliance pastor at Williamsburg, Pa.

Mrs. Edith Martin, long time member of the Gospel Tabernacle in New Castle, Pa., went to be with the Lord on February 25. Surviving are her husband, Albert C. Martin, three daughters and a son.

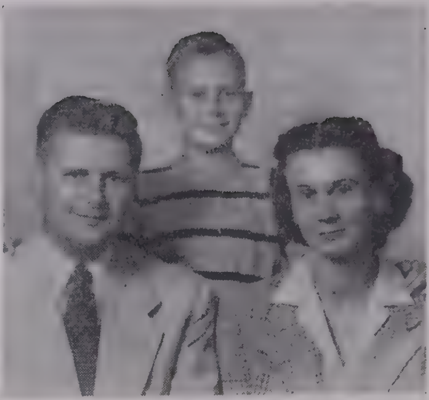
★

Hamlet, Nebr. A real work of awakening was accomplished in the lives of many who attended the special meetings in the Union Church conducted recently by Rev. Ralph Williams, Fremont, Nebr. Adults, young people, and children all felt the working of the Holy Spirit's convicting power, with many seeking help at the parsonage between services. For some it was an initial step with the Saviour, for others it was a retracing of their way back to the Lord. The pastor, Rev. Dwight Hall, writes of the refreshing scene of converts giving testimonies which were interrupted by tears of joy.

★

Cranford, N. J. One of the greatest revival campaigns in the history of the Cranford Tabernacle was held from March 2-16 with Rev. W. G. Weston, Elizabeth, Pa., as the evangelist. The

(Continued on page 254)



Mr. and Mrs. E. W. Ulrich and son
Indonesia

Letters

Lyric Theology

Many articles have I read of yours concerning music in the church. I have just finished the latest (March 19).

I object to the idea that the musical score necessarily infers how spiritual the individual. In the Seventeenth Century, the effect of Protestantism put the melody into the chants of the church. While the Catholic church music remained in non-melodious tones, the Protestants became worldly-minded, or so was thought. I feel you have made the same error. In Wesley's day, the spirit of the time was Bach, Mendelssohn, and Handel. This influenced the church. Today our music may have slipped culturally, but not necessarily spiritually. There is an appeal to the youth that must be made. Are we to ask that they sing the Psalms as the old Scotch Presbyterians did? I think not. Granted—*some* of the theology of these present-day choruses is disgusting. Yet to abolish all would be like bringing back the "stocks" of Puritanism.

The youth need these old hymns, but

Rev. and Mrs. R. M. Clemmer and family, Philippine Islands

can't we wait until the mind is mature enough to comprehend and appreciate them? I write this as a young man without any financial ties to modern-day hymn-writing!—DONALD R. BURRILL, *Pasadena, Calif.*

★

I was interested in your editorial on "Lyric Theology." You are not entirely "outmoded." When the writer of this letter picks up a modern hymnbook he usually glances hurriedly through it and then examines the rear compartment to see how many hymns have had a "gesture of respect" paid to them! We can hardly dignify the modern production with the name "hymn."—WALTER C. WRIGHT, *Los Angeles, Calif.*

THE ALLIANCE FAMILY

(Continued from page 253)

large number professing salvation during the meetings included many of the Cranford congregation and several from other churches of the area. It was a delight to the heart, reports the pastor, Dr. George Aitcheson, to see high school young people get saved and then return the next night with their young friends, who would also respond to the invitation. The same thing also occurred with some of the adult members and friends of the congregation. In addition to many accepting Christ as Saviour, many believers met God in a new way, receiving a fresh anointing of the Spirit of God. Many who were physically afflicted were prayed for and testified of receiving definite help from the Lord.

The "Victory Hour," conducted each morning by Mr. Weston, proved both popular and helpful, with the attendance increasing each day until the close. These services greatly stimulated the faith of those privileged to attend and contributed much to the success of the campaign.

The attendance for all the services was exceptionally good, with the two wings of the church being used on several occasions. A group from one of our Alliance churches traveled over sixty miles nearly every night in order to share the blessing that was poured out in the services. Several souls were saved.

Although Mr. Weston has been in the Cranford church many times, it was the opinion of many that God blessed his ministry during this series of meetings in a manner surpassing anything known before. Dr. Aitcheson and his people are trusting God that the revival fires kindled during the meetings will burn long into the future and enhance the ministry of this church to the needy souls of that area.

Address all news items and pictures to THE ALLIANCE WEEKLY, 260 West 44th Street, New York 36, N. Y.

Correspondence concerning change of address should be sent to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

Local Conventions

★ ★ ★ ★ ★

Convening April 20-27

Frank and serious attention to the problems of the unoccupied sections of the missionary world is justified and demanded by the command of our Lord.—*Selected.*

South Atlantic District

Charlottesville, Va.	April 21-27
Arlington, Va.	April 21-27

Southwestern District

Deer, Ark.	April 20-21
Cowell, Ark.	April 20-22
Dry Creek, Mt. Judea, Ark.	April 20
Hurricane Valley, Deer, Ark.	April 23
Witts Springs, Ark.	April 24-25
Harrison, Ark.	April 26-27

Central District

Beulah Beach, Ohio	April 21-23
Sandusky, Ohio	April 24-27
Muskegon Heights, Mich.	April 21-27
Muskegon, Mich.	April 21-27

Western District

Chicago, Ill. (South Side)	April 20-27

Pacific Northwest District

Bly, Ore.	April 20-23

Eastern and Central Canadian District

Orillia, Ont.	April 21-23
Midland, Ont.	April 23-27

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Psalm 55:12-23.
DAILY TEXT—*"Cast thy burden upon the Lord, and he shall sustain thee"* (verse 22).

Dear friends, sometimes we bring a burden to God, and we have such a groaning over it, and we seem to think that God has a dreadful time, too, but in reality it does not burden Him at all. God says: It is a light thing for Me to do this for you. Your load, though heavy for you, is not heavy for Him. Christ carries the whole on one shoulder, not two shoulders. The government of the world is upon His shoulder. He is not struggling and groaning with it. His mighty arm is able to carry all your burdens. There is power in Christ for our sanctification. He is able to sanctify us. Yes, yes, the Lord can sanctify, the Lord can heal, the Lord can do anything. You must have faith in God. If you come to this river this morning, it will take you as the Niagara would take a little boat, and just bear you down—to a precipice? Oh, no, but to the bosom of love and blessing forever.—*A. B. Simpson.*

Monday

DAILY READING—Acts 5:34-42.
DAILY TEXT—*"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men"* (verse 35).

The danger of opposing the right is far more serious than the majority of people think it is. Anything and everything that is right in the sight of God, and upheld by His holy Word, should be upheld by us. We should take our stand for it and refuse to compromise. Tragic things may happen to those who oppose God, right, truth, and oppose those who stand for God and right. Maybe sometimes people don't realize the danger they are in when they take the wrong attitude and the wrong stand about something, but the danger is there. It is great and commendable to stand for the right in all things, so far as we realize and understand. We never feel condemnation upon us when we stand for the right and for God.—*The Herald.*

Tuesday

DAILY READING—First Samuel 17:41-58.
DAILY TEXT—*"He was but a youth"* (verse 42).

Although young in years David had some excellent qualities in his character. For one thing, he had learned, probably first of all valuable lessons, obedience to his parents (v. 20). And this very obedience, to so many young people seemingly of little or no importance in this day and age, brought him into a place where he could render a never-to-be-forgotten service to God. The second great thing he had learned even in his short life was absolute faith in God: that nothing was too hard for Him, be it a lion or a bear which needed appropriate handling. A third thing of great importance was that David was just himself and did not try to use Saul's armor or spear, but worked with those things with which God had equipped him, namely a string and some small stones from a brook. Which all goes to prove that God honors the young person who honors his parents, who has simple childlike faith in a God of the impossible, and who will use what talents God has given him.—*Pameii.*

Wednesday

DAILY READING—Daniel 3:8-18.
DAILY TEXT—*"God whom we serve is able to deliver us . . . . But if not, be it known unto thee, O king, that we will not serve thy gods"* (verses 17, 18).

God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps.

—HOLLAND.

Thursday

DAILY READING—First Peter 5.
DAILY TEXT—*"He careth for you"* (verse 7).

Let us never despise our Heavenly Father's dealings with us. They may not always seem to us what we would like them to be, but remember, we do not know all that He knows. He sees much deeper and much farther than we can see and know. Even though He has a staggeringly large family, still He is able to send the needed relief just at the time when you need it most. He has never yet failed. The actions of some earthly friend may feel as if they are contrary to what the actions of a faithful friend should be. When your head aches, your heart feels tempted, your life seems lonely, and you feel that you are being dealt with severely by your Father, do not let the tempter cause you to become overwhelmed with feelings contrary to right feelings. Look to the Father. He loves you. Trust Him.—*Gospel Herald.*

Friday

DAILY READING—John 14:16-26.
DAILY TEXT—*"I will come to you"* (verse 18).

You respond, "Oh, when wilt Thou come unto me?" Are you ready to receive the King's own answer now? Do you so desire His coming that you do not want it postponed at all? Can you defer all other comers and say in reality "Let my beloved come"? (S.S. 4:16). He has but one answer to that appeal. Hush! listen! believe! The King speaks to you: "I am come into my garden, my sister, my spouse," (S.S. 5:1). He is come. Do not miss the unspeakable blessing and joy of meeting Him and resting in His presence, by hurrying away to anything else, by listening to any outward call. Stay now, . . . kneel down at your King's feet, doubt not His word which is "more sure" than even the "excellent glory" that apostles beheld, and thank Him for coming to you. Commune with Him now of all that is in your heart, and rejoice greatly, for, "behold, thy King cometh unto thee."—*Frances Ridley Havergal.*

Saturday

DAILY READING—Job 42:1-10.
DAILY TEXT—*"I abhor myself, and repent in dust and ashes"* (verse 6).

For obvious reasons no branch of knowledge is so neglected as knowledge of ourselves. In other sciences knowledge flatters the vanity of the unsanctified heart; it exalts men in the eyes of others, it increases their influence in the world. But true self-discovery wounds our pride, and spoils the good opinion we had formed and cherished of ourselves. We may be skilled in every science and be ignorant in this. We may be able to calculate the motions of the heavenly bodies, and know nothing of the movements of our own sinful nature. We may be able to plant our foot on a mountain summit where no human foot has ever before trod, and yet be ignorant of the dimensions of the black mountain of evil in our heart. We may be able by chemical analysis to detect and decompose the material substance around us, and yet never analyze the motives . . . which color and stain our conduct.—*J. Gregory Mantle.*

A Look at the Lesson

By REV. K. D. GARRISON

For April 27, 1952

Supreme Loyalty to God

Exodus 20:1-6; Luke 14:25-27; 16:13-15

GOLDEN TEXT—*"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth"*—Exodus 20:3, 4.

DEVOTIONAL READING—Psalm 148.

Introduction

It was not to heathen or to strangers that God gave the Ten Commandments, but to those who already knew His name and His character and had experienced His power. It is significant that the commandments are found not at the beginning of the book of Exodus but at the middle of the book. The earlier chapters tell of Israel's bondage, God's preparation of the deliverer, the contest with stubborn Pharaoh, and the Exodus from Egypt. Before the commandments were given, Israel had seen the power of God, had eaten "Jehovah's Passover," and had bowed in worship when their blood-sprinkled homes were passed over by the angel of death sent to slay the firstborn of Egypt. Safely beyond the Red Sea they had sung, "Jehovah is my strength and song, and he is become my salvation." The preamble to the "Ten Words" is "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4).

I. The God to Whom Man Owes Loyalty

It is because God is God that man owes loyalty to Him. "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." It is God (Elohim), the Creator and Sustainer of all, whose benevolence and power demand man's homage. To Him we owe the preservation of our lives, heartbeat by heartbeat and breath by breath. This Divine One is named "Jehovah," the God of covenant mercies, whose very name means the Eternally Existing One, who was, who now is, and who always will be. In our past, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In our present, all His love and power are ours if we will walk humbly before Him in faith. In Him the future is secure forever. This God claims loving obedience on the ground that He has shown Himself worthy of it. His desires for our highest good are embodied in His will for us as revealed in the commandments.

II. What Constitutes Supreme Loyalty to God

The first two commandments are concerning the worship of God, the first revealing Him as the sole object of worship, and the second showing the true mode of worship. The ability to worship differentiates man from all lower forms of life, and man is so constituted that worship is necessary to his life as man. Every man's life must have a center wherein is enshrined that to which he gives his allegiance, and which dominates his life and dictates his activites. The throne at the center of each individual existence belongs by right to God.

Like our first ancestor, all men are endowed with the power of self-determination; we, too, are permitted to choose whether or not to obey God. Sin is more than mere disobedience; it is placing one's own ego upon the throne which belongs to God. In choosing to disobey, Adam dethroned God from the place of authority and ascended the throne as "pretender." To love God supremely is to be loyal to Him at heart and in all of life's activities.

III. Divided Loyalties

The teachings of Jesus reveal some of the other gods which modern man substitutes for God upon the throne in his life.

Our common tasks may usurp the place of God. In our Lord's parable of the Great Supper (Luke 14:16-20), the guests had already accepted the invitation to the supper. In those days men had no clocks, and when the meal was ready the servant went to each guest to announce that it was about to be served. *Then* their excuses began: One must see a field which he had just purchased; another must prove his newly acquired five yoke of oxen; another had married and could not leave home. Each of these activities was legitimate, but none was valid as a last-minute excuse for absence. Thou shalt not exalt life's business affairs to the throne of God in thy heart.

In Luke 14:25-27 Jesus showed that *family ties may usurp the place of God's will.* This can lead only to disappointment and sorrow for ourselves and for them. If the will of loved ones conflicts with God's will for us, it is because either they or ourselves are disloyal to Him. To "hate" one's family, or one's own life, means not to have a *feeling* of hatred but a readiness to act, if necessary, as though one hated. Abraham did not hate Isaac; God spoke of him as the son "whom thou lovest," but Abraham's outward actions may have appeared like hatred, though performed with a breaking heart. "Thou shalt not put thy loved ones before me," saith the Lord.

Money may take the throne of God (Luke 16:13-15). Mammon was a word which stood for the god of money. It is said that in His teaching Jesus referred oftener to money than to any other subject. If so, it is because the love of money is so common and deadly a sin. Money is not evil; the *love of money* is evil because one cannot love nor serve God *and* money. Men are constantly attempting to effect a compromise, which results in a subtle form of idolatry. It is a mistake to think that only the rich are tempted to serve mammon. The poor man may have the love of money without having the money. Perhaps the most tragic of all is the servant of Christ who loves money, and thus falls into temptation, and into many hurtful desires that plunge men into ruin and destruction (1 Tim. 6:9).

God has told us that He is a "jealous God." He will not tolerate competition. His is not the mean jealousy, after the depraved human pattern, which has its source in selfishness and its manifestation in resentment and suspicious fear. Rather God's jealousy over us is for our own sakes, like that of a parent for a beloved child. He resents all that would be harmful and stultifying because He wishes the well-being of the loved one. Placing God first in the life makes every other relationship right and satisfying. God wishes to be supreme in your life and mine because in no other way can our lives reach their highest good.

O Wounded Hands and Feet!

O wounded hands and feet!
O heart, with spear thrust torn!
O brow, with blood drops falling down,
Beneath the stinging thorn!
O JESUS, LORD DIVINE,
WHY WAS SUCH ANGUISH THINE?

The Angels were amazed,
The sun refused his light,
And they who knew that Christ was God,
Turned from the woeful sight;
O JESUS, LORD DIVINE,
WHY WAS SUCH ANGUISH THINE?

My soul, canst thou not tell?
Why such a sacrifice?
Hast thou no needs, for which alone
The cross can find supplies?
O JESUS, LORD DIVINE,
WHY WAS SUCH ANGUISH THINE?

For thee the cross was reared;
For thee the Christ was slain;
For thee He sojourned with the dead,
And rose to life again;
O JESUS, LORD DIVINE,
THUS WAS THE ANGUISH THINE.

—From the Greek of the Eastern Church
TRANSLATED BY JOHN BROWNLEE, D.D.

87:20

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ATLANTA IS NOTED FOR ITS LOVELY HOMES AND GARDENS

55th General Council—Atlanta, Georgia

May 15-20

Spiritual Essentials

By H. M. Shuman, D.D.

President, The Christian and Missionary Alliance

..AND ALL THE ENDS
OF THE EARTH SHALL SEE
THE SALVATION OF OUR GOD
AND

SPIRITUAL movements have usually had their origin in the call of some man upon whom God poured His Spirit and to whom He gave a vision and a burden. The fruit of such a movement is not the result of planning but of heavenly power.

However, after God starts a stream of blessing through an individual, there naturally grows out of it some form of organized effort.

The work begun by our founder was marked by simplicity, an emphasis on prayer and a holy life, and the exaltation of Christ in its deeper-truth message—a message that proclaimed Christ as all and in all. Its missionary vision gave a scriptural outlet for the deep spiritual experience that came to those who were drawn together by the Holy Spirit—a company "whose hearts the Lord had touched." Organization was at a minimum; holy joy and sacrifice were prominent. The authority was spiritual rather than legal.

The problem in all God-called religious groups is to maintain the original spiritual standard and to perpetuate the message which blessed the Church and the world. Uniformity of method is not essential if the true spirit of the movement is conveyed.

The church today presents a picture of confusion. In her ranks are those who are true to the Lord, His Word and the missionary call. But on the other hand there exists either formalism and deadness or religious effervescence with a soulish appeal little above the level of worldly entertainment. It is overburdened with plans, programs and projects of all kinds. As a rule, such efforts accomplish little that is lasting, for they fail to manifest the clear marks of a work that has been begotten of the Lord. There is a lack of depth and of the true essentials out of which the Church of Christ is built.

The Lord is calling the Alliance to pay heed to its inward life, its distinctive deeper-truth message and its missionary goals. We should be thoroughly fundamental, but our fundamentalism must be set on fire by the Holy Spirit.

There are a number of things which characterize a church that bears the heavenly seal.

Holy Living. The Bible from cover to cover sounds clearly the call to righteousness and holiness. No interpretation of the Scriptures that blunts this message is a true one. Jesus Christ indwelling the heart and controlling the life brings separation from that which is sinful and fleshly. Sin weakens and paralyzes a church; she may retain her form and activity, but her usefulness is gone. This is repeatedly stressed in our Lord's messages to the seven churches in the Revelation. Christ set the standard; of Him it is written: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

A Living Message. The preaching of Dr. Simpson was definitely geared to human need. Christ was presented as sufficient for spirit, soul and body through a message that led to clear-cut Christian experience. Satan cares not for mere sermonizing or religious extravaganza; they will not hurt his kingdom. But he is afraid of the truth of a crucified, risen, glorified Christ preached in the demonstration and power of the Holy Ghost. This alone will satisfy the hunger that is in the heart of God's people today.

Spiritual Unity. True unity is born of the Spirit, but we, as Christians, have a responsibility to maintain it by a proper handling of the truth. Early seeing the danger of stressing the old controversies that have always divided Christians, Dr. Simpson sought to avoid them and placed the emphasis on Christlikeness, soul-winning and missions.

Intercessory Prayer. This is an age when we pride ourselves on being practical, but we often neglect prayer, the real means by which victory is won. We need to stress the urgency of intercessory prayer, for we are facing a terrific battle of satanic opposition in our day, and only mighty prayer in the Spirit will win.

The Unfinished Task. All the foregoing forms a scriptural background for carrying on the great work of the Church—the taking of the gospel to the last tribes of earth and thereby hastening our Lord's return. All our spiritual resources must be put into this heavenly task.

If we keep first things first and recognize the supreme importance of these great spiritual essentials, the work will progress under the blessing of God.

The Editorial Voice

DRIVING WITH OUR BRAKES ON

Many Christians live like a man driving with his brakes on.

The car running with its brakes set is not standing still—not quite, but it is making a hard job out of an easy one. It is laboring unnecessarily, using more fuel than it should and sending up a stench from its overheated brake linings. And if the situation isn't corrected it will not be going anywhere very long.

It is, of course, friction that retards the car's progress, for all brakes work by friction. The car is temporarily at odds with itself; one surface wants to revolve and another surface in contact with it wants it to stand still. This clash of purposes sets up friction; and friction always wins at last. Nothing can continue to move if it is opposed by enough friction.

Even the most perfectly operated car cannot escape some resistance to its forward motion. There will always be gravity, air pressure and the unavoidable pressures of working parts that will tend to slow it down. But these are figured in and overcome by the steady application of energy to the wheels. It's the brakes that give a car a hard time.

Now all this would seem to be a parable of some kind.

The Christian need not expect to escape opposition. As long as Satan stands to resist the sons of God, as long as the world and the flesh remain, the believing man will meet opposition. Sometimes it will be sharp and obvious, but mostly it will be just the hidden and unsuspected friction set up by circumstances. No one need be anxious about this, however, for God has figured it in and made allowance for it. That kind of friction does little real harm. It will not retard progress much and the very necessity of overcoming opposition will but add strength to the Christian's moral muscles.

But there is another kind of friction which retards spiritual progress and does real injury to the soul. It is the friction created by inward maladjustment.

Our Lord had this in mind when He spoke of the value of the "single eye," and James referred to the same thing when he told of the wavering man of double mind who was unstable in all his ways. While the heart is at cross-purposes with itself there can be no inward harmony, only discord and carnal heat that slowly wear out the life.

One source of friction is resentfulness. To hold bad feeling against another is to put the brakes on; no matter how sincerely we desire to go on in the holy way we are held back by the grinding of resentment within us. Morally resentment is static and will brake to a stop any soul that will harbor it. It is vitally important to remove the pressure that is checking forward motion. This we can do by forgiving our enemies and taking pardon and cleansing from the Lord.

To name all the possible causes of inward friction would be to list the works of the flesh in their entirety. The flesh warreth against the spirit: that is, it seeks to stop the motions of the growing heart and bring it to a standstill. Or, failing that, it will put as much pressure as possible on the life and slow its progress as much as it can. The sad thing is that so many of us seem willing to let things go on that way. We "grovel here below," creeping forward painfully and at a snail pace, when we might be racing unhindered toward the prize.

Let's check up on ourselves. Possibly we may need to take the brakes off.

★

"ALMIGHTY MEEKNESS"

Our "Treasures Old and New" department is intended to be what its name indicates, select treasures from the writings of men and women of God both of yesterday and today. We judge the matter for the department on its merit, giving no preference to the date at which it was written. Up to this time the scale has weighed heavily in favor of "old" treasures. That has been inevitable, for reasons known to any thoughtful student.

This week, however, we are able to present for our readers' profit a genuine treasure written by a contemporary, Rev. Norman P. Grubb. It is entitled "Almighty Meekness," and is found on page 311 of this issue.

Mr. Grubb is the director of the Worldwide Evangelization Crusade, the missionary society founded by the famous C. T. Studd a generation ago. He married a daughter of C. T. Studd. He is an Englishman by birth and a Christian missionary by calling. He has written a number of books on the Deeper Life, as well as on missionary subjects. The selection appearing this week is taken by permission from Mr. Grubb's book, *Touching the Invisible,* a remarkable little work on deeper spiritual things. The book may be obtained through Wm. H. Dietz, Inc., or from Christian Publications, Inc. The price is, paper binding, fifty cents; cloth, one dollar.

★

Perhaps thou art rather innocent than virtuous, and owest more to thy constitution than thy religion. Innocent is not to be guilty; but virtuous is to overcome our evil inclinations. If thou hast not conquered thyself in that which is thy own particular weakness, thou hast no title to virtue though thou art free of other men's.—WILLIAM PENN.

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First Covenant Church
Minneapolis, Minn.

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President
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Dr. A. W. Tozer
Editor
The Alliance Weekly

Dr. R. R. Brown
Pastor
Omaha, Nebr.

Rev. H. E. Nelson
Home Secretary
C. & M. A.

Who's Who at Atlanta

President H. M. Shuman will open the fifty-fifth Council of The Christian and Missionary Alliance at 7:30 p. m. Thursday, May 15, in the Wesley Memorial Church, Atlanta, Georgia. Rev. K. C. Fraser will bring the opening address. Dr. Shuman will preside at the Communion Service on Friday at eleven o'clock, and will deliver the annual presidential address on Sunday morning. Dr. Paul S. Rees will speak Friday afternoon and evening. On Saturday, the afternoon message will be brought by Mr. R. G. LeTourneau, and in the evening Rev. H. E. Nelson will conduct a special missionary meeting. The Sunday afternoon missionary rally will be directed by Dr. R. R. Brown, and Dr. A. W. Tozer will bring the evening message. Dr. Bob Jones, Jr., will speak on Monday afternoon, and the last message will be given by Rev. H. L. Turner Monday night.

Sunday services will be held in the Municipal Auditorium. All others will convene in the Wesley Memorial Church.

The Council Goes South

Delegates from all parts of the United States and Canada and from most of our twenty mission fields will gather in Atlanta, Georgia, May 15-20, for the fifty-fifth General Council of The Christian and Missionary Alliance.

Those fortunate enough to attend will find that the Council this year will afford opportunity to enjoy great spiritual benefits, and for many it will also provide opportunity to become acquainted with one of the most beautiful and richly historical cities on the continent.

Atlanta combines in itself the progressiveness and modernity of the best of our northern cities, and in addition to these qualities it possesses also that graciousness and charm which have been traditionally associated with the American South.

Our Council visits Atlanta with the assurance that we are welcome; we in turn hope that we may reflect so much of the Christlike spirit in our public ministries and in our contact with the people of the city that Atlanta will be glad we came, and will remember us with pleasure long after we have gone.

The South has given to the Church some of her greatest preachers. Let us pray that the Atlanta Council may result in the calling out of yet other young men who may become mighty prophets of the Lord.

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Editor: A. W. Tozer
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The Art of True Worship

By A. W. TOZER

. Armstrong Roberts

PHILOSOPHERS have noted the vast difference between men and beasts and have tried to find that difference in one or another distinguishing characteristic. They have said, for instance, that man is the thinking animal, or that he is the laughing animal, or that he is the only animal with a conscience. The one mark, however, which forever differentiates man from all other forms of life on earth is that he is a worshiper; he has a bent toward and a capacity for worship.

Apart from his position as a worshiper of God, man has no sure key to his own being; he is but a higher animal, being born much as any other animal, going through the cycle of his life here on earth and dying at last without knowing what the whole thing is about. If that is all for him, if he has no more reason than the beast for living, then it is an odd thing indeed that he is the only one of the animals that worries about himself, that wonders, that asks questions of the universe. The very fact that he does these things tells the wise man that somewhere there is One to whom he owes allegiance, One before whom he should kneel and do homage.

The Christian revelation tells us that that One is God the Father Almighty, maker of heaven and earth, who is to be worshiped in the Spirit in the name of Jesus Christ our Lord. That is enough for us. Without trying to reason it out we may proceed from there. All our doubts we meet with faith's wondering affirmation: "O Lord God, thou knowest," an utterance which Samuel Taylor Coleridge declared to be the profoundest in human speech.

In worship several elements may be distinguished, among them love, admiration, wonder and adoration. Though they may not be experienced in that order, a little thought will reveal those elements as being present wherever true worship is found.

Both the Old and the New Testaments teach that the essence of true worship is the love of God. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Our Lord declared this to be the sum of the Law and the Prophets.

Now, love is both a principle and an emotion; it is something both felt and willed. It is capable of almost infinite degrees. Love in the human heart may begin so modestly as to be hardly perceptible and go on to become a raging torrent that sweeps its possessor before it in total helplessness. Something like this must have been the experience of the Apostle Paul, for he felt it necessary to explain to his critics that his apparent madness was actually the love of God ravishing his willing heart.

It is quite impossible to worship God without loving Him. Scripture and reason agree to declare this. And God is never satisfied with anything less than *all:* "all thy heart . . . all thy soul . . . all thy might." This may not at first be possible, but deeper experience with God will prepare us for it, and the inward operations of the Holy Spirit will enable us after a while to offer Him such a poured-out fullness of love.

In the love which any intelligent creature feels for God there must always be a measure of mystery. It is even possible that it is almost wholly mystery, and that our attempt to find reasons is merely a rationalizing of a love already mysteriously present in the heart as a result of some secret operation of the Spirit within us, working "like a miner, toiling unseen in the depths of the earth." But so far as reasons can be given, they would seem to be two: gratitude and excellence. To love God because He has been good to us is one of the most reasonable things possible. The love which arises from the consideration of His kindness to us is valid and altogether acceptable to Him. It is nevertheless a lower degree of love, being less selfless than that love which springs from an appreciation of what God is in Himself apart from His gifts.

Thus the simple love which arises from gratitude, when expressed in any act or conscious utterance, is undoubtedly worship. But the quality of our worship is stepped up as we move away from the thought of what God has done for us and nearer the thought of the excellence of His holy nature. This leads us to admiration.

The dictionary says that to admire is "to regard with wondering esteem accompanied by pleasure and delight; to look at or upon with an elevated feeling of pleasure." According to this definition, God has few admirers among Christians today.

Many are they who are grateful for His goodness in providing salvation. At Thanksgiving time the churches ring with songs of gratitude that "all is safely gathered in." Testimony meetings are mostly devoted to recitations of incidents where someone got into trouble and got out again in answer to prayer. To decry this would be uncharitable and unscriptural, for there is much of the same thing in the Book of Psalms. It is good and right to render unto God thanksgiving for all His mercies to us. But God's admirers, where are they?

The simple truth is that worship is elementary until it begins to take on the quality of admiration. Just as long as the worshiper is engrossed with himself and his good fortune, he is a babe. We begin to grow up when our worship passes from thanksgiving to admiration. As our hearts rise to God in lofty esteem for that which He is ("I AM THAT I AM"), we begin to share a little of the selfless pleasure which is the portion of the blessed in heaven.

The third stage of true worship is wonder. Here the mind ceases to understand and goes over to a kind of delightful astonishment. Carlyle said that worship is "transcendent wonder," a degree of wonder without limit and beyond expression. That kind of worship is found throughout the Bible (though it is only fair to say that the lesser degrees of worship are found there also). Abraham fell on his face in holy wonderment as God spoke to him. Moses hid his face before the presence of God in the burning bush. Paul could hardly tell whether he was in or out of the body when he was allowed to see the unspeakable glories of the third heaven. When John saw Jesus walking among His churches, he fell at His feet as dead. We cite these as a few examples; the list is long in the Biblical record.

It may be said that such experiences as these are highly unusual and can be no criterion for the plain Christian today. This is true, but only of the external circumstances; the spiritual content of the experiences is unchanging and is found alike wherever true believers are found. It is always true that an encounter with God brings wonderment and awe.

The pages of Christian biography are sweet with the testimonies of enraptured worshipers who met God in intimate experience and could find no words to express all they felt and saw and heard. Christian hymnody takes up where the efforts of common prose break down, and brings the wings of poetic feeling to the aid of the wondering saint. Open an old hymnal and turn to the sections on worship and the divine perfections and you will see the part that wonder has played in worship through the centuries.

But wonder is not yet the last nor highest element in worship. The soaring saint has one more mountain peak to clear before he has reached the rarefied air of purest worship. He must adore.

Neither the word *adoration* nor any of its forms is found in our familiar King James Bible, but the idea is there in full bloom. The great Bible saints were, above all, enraptured lovers of God. The Psalms celebrate the love which David (and a few others) felt for the person of God.

As suggested above, Paul admitted that the love of God was in his breast a kind of madness: "For whether we be beside ourselves, it is of God: or whether we be sober, it is for your cause. For the love of Christ constraineth us." In Weymouth's translation the passage reads, "For the love of Christ overmasters us." The idea appears to be that Paul's love for Christ carried him beyond himself and made him do extravagant things which to a mind untouched with the delights of such love might seem quite irrational.

Perhaps the most serious charge that can be brought against modern Christians is that we are not sufficiently in love with Christ. The Christ of fundamentalism is strong, but hardly beautiful. It is rarely that we find anyone aglow with personal love for Christ. I trust it is not uncharitable to say that in my opinion a great deal of praise in conservative circles is perfunctory and forced, where it is not downright insincere.

Many of our popular songs and choruses in praise of Christ are hollow and unconvincing. Some are even shocking in their amorous endearments, and strike a reverent soul as being a kind of flattery offered to One with whom neither composer nor singer is acquainted. The whole thing is in the mood of the love

(Continued on page 318)

O Jesus, Jesus

O Jesus, Jesus, dearest Lord!
Forgive me if I say,
For very love, Thy sacred name
A thousand times a day.

I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

For Thou to me art all in all;
My honor and my wealth;
My heart's desire, my body's strength,
My soul's eternal health.

Burn, burn, O love, within my heart,
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned, and burned away.

—F. W. FABER.

Almighty Meekness . . .

By NORMAN P. GRUBB

THERE is the work of the Cross and there is the way of the Cross. All believers accept the former. "Upon Another's life, Another's death, I rest my whole eternity." But much slower are we to recognize that the Cross represents not merely the atoning act, but also an eternal principle, a fundamental of the nature of God, underlying the act; that the atonement, the work of the Cross, has as its objective this way of the Cross, this nature of the Godhead, a way so revolutionary that it cuts at the root of man's recognized method of actions from primitive savagedom to modern civilization.

Two rival principles of action joined battle at Calvary, and call the world's attention to their relative claims—Force versus Meekness.

The way of force the world has known and practiced from its infancy. Force gained its kingdom by usurpation at the Fall, and publicly proclaimed its domination over the affairs of men by the side of the slain body of Abel.

At that critical moment God stepped in. In order to prevent lawlessness and violence from bringing total disaster on the infant race, God instructed man in the rule of law. He taught him how to subdue force by force, and laid down in those early days the groundwork of the legal system which now governs civilization, instructing Noah that "whoso sheddeth man's blood, by man shall his blood be shed," giving Israel as a standard of strict justice "an eye for an eye, and a tooth for a tooth." Right on into New Testament days and up to our present era these safeguards to a just and ordered social and international life have been approved and maintained, Paul saying that "the powers that be are ordained of God" and that the magistrate "beareth not the sword in vain," law courts, police, jails and defense forces being the modern counterparts of this agelong system.

Yet two thousand years ago the world was introduced to another kingdom, based on other sanctions. In this realm the inheritors of the earth are said to be the meek, not the grasping and violent; giving, not getting, is the means of prosperity; wrongful activities are overcome by a counterattack of good deeds; enemies are loved, blessed, kindly entreated, not hated. Indeed, its Founder distinctly states that its principles supersede those of the era of law. "It hath been said by them of old time," said He, ". . . but I say unto you . . ." And what He verbally enunciated as a principle, later He acted out to the utmost limits when urged to oppose by violence His impending doom, answering, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." From that day onward for all time the Cross has become the symbol to the human race of a new, unknown, unguessed power, the unconquerable potency of defenseless, quenchless love.

'Twas on a day of rout they girded
Me about
They wounded all My brow, and
they smote Me through the side;
My hand held no sword when I met
their armèd horde,
And the conqueror fell down and the
Conquered bruised his pride;
What is this, unheard before, that the
Unarmed make war,
And the Slain hath the gain, and the
victor hath the rout?

Granted this is an ultimate ideal, granted that all men of faith look with assurance to the yet distant day when unarmed love will rule over the melted and transformed hearts of all men, when even among the animal creation "the leopard shall lie down with the kid," when the King of Love will lead His loving subjects like a shepherd: but in the interim, what? Can wicked men and wicked systems now be restrained by meekness and love? It is a question that exercises the conscience of many believers.

The answer according to the Scriptures, so far as the writer sees it, is that the reign of law based on force will last so long as this dispensation lasts: it is God's provision for the restraint of evil "that we may lead a quiet and peaceable life in all godliness," and have His blessing. But it is only His permissive will, introduced into fallen man's economy to save the race from destruction after it had chosen the way of disobedience. What was said by Christ concerning one provision of that law, "Moses because of the hardness of your hearts suffered you . . . but from the beginning it was not so," is applicable to the whole.

God's true nature, true method of government, was revealed in Jesus: the love that produces a corresponding love which fulfills all law, the self-giving that inspires a like devoted self-giving in its creatures of all levels of life. He founded by His outpoured life and infused Spirit the true kingdom of God; at first in the hearts of His inner circle of followers —to be extended one day to the whole world. In accordance with the very nature of that Kingdom, He does not force its full implications upon His subjects in this twilight era of mingled good and evil, when at best we only "see . . . darkly."

He merely revealed the full standards by lip and life, and when they entailed a peculiarly high standard of allegiance, He would quietly add, "He that is able to receive it, let him receive it," or, "If thou wilt be perfect, *do so and so.*"

Meekness unadulterated carries with it crucifixion. The truly meek can claim no rights, keep no rigid hold on earthly possessions. Not for them is recourse to the law courts or police. Yet even now the meek inherit the earth. Many a missionary has found the almightiness of meekness; sometimes a woman alone, defenseless, possessionless amongst savages whom a government cannot subdue, yet finds that in a few years those raw barbarians are her devoted servants.

Contrast the use of force and meekness, and what do we find? Force is power on the circumference, meekness power at the center; force —power on the outward and local, meekness—power on the inward and universal; force — power visible, meekness—power invisible. Force is man's human spirit putting forth its little energies, mental, verbal, physical, to attain its end. Meekness is God's Spirit reigning in man, who first dies to all self-attitudes and activities, and working through that man by His ways of love, faith, lowliness and long-suffering, the almighty works of God in that particular situation. Force appears strong, meekness appears weak; but it is the weakness of God which is stronger than men, and the foolishness of God which is wiser than men.

Who won at Calvary, and is still winning and will win? The outward might of deep-laid scheme, mob violence and Roman law; or the inward, hidden might of the Lamb who opened not His mouth? Which has been more powerful, the legions of Caesar or the gospel of Jesus? Which convinces even an unregenerate world today as the final truth, dictatorial compulsion or the Sermon on the Mount?

God's final word, fullness of wisdom and brightness of His glory, illuminated the world in the person of His Son; He brought to light by word and action this new way of conquest, this new method of government, this new dynamic power which swallows up the old way of force — unconquerable, eternal, irresistible, for it is the very nature of the Creator-Redeemer God in action. It is the way of the Lamb who opened not His mouth when led to the slaughter, and yet sits, still as a Lamb, upon the throne of the universe. It is the way of One who is "meek and lowly in heart," the Servant, the Sufferer, and yet is given a name above every name at which every knee shall bow.

But, granted that we see this to be the way of Christ, how put it into action? First, there must be a conviction with us that meekness is power. Most folk regard meekness as a beautiful, but negative, Christian characteristic—an inert yielding to circumstances or people too strong for it, rather than as a positive spiritual weapon, an almighty power.

Having settled that, the central core of meekness is that in every situation which arises we must be sure that we die. Things occur which move us to fear, anger, retaliation, argument, self-defense. Under such impulses we leap to the use of "force" by word or deed, whether only in its mildest form of urging our own view or pursuing our own course of action. To all these, in every such crisis, whether major or minor, we must acquire the habit of dying and knowing by the Spirit's witness that we have died: such a habit will be inwrought by the Spirit in the experience of all who persistently take this way.

With that accomplished, we are lifted automatically into "the heavenly places" of meekness. A clear vision shows what would be the outcome that honors God. An inborn faith gives assurance that it will come to pass, and a consequent poise—the faith that overcomes the world. If we speak, it is with the humility and tenderness of Christ, with healing, not hurting, words. If we act, it is in loving service. If we think or speak of others, it is believing all things and hoping all things. Inward victory has been won. Inward power is flowing out. Outward circumstances and people will be conformed to that inward vision and faith. True "force" has won.

The True Sacrifice

Now with my weeping would I cleanse my soul,
And with my grief would shame my sin away;
But tears no virtue have to make me whole,
Nor sorrow power to end sin's hateful sway.

But yet the heart in sore distress that sighs,
Looks to the Christ His succour to impart;
And God receives the pleasing sacrifice,
A broken spirit, and a contrite heart.

Nailed to the cross I see my Saviour bleed,—
This is the sacrifice my soul requires;
Here is the cleansing, and the power I need,
To quell the rising of my vain desires.

Speak to my heart, O Jesus Christ, who came
Fired by Thy love, an offering for sin;
And by a love enkindled at that flame,
Win me forever from the self within.

—From the Greek of the Eastern Church

Translated by JOHN BROWNLEE, D.D.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Newspaper publishing full Bible text: In what is believed to be the first newspaper project of its kind, the Akron (Ohio) *Beacon-Journal* has started publishing the full text of the Bible as it appears in the Revised Standard Version. It is estimated that the project will take ten years or more to complete. From four to twelve verses will appear in the columns of the paper each day. Said Murray Powers, the paper's managing editor: "The *Beacon-Journal* is publishing the Bible for two reasons. First, it hopes to encourage more people to read their Bibles. Second, the paper is aware of the necessity to get people closer to their churches in these critical times."

★

Appelman preaches in Mexico: Auditoriums in Mexico City were packed nightly with many people standing during a twenty-four-day evangelistic campaign conducted by Jewish evangelist Hyman Appelman. From the first service, hundreds flocked to the altars, sometimes coming before the sermon was ended. At least ninety-eight per cent of the decisions were by people who were Roman Catholics or from Catholic families, according to reports.

ABROAD

Scottish groups study divine healing: A committee to study divine healing has been formed by the Presbytery of Glasgow. The action has drawn attention to the increasing interest in this question in the Church of Scotland. Various groups, including one in Edinburgh, had previously been formed up and down Scotland although their approaches to the subject are not all similar. Some are concerned primarily with individual and group prayer in the treatment of ailments, others with pastoral psychology, and still others with the "laying on of hands." These three forms of healing will be studied by the church groups under the leadership of the Rev. George S. Marr, retired Edinburgh minister. Dr. Marr, who holds medical as well as theological degrees, was instrumental in forming many of the groups. Perhaps the most striking development in this field has been the emergence in the past three or four years of a small number of ministers who practice the laying on of hands. Most of these ministers are working by faith alone, and there is no body of fact on which to build. They claim successes in the treatment of such illnesses as tuberculosis, cancer, sclerosis, and arthritis.

Greek court favors Protestant missionary: The Supreme State Council—highest judicial body in Greece—has reversed a ruling of the Ministry of Cults under which the Rev. John Paul Pappas, an American Protestant missionary, was barred from holding evangelical meetings at Kallithea, a suburb of Athens. A Methodist, Pappas is a representative of the Oriental Missionary Society of Los Angeles. The Council based its decision on the first article of the Greek Constitution which holds that every "well-known religion is tolerated" in the Greek State so long as it makes no effort at proselytizing. The tribunal held that The Methodist Church is "well known" and therefore should not come under the ban imposed by the Ministry of Cults, which had entered no charge of proselytizing against Mr. Pappas.

MISSIONS

Bible course offered in six languages: The Light of Life Correspondence School, Chalisgaon, East Khandesh, India, is getting good response from its Bible correspondence course being offered in six languages—Marathi, Hindi, Gujarati, Telegu, Kanarese and English. Slanted especially for the unsaved, the course now is being studied by more than 17,000, with 1,500 new students being added monthly. The C&MA supervises the course in the Gujarati and Marathi languages. "We know of no way in which we could have such a far-reaching evangelistic ministry, not to mention the blessings that many Christians are receiving through consistently studying the Word of God in this way," Don Hillis, director, says.

★

Baptists to work in Indonesia: The Southern Baptist Foreign Mission Board has been granted permission to establish a base in the Republic of Indonesia. Experienced missionaries of the China staff are expected to go to Indonesia to join the three workers already there.

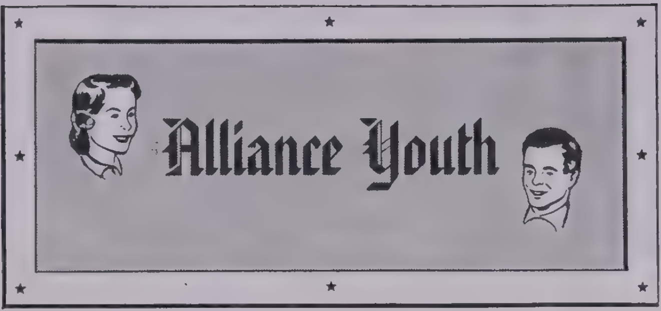
PEOPLE

He's a walking hymnal: In Minneapolis at Central Free Church near-capacity crowds hardly believed their ears. The Rev. Wilbur E. Nelson, singing pastor of the Evangelical Free Church, Huntington Park, Calif., spent time in each evangelistic service to sing favorite hymns—all from memory. Nelson can sing from memory all of the 1,700 songs and hymns he has used on his widely known "Morning Chapel Hour" radio program, plus at least 1,800 more which he has not used. Mr. and Mrs. Nelson and another couple started the Huntington Park church in 1944 with $5.00. Now it has 600 members, an annual budget of $125,000 and gives full support to twelve missionaries and partial support to twenty-five more.

PEOPLE SAY

A Michigan pastor: "I detest the idea of a church being turned into a clothing store or a restaurant." He said this about rummage sales when Drew Seminary, Madison, N. J., contacted him in a survey on raising money. The survey showed that pastors generally disapprove of church suppers as a means of raising funds.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary



Alliance Youth

Do You Have What It Takes?

By Agnes M. Kerr*

Declensions and conjugations, chemistry formulas, Chaucer, dates of presidents and treaties will soon be pushed back into the realm of the subconscious and laid to rest for a while. The end of the school year is fast approaching. To some of you this means time out for swimming, camping and summer conferences, but to you seniors it means something different. It is an ending and it is a beginning. After high school—what then? Some of you will be going to college, some will not; but no doubt all of you have some idea—vague or concrete—of what you would like to do with your life. Christian young people have always before them the challenge of Christian service. "Is God calling me to be a pastor, a missionary; or should I be a Christian engineer, dentist, grocer or factory worker?"

Nearly all high schools now have vocational guidance courses to help you discover the type of work to which you are best adapted and show you how to become a success in the field you have chosen. Also your magazines and newspapers are currently filled with articles on "How to be Successful." If you are a success, what are you? are you wealthy? are you famous? are you contented? To different individuals this means reaching different goals, but this fact remains: Everyone wants to be a success.

To be a success in any line you've got to "have what it takes" to fill the job. Your guidance teacher and your article writers can give you a long list of desirable traits to help you get ahead. Upon this one thing they are all agreed—it takes more than good character—it takes push, an impelling force, a conviction that the end is worth the struggle. The psychologists call it a *strong drive.*

It is not my purpose to try to convince you that you belong in full-time Christian service. That would be foolish and wrong. There are too many people in Christian work today who should not be there at all but who are there because they were propelled on by the overzealousness of some persons who would like to bundle off to Bible school every young person in the church.

What a great mistake! The call of God is a sacred thing. His servants are chosen vessels. If your life is given to God and He has shown you that He can use you as a consecrated doctor, nurse, mechanic or lawyer, let no one turn you from your course. But, if you are one who finds it difficult to follow these secular pursuits with enthusiasm because of the urging of His voice, because of the challenge of perishing souls—let the joy of God leap up in your heart, plunge in and never turn back! Here is an impelling force that stems from the greatest cause on earth. Here is a drive with power behind it to execute it. It is a vocation not for the faint of heart, not for the lover of ease, not for the petty and self-centered. You know that.

Perhaps you are saying, "I haven't got what it takes to be a missionary." Remember the disciples? They didn't "have what it takes" either. Peter denied Christ before a maiden, but Peter became a bold evangelist who cried out to the masses, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This same power is operating in the lives of thousands of young people of your generation. It is available to you today.

Of course there will be those who will tell you that you are throwing away your life. You have talent; you could be a success. Is success $20,000 earned or is it twenty never-dying souls redeemed? Is success making your name known around the world or is it reaching some lost tribe with the message of life? It all depends on your sense of values.

If you can squarely face His "Go ye" and know in your heart it is not for you, then do your best in the work you have chosen. Live and witness for Christ there. But if it is your privilege to hear His call, do not miss this highest of vocations—the service of Christ.

A godly teacher once said to a group of young people, "If God calls you to be a missionary, don't stoop to be a king." This could apply similarly to other branches of Christian service. Consider the challenge of a life work with an eternal purpose.

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*Miss Kerr has recently been appointed as a missionary to Indo-China. For the past four years she has been serving on our Headquarters staff in New York.

Activity Brief

Wheeling, W. Va. The AYF of the Downtown C. & M. A. instituted a "singspiration" service March 16 with Miss Marlene Parrill as director. All young people participated, with vocal solos, duets, trios, and group singing. The "ten top hymns of the month" was the theme upon which the program was arranged.

After this successful program, it was unanimous that such a program become a monthly occurrence. So enthusiastic was the response that the second one, held April 20, found attendance nearly doubled; the presence of the Holy Spirit was manifest in the sincere, heartfelt singing.

By permission of the city manager, Robert L. Plummer, these programs could be heard on the sidewalks in front of the church through the facilities of a public address system. Those who listened commented favorably. Continued use of the P.A. system is to be considered by the city manager.

Others participating in the program as regular "singspiration" officers include: Mr. John Moeller, public address engineer, and Miss Eva Schlosser, pianist and organist. An announcer narrated some of the program. "Singspiration" committee members who aid Miss Parrill in planning the program are the Misses Ruth Kaltenbach and Roxie Mock. The AYF program chairman, Mrs. Dolores Griffiths, also assists. Rev. and Mrs. V. L. Poser, the pastor and his wife, have helped immensely by spiritual and vocal support.

God has remarkably blessed the group in bringing a unified spirit in service for the Lord. Coöperation in *every* undertaking is now the normal thing. Prayer that God would use this type of service according to His will is being answered daily.—L. DAVID SCHLOSSER.

Today with the newspapers, radio and television such powerful agents for an evil type of education, we Christians might well ask

How Important Is the Sunday School?

By DR. HAROLD C. MASON

Department of Christian Education, Asbury Theological Seminary

EVANGELICAL Protestantism rightly stresses the centrality of preaching in the program of the church, and hence the proper evangelical symbol is a pulpit rather than a replica of a high altar.

It is well, however, to note that the Great Commission includes not only preaching but teaching as fundamental to the spread of the gospel and the establishment of the church. To preach means "to proclaim tidings," "to proclaim the gospel," "to deliver a sermon." To teach means "to impart knowledge," "to discipline, inform, appraise; to furnish with directions, direct." For teaching, the church does not demand a unique call as for preaching, for it is the work of ministers and laymen alike, a work of greatest importance. This distinction does not in anywise depreciate teaching, but distinguishes it from the prophetic function of proclaiming the Good News in the pulpit.

The importance of teaching in the Christian system is indicated by the fact that much of Christ's ministry was devoted to it. He referred to Himself as a teacher; his followers were called disciples or learners; they called Him Master or Teacher. Even His enemies addressed Him as Rabbi, or teacher. The Gospels speak repeatedly of Jesus as engaged in teaching, in the midst of religious teachers. Preëminently He was prophet, priest and king, but as teacher He revealed to the Church the patient method by which it was to become established.

The word *instruction* comes from a Latin word meaning "to build on." The early church proclaimed, then built on the proclamation by patient teaching. It may be said that preaching is headlining the gospel, while teaching is the fine print, the detailed and explanatory account which follows its startling announcement. It may be observed that confusing the preaching and teaching functions may account for the failure of preaching to startle and arouse and the failure of teaching to edify in our day.

Not only did our Lord teach and place those who followed Him in the rôle of disciples, but in the Paschal discourses He introduced the Holy Spirit as the Great Teacher for the Church age, speaking of Him as the Spirit of Truth who would reveal the things of Christ and guide into all truth.

There is too much about teaching in the gospel for the church to turn from it as something less than an indispensable ministry. Christian education is a divine imperative.

One of the weaknesses of evangelical Protestantism has been to depend upon the work of the Holy Spirit in the new birth as the sufficient determinant of stability, faithfulness, and success in the Christian life, whereas He, as the great teacher, would nurture the believer. We have been deeply concerned that our children be saved, but less burdened that they be adequately taught in the faith. We are concerned that they "go to Sunday school," as though that largely discharged our Christian obligation, without being equally concerned as to what and how much they are learning there. In seeking above everything else the regeneration of our children we have been true to them, but we have so largely failed them in the matter of their nurture.

Other groups, meanwhile, which do not stress nor insist upon their children coming into the experience of the new birth, depending upon education entirely, are doing what we should do in addition to seeing our children saved. Roman Catholic and Jewish children are stabilized in their faiths by three hundred or more hours each year of definite religious training in the church or synagogue. Our children receive twenty-five hours of such training each year in the Sunday school. And when they return from college or university estranged from their childhood faith we blame them and the university, but the church which provided them with so little Christian education goes scot free. In three years the Roman Catholic or Jewish child receives at least nine hundred hours of religious education from his church, while the Protestant pupil is required to attend Sunday school for thirty-six years to receive an equivalent amount of formal training by his church. When he is sent off to college at the age of eighteen or twenty he has received only three hundred hours of Christian training by his church, or the equivalent of one year of the training received by the Roman Catholic or Jewish boy while yet in early childhood.

The average evangelistic church with its genuine, earnest program should yet repent in sackcloth and ashes for failing its youth in neglecting the teaching ministry of the Holy Spirit.

There is danger that a Sunday school which is merely being "held" constitutes an alibi for earnest educational endeavor. The question, "What does your church do for the Christian training of its children and youth?" may be too blithely answered with a smug, "Oh, we have a Sunday school."

The Sunday school is indispensable for it is the irreducible minimum in the educational program of the spiritual church. And how little real burden, such as characterizes a revival, is felt for the teaching program of the church. The Sunday school is not thought of as spiritually urgent but rather as a thing of gadgets, organizational wheels, novel methods, entertaining programs and opportunity for a recreational program, whereas it should be regarded as the Holy Spirit in believers illumining hearts and minds.

Let it be remembered that teaching promotes Christian intelligence, nurtures faith, develops a sense of Christian responsibility, prepares for efficient Christian service, encourages Christian culture and refinement, makes for intelligent Christian citizenship, enriches the Christian life, promotes Christian missions and Christian statesmanship. Most important of all, it stabilizes Christian youth in its understanding of and loyalty to the Christian faith.

Because education has often failed and betrayed the church, because in many quarters it is offered as a substitute for the supernatural, because knowledge, like wealth or talent or beauty as a source of power, often results in a proud, cold condition of mind and heart, the church has regarded it with apprehension and suspicion.

But once orthodoxy fully accepts the Great Commission and conducts its educational program in the spirit and power of Pentecost as the work of the Holy Ghost, the church as an army with banners should march again.

Robert Raikes' Sunday school in Gloucester was held for five hours each Lord's day. The earliest Methodist Sunday schools were held from six until ten in the morning and from two to six in the afternoon. But by 1840 the time given to the Sunday school was one hour and a half each week.

Some have thought to increase the hours of instruction by sacrificing the preaching of the Word to continuous sessions of the church school. Such a plan, however, violates the principle of the centrality of preaching and makes of the church merely an educational institution. It deprives children and youth of the opportunity of sitting under the preaching of the Word by a person uniquely called of God and set apart by the church for the preaching of the gospel to the Christian community.

But by conducting Sunday afternoon and evening study and expressional groups, pastor's classes, weekday and vacation classes and schools, camps, leadership training classes, extension departments, and by maintaining educational relationships with the home, the church may expand its teaching program.

Once the church envisions both its evangelistic and educational responsibilities it becomes truly and deeply spiritual, for it recognizes the teaching ministry of the Holy Spirit. It prays for souls and also prays for light; it prays for the spread of the gospel and also for deeper understanding of the gospel. As the state reaches out its great arms and gathers in the children to educate them for citizenship, the church extends its arms to reach and bring to Christ the spiritually depressed and illiterate that they may become intelligent citizens in the Kingdom of God. The church loves and promotes the Sunday school. It maintains a continuous survey of the Sunday school service area. It works the field, compiling prospect lists, and by visitation and ceaseless endeavor builds and maintains the school. Teachers seek to be at their intellectual and spiritual best. There is great loyalty to the Word of God as the textbook of the Holy Spirit, and because of the brevity of the Sunday school teaching period more thought is given to the presentation of the lesson than to time-consuming manual activities. Much attention is given to housing and equipment; to teaching methods in relation to aims and objectives; to personnel as to intelligence, personality, ability and consecration; to library facilities that the Sunday school may be a real school with books, periodicals and reading room; to grouping of pupils in terms of capacity, needs and interests; to transportation; to budget.

Absentees will be followed up with the persistence shown by the Good Shepherd in going after the lost sheep. The church will pray for the Sunday school, weep over it, rejoice in it and will seek every opportunity to increase not only the Sunday school but the total educational program of the church, of which the Sunday school is the irreducible minimum.

The Challenge of Missions

Includes Bible Schools too

By **REV. HARVEY R. BOSTROM** *Ecuador, South America*

IN the Manual of The Christian and Missionary Alliance, under the section titled "Policies Regarding the Indigenous Church and the Mission Abroad," there is a section which reads, "We recognize the Bible School as necessary to give more advanced training to men and women who have proven themselves in their local churches in both life and service. In every Bible School the ordinary standards of native life in the country should be observed in order not to alienate students from their own people."

To the casual reader this statement provokes little more than agreement with the obvious; but to the missionary assigned to carry out such a policy, such a statement brings into sharp focus one phase of the oft-repeated but seldom-understood phrase, "The Challenge of Missions."

It is often many months after enthusiastically accepting a dramatically presented challenge of missions that the missionary recruit discovers just what his commitments have been. The accepting of any challenge automatically brings with it a struggle, and the struggle is always commensurate with the prize.

The training of a native ministry presents an endless challenge. The native philosophy and way of thinking challenge the best a prepared faculty can muster. Each student is a challenge to each teacher. Limited facilities and equipment challenge the consecration of the staff, and the enemy of our souls challenges every step of spiritual advancement.

School opens. The over-all challenge is to take a primitive mind, give it something of a grammar and high school education, and a Bible school and seminary training—in short, to provide a thoroughly trained ministry, one that can take the offensive in territory already dominated for centuries by the enemy. And all this is to be done in three or four years, by the most limited faculty possible (there are too many demands in other parts of the field to be able to station a sufficient number at the Bible school); and the faculty undertakes this stupendous task with practically no prepared textbooks in the native language, and usually with just a suggestion of a reference library for the school.

The task is immediately complicated by the fact that the challenge must be dealt with in a strange tongue, and with minds that have an entirely different way of looking at life and its problems. Anglo-Saxon concepts and methods become inadequate.

One of the first problems to be dealt with in a native Bible school is the admission of students. What should the requisites be? How much Christian experience is to be required? How much previous secular education is considered basic? Should married students be admitted? How old should the student be? Should the Mission provide everything for the student—food, clothing, materials, etc.? If not, how should his Bible training be financed? Just how much Biblical training does he need? What about the health of the candidate? Is the applicant sincere, or is he taking advantage of a good opportunity to improve his social standing? Is he trying to please the foreign pastor by enrolling in the Bible institute?

How many facilities are necessary to observe "the ordinary standards of native life in the country"? How

INSTITUTO BIBLICO
DEL ECUADOR

Students and faculty of the Bible Institute, Los Cerros, Ecuador. The faculty is composed of Miss G. M. Morrison, Rev. and Mrs. W. E. Boyes, Rev. and Mrs. H. R. Bostrom, and Miss Marian Bucher.

can these facilities be provided? How can equipment be replaced when there are no funds available? Who should run the Institute kitchen—a native or a foreigner? What should the menu be? That to which the native has been accustomed, and that which he will provide for himself upon graduation, or an enriched diet that will build up the student physically?

The enemy challenges every step of spiritual progress. How can we best help the student when he says that he is too stupid to continue his studies? How should progress be measured? Is a grading system desirable? How much should academic accomplishment, or lack of it, affect the aspiring worker's stay in the Bible school? Are good will and consecration acceptable substitutes for a retentive mind? What advice should be given when the student says he must return home to help support his widowed mother? when he says he is called to preach, but not to work to support himself? when he says that his racial make-up eliminates him from some of the scriptural requirements for a fruitful worker? when he says he just cannot understand some basic spiritual principle? How best help him over the disarming subtleties, the relentless leechings of Satan? If a student has broken rules, or fallen into sin, how much should he be disciplined—in view of the newness of his faith, lack of Christian background, and the scarcity of prospective pastors?

In answering these and endless other questions lies a struggle which has eternal significance. This struggle should not be left entirely to the local missionaries involved. Too much depends on the outcome. The training of a native ministry is absolutely essential to the establishing of the indigenous church. The task becomes more urgent with each passing day. It cannot be delayed, nor should it be handled with stopgap measures. The too-little-and-too-late policy invites disaster. This part of the challenge of missions must be met with more men, more intelligent praying, and more funds, if we are to fulfill our responsibility towards the future of the native church.

Coming in the WEEKLY

Next week: "A Jewish Challenge to a Christian Mission," by Rev. M. B. Lindberg.

May 28: "The Transmutation of the Word," by Rev. Thomas Williamson.

June 4: "Prayers We Ourselves Must Answer," by Rev. Robert Cutbirth.

The Art of True Worship

(Continued from page 310)

ditty, the only difference being the substitution of the name of Christ for that of the earthly lover.

How different and how utterly wonderful are the emotions aroused by a true and Spirit-incited love for Christ. Such a love may rise to a degree of adoration almost beyond the power of the heart to endure, yet at the same time it will be serious, elevated, chaste and reverent.

Christ can never be known without a sense of awe and fear accompanying the knowledge. He is the fairest among ten thousand, but He is also the Lord high and mighty. He is the friend of sinners, but He is also the terror of devils. He is meek and lowly in heart, but He is also Lord and Christ who will surely come to be the judge of all men. No one who knows Him intimately can ever be flippant in His presence.

The love of Christ both wounds and heals, it fascinates and frightens, it kills and makes alive, it draws and repulses, it sobers and enraptures. There can be nothing more terrible nor more wonderful than to be stricken with love for Christ so deeply that the whole being goes out in a pained adoration of His person, an adoration that disturbs and disconcerts while it purges and satisfies and relaxes the deep inner heart.

This love as a kind of moral fragrance is ever detected upon the garments of the saints. In the writings of Augustine, Bishop of Hippo, for instance, this fragrance is so strong as to be very nearly intoxicating. There are passages in his *Confessions* so passionately sweet as to be unbearable, yet so respectful and self-effacing as to excite pity for the man who thus kneels in adoring wonder, caught between holy love and an equally holy fear.

The list of fragrant saints is long. It includes men and women of every shade of theological thought within the bounds of the orthodox Christian faith. It embraces persons of every social level, every degree of education, every race and color. This radiant love for Christ is to my mind the true test of catholicity, the one sure proof of membership in the Church universal.

It remains only to be said that worship as we have described it here is almost (though, thank God, not quite) a forgotten art in our day. For whatever we can say of modern Bible-believing Christians, it can hardly be denied that we are not remarkable for our spirit of worship. The gospel as preached by good men in our times may save souls, but it does not create worshipers.

Our meetings are characterized by cordiality, humor, affability, zeal and high animal spirits, but hardly anywhere do we find gatherings marked by the overshadowing presence of God. We manage to get along on correct doctrine, fast tunes, pleasing personalities and religious amusements.

How few, how pitifully few are the enraptured souls who languish for love of Christ. The sweet "madness" that visited such men as Bernard and St. Francis and Richard Rolle and Jonathan Edwards and Samuel Rutherford is scarcely known today. The passionate adorations of Teresa and Madame Guyon are a thing of the past. Christianity has fallen into the hands of leaders who knew not Joseph. The very memory of better days is slowly passing from us and a new type of religious person is emerging. How is the gold tarnished and the silver become lead!

If Bible Christianity is to survive the present world upheaval, we shall need to recapture the spirit of worship. We shall need to have a fresh revelation of the greatness of God and the beauty of Jesus. We shall need to put away our phobias and our prejudices against the deeper life and seek again to be filled with the Holy Spirit. He alone can raise our cold hearts to rapture and restore again the art of true worship. —*Moody Monthly.*

First Alliance Church

East Lake Alliance Church

The Alliance in Atlanta

The Christian and Missionary Alliance has been known in Atlanta, Georgia, since 1900, when the First Alliance Church was founded. Located at 850 Euclid Avenue, N.E., the church carries on a number of extension meetings each month in addition to the regular services of the church. Five fifteen-minute broadcasts are given each week over station WGST, with a half-hour broadcast on Sunday night. The 1952 missionary pledge amounted to $27,313, enabling the church to support nineteen missionaries on the field, a pastor in Colombia, South America, and an evangelist in India. Rev. H. P. Rankin is pastor.

Just off Georgia highway No. 78, en route to the famous Stone Mountain, is the second Alliance church, in Avondale Estates. Rev. R. Kenneth Richardson, pastor, reports that the annual missionary giving of this congregation is $3,000.

The East Lake Alliance Church, 2520 Memorial Drive, S. E., was started in 1937 by Rev. F. L. Squires. Rev. Clarence Drake was the next pastor, and was followed in 1951 by Rev. James M. Strickland. Though the membership of the church is only fifty-six, the missionary offering last year amounted to $3,073.

The youngest of the four Atlanta churches is the West End Alliance Church, located at 1103 Gordon Street, S.W. It was organized in September, 1950. The building has an auditorium that seats approximately 150, and nine Sunday school classrooms. Last year this new congregation gave $1,444 for missions. Rev. L. W. Burnette is pastor.

All of the congregations and pastors extend a cordial welcome to the delegates to the fifty-fifth Council of The Christian and Missionary Alliance.

Foreign Briefs

Rev. John Bucher, Chile, reports on the ministry of *El Alba,* the gospel launch used in our Chilean field: "During a fifteen day trip we held sixteen meetings in nine places, with average attendances of about sixty. We were received with joy in every place."

Nine students were graduated in April from the Vietnamese Bible Institute in Tourane, Indo-China. They will be entering full-time service in various areas of Viet Nam. . . . Sixty students were expected to enroll in the Siamese Bible School at Khon Kaen, Siam, on May 1.

In Congo, sixty primary school boys sought the Lord recently. Some made their first profession of faith in Christ.

Seventy students from the Regional Bible Institute, Huanuco, Peru, are now working in their tribes and villages.

Avondale Alliance Church

West End Alliance Church

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Arrivals. Rev. and Mrs. W. H. Holton and children, Genevieve and Mary Frances, arrived in New York on April 25 per the French Line S.S. *Ile de France* from Indo-China via France. Mr. and Mrs. Holton went to China in 1937, and have now completed their second term of service. They were transferred to Indo-China in 1949.

Mrs. Elizabeth Jackson arrived in New York on April 27 by plane from Indonesia. Mrs. Jackson went to the field in 1947, where she first labored at Benteng Tinggi and later at Long Bia, East Kalimantan (Borneo).

Miss Gladys Jasper arrived in New York on April 29 from India on the Cunard Line S.S. *Queen Mary.* Miss Jasper is returning to this country for her first furlough, having gone to the field in 1945.

* * *

Mrs. G. Rutenber

With the Lord. Mrs. Gertrude Rutenber, seventy-nine, honorary member of the St. Paul Bible Institute faculty, went to be with the Lord on April 15 two hours after she suffered a heart attack. On the day of her death she was active in women's affairs at the Simpson Memorial Church in St. Paul, and was currently engaged in teaching groups in two of St. Paul's churches. She was known especially for her leadership in the women's missionary work of the Northwestern District. She was stricken while reading a letter from a missionary in the home of Rev. and Mrs. E. F. Gulbranson, missionaries on furlough from the Philippine Islands.

Mrs. Rutenber was born in Newburgh, N. Y., on September 21, 1872. She taught in the public schools of New York City, and after her husband's death went to St. Paul to assist the late Rev. J. D. Williams and Mrs. Williams in the newly-founded Bible institute. She taught for one year in the Simpson Bible Institute, Seattle, Wash., and returned to St. Paul in 1923, where she had a continuous ministry in the Institute until her retiral in 1944. Since then she had been an honorary member of the faculty.

A memorial service was conducted in the Institute chapel at 10:00 a.m. on April 18, and funeral services were held at 2:00 p. m. at the Simpson Memorial Church. Many tributes to her keen missionary vision, her indefatigable efforts to promote missions at home and abroad, her prayer life and her ability as a teacher were given. Her former students, comprising almost an entire generation, are now serving around the world. Dr. G. D. Strohm, president of the St. Paul Bible Institute, Rev. L. A. Perkins, representing the faculty, and Rev. Gordon E. Meyer, representing former students, took part in the service.

* * *

Rev. W. C. Newbern, missionary to China, who was seriously injured on March 19 when his car struck a tree near Coldwater, Mich., wishes to announce that the Lord has restored him to a large measure of health and strength and there are seemingly no permanent injuries. He wishes to thank all those who shared with him, through prayer, this severe trial of faith.

* * *

Orange City, Ia. The seventh annual appearance of the St. Paul Choral Club on March 21 was regarded as the most successful of all concerts in this city. In a community that numbers about 2,500 an estimated 3,000 persons attended the three presentations. At the conclusion of each concert many young people rose to their feet in an act of dedication in response to an appeal made by Dr. George Strohm, president of the St. Paul Bible Institute. The pastor of the Orange City Alliance Church is Rev. R. J. Abrams.

* * *

West Brownsville, Pa. The Alliance church experienced an unusual time of genuine revival recently during the ministry of Miss May Decker, Sayre, Pa. The meetings were extended from two weeks to a month because of the outflow of blessing. God confirmed His Word with signs following—the lame being made to walk, the deaf to hear, and the mute to speak. There were also a great number of conversions, including several Roman Catholics. The pastor, Rev. Floyd McFarland, reports that over 225 persons sought help at the altar. Many were filled with the Holy Spirit and restitutions were made which resulted in great personal blessing. In one case a bill of sixty-five cents was paid that had been owed to a storekeeper for sixty years! It is generally felt that this little Alliance church will never be the same again.

* * *

Cass Lake, Minn. On April 18 there was graduated from the MoKahUm Indian Bible School the first students ever to complete studies in an evangelical Bible training school for American Indians. Two Chippewa students and one from the Stockbridge tribe received diplomas and are ready to serve their own people with the liberating message of the gospel. Opening in 1948, MoKahUm is believed to be the first evangelical Bible school for Indians in northern United States. Six months of Bible study are offered each winter, with the entire course covering four years. The second semester this year saw the largest enrollment since the school began, with fifteen young people from seven different tribes and five states taking up the study of the Word of God.

Rev. Keith M. Bailey, director of the Mission, reports that one of the first gospel broadcasts in the Indian language was produced by the Alliance Mission. The Chippewa Bible Broadcast went on the air in December, 1950, and now reaches some fifteen Indian reservations and an estimated 25,000 persons. This means that hundreds of neglected native Americans are hearing the message of salvation for the first time in their own language. Scores of pagans and many Roman Catholics are known to be among the listeners. Mr. Bailey says this radio ministry has led to the salvation of many and opened the way for reaching new villages and reservations with the gospel of Christ. Your prayer support is earnestly desired for this great effort to reach the "100,000 Indians without the gospel."

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Acts 5:29-39.
DAILY TEXT—*"The Holy Ghost, whom God hath given to them that obey him"* (verse 32).

We can only know and prove the fullness of the Spirit as we step out into the larger purposes and plans of Christ for the world. Perhaps the chief reason why the Holy Spirit has been so limited in His work in the hearts of Christians is the shameful neglect of the unsaved and unevangelized world by the great majority of the professed followers of Christ. There are millions of professing Christians—and, perhaps, real Christians—in the world who have never given one real, earnest thought to the evangelization of the heathen world. God will not give the Holy Spirit in His fullness for the selfish enjoyment of any Christian. His power is a great trust, which we must use for the benefit of others and for the evangelization of the lost and sinful world. Not until the people of God awake to understand His real purpose for salvation of men will the church ever know the fullness of her Pentecost. God's promised power must lie along the line of duty, and as we obey the command we shall receive His promise in fullness.—*A. B. Simpson.*

Monday

DAILY READING—Genesis 28:10-22.
DAILY TEXT—*"I am with thee"* (verse 15).

This promise is not alone for the cell and the cloister, but for the office and the busy marts of trade. We expect to find God in the closet and in the hour of meditation; but we shall find Him also in our work and as our feet hasten to do His bidding. We have, however, no promise that the presence of God will be with us if we go or tarry at our own pleasure; but wherever we journey at His bidding and whenever we abide at His command we shall find the presence of the Lord with us. As if to make the promise stronger it is stated in both the negative and the positive form, "I am with thee"—"I will not leave thee." This certainty of God's abiding presence with His children amid all vicissitudes and in every changing scene, the Portuguese hymn expresses thus: "I'll never, no never, no never, forsake."—*George P. Pardington.*

Tuesday

DAILY READING—Romans 8:26-39.
DAILY TEXT—*"How shall he not with him also freely give us all things?"*—(verse 32).

Here is a couple, just married. The young bride says to her husband, "Now dear, I want you to go back to your place of business, and work faithfully, and call me up once in a while—at least two or three times a week—and send me a tenth of what you make." Would you say that that young woman had any appreciation of the value or availability of her husband's resources? Scores of Christian people act that way. Sad it is when believers—the bride of Christ—act in independence of the Heavenly Bridegroom, and try to manage their own pitiful little affairs. To be united with the Maker of heaven and earth, our blessed Lord and Saviour Jesus Christ, and to know Him personally, is to have in our hands the solution for every problem that may face us. If I could get you to understand that fact, it would change your life. It has changed mine! I say it to the praise and the glory of His grace.—*R. G. LeTourneau.*

Wednesday

DAILY READING—Jeremiah 31:10-17.
DAILY TEXT—*"Thy work shall be rewarded"* (verse 16).

Only a word for the Master,
Lovingly, quietly said—
  Only a word!
  Yet the Master heard
And some fainting hearts were fed.

Only some act of devotion,
Willingly, joyfully done—
  "Surely 'twas naught!"
  (So the proud world thought),
But yet souls for Christ were won.

"Only"—but Jesus is looking
Constantly, tenderly down
  To earth, and sees
  Those who strive to please,
And their love He loves to crown.
—*The Fellowship.*

Thursday

DAILY READING—Psalm 37:18-29.
DAILY TEXT—*"The steps of a good man are ordered by the Lord: and he delighteth in his way"* (verse 23).

The occupations of every day seem often trifling, we may do them without thinking as ordinary things, yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, is the appointing of the Divine purpose; it is for ourselves to carry them out. And secretly our character forms according as we handle them. Give thy heart to God Eternal, since thou art thyself eternal. Join thy heart to what He has given thee to do. Join thy heart to His teaching, and thou becomest of a will like His own will. Nothing comes by pure accident, not even the interruptions in a busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us.—*T. T. Carter.*

Friday

DAILY READING—John 1:35-51.
DAILY TEXT—*"Come and see"* (verse 39).

When Christ extended that invitation to the curious inquirers so long ago He had not "where to lay his head" because, as Son of Man, He had "emptied himself," choosing to live as the poor of earth in order to win the poor of soul. But the same invitation, if given today, would find the circumstances in the reverse; for as Son of God He is now seated at the Father's right hand in the highest heavens with angels and archangels as His companions and servants doing His will. All this drastic change just because He did His Father's will. And the same law is applicable to His followers. If today they choose the cross and follow obediently in His will, in the "tomorrow" they will wear the crown and sit with Him on His throne. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And where I am, there shall also my servant be." "To him that overcometh will I grant to sit with me in my throne, even as I . . . am set down with my Father."—*Pameii.*

Saturday

DAILY READING—John 3:13-21.
DAILY TEXT—*"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved"* (verse 20).

One day I was being shown through the great Soltaire Mills, near Bradford, when I observed a man passing a piece of alpaca cloth over rollers, which enabled him to detect any flaws by the reflection of the light from the window. "What is he doing?" I inquired. "Oh, he is 'peaking,' or examining the cloth. You see he has just found a bad place, and he will deduct something for it from the girl's pay. You see, sir, when the cloth is held up to the light, it shows what wasn't seen before! When a man's character isn't what it should be, sir, we say of him, 'He won't stand peaking.'"

Ah, thought I, here's a lesson for both me and my readers. Let us watch and pray that our conduct, both public and private, be such as will stand the light—will bear "peaking."—*British Workman.*

A Look at the Lesson

By REV. K. D. GARRISON

For May 25, 1952

God's Estimate of Human Life

(Temperance)

Exodus 20:13; Matthew 5:21-26; 18:5, 6; Luke 9:51-56

GOLDEN TEXT—*"Thou shalt not kill"*—Exodus 20:13.

DEVOTIONAL READING—Psalm 8.

Introduction

We are in a period of the progressive cheapening of human life. One of the results of war is that we become accustomed to reports of casualties and suffering, and the infliction of these upon the enemy is regarded as desirable rather than reprehensible. At present there is added to this the influence of a powerful and unscrupulous political force in the world which lusts for world domination and is willing to destroy millions of people who do not fall in line, while building up its own potential for evil by a vast system of slave labor. We think of these as abnormal conditions in the world, though to all appearances these evils are not likely to vanish very soon. In addition to these our people have their own "peaceful" ways of destroying lives. Traffic deaths in our country have pust passed the millionth casualty. We may well give attention to what God says about the sacredness of human life.

I. The Sixth Commandment (Exodus 20:13)

Man can take human life, but cannot restore it. Ever since the crime and punishment of Cain men have known that the decision as to when a human life should be terminated belongs to God alone. Power of life and death may be delegated to man by God in certain cases, such as capital punishment (Gen. 9:6), and some wars have been divinely commanded. But the Creator alone has the right to make such decisions. Infanticide and "mercy killings" are clearly contrary to God's law.

II. Anger Is a Murderous Sin (Matthew 5:21-26)

In administering justice, primitive law disregarded motive and estimated guilt by results. Accidental killings counted as murder, the owner of the weapon being held accountable, even though it was used without his permission or knowledge. The Old Testament law emphasized motive. The accidental killer was spared. The Lord Jesus also emphasized the importance of motive, but showed also that even where no outward breach of law had taken place one might still be guilty before God. It was this inwardness of the law that the Pharisees failed to understand.

It seems that our Lord was speaking in terms of Cain's anger against his brother. In the paragraph He uses the word "brother" four times. In the brief story in Genesis 4 the word is emphasized by being used seven times. This narrative reveals that Cain was angry with his brother without cause; and it was as they *talked* in the field that the jealousy and anger flamed into fratricide. Jesus warns us that he who carries a heart like Cain's is a murderer even if his hand strikes no blow (see 1 John 3:15).

Not only is there sin in nursing jealousy and hatred, but it is sinful to say and do things which either produce such a spirit or which arouse resentment and lead to other evils. The first recorded quarrel was over the acceptance of offerings brought to God. The first murder grew out of a religious difference! Apparently the words and feelings that are incipient murder may begin in church quarrels. If God should set the mark of Cain upon all who have incurred blood-guiltiness according to the standard of Jesus, some "good people" would be included.

"Raca" said to a brother is variously interpreted. It was an expression of contempt, and it was not the saying of the word that Jesus showed to be punishable, but the feeling which produced that word in the heart before it burst into speech. Possibly this word was used sometimes to provoke retaliation and to start trouble. Again, all use of the word "fool" is not sinful. Jesus used it upon occasion, as did also the Apostle Paul. What is sinful is an attitude of hatred that can best find expression in this word of condemnation. "Fool" was a bitter epithet in the Palestinian vocabulary of abuse. Railing, vehement denunciation, derision—all of these are employed in the deliberately insulting language of Eastern vituperation. Jesus teaches that these proceed from a murderous heart.

III. Reconciliation Must Precede Worship (Matthew 5:23, 24)

Reconciliation with God must be defective in one who is indifferent to the need of being reconciled to his "brother." It should be noted that verse 23 begins with "therefore." *Because* all ill-will is sinful and deadly, it is necessary that estrangement between men be dealt with before we approach God in worship. Leave therefore thy gift before the altar and first be reconciled to thy brother, then offer thy gift. Reconciliation is urgent. It must take precedence over even the most important things. Not a moment is to be lost. And a wise man does not dispute over nonessentials, but "agrees quickly" with his adversary. A court is not the place for settlement of differences between Christians.

The responsibility for seeking the reconciliation is not here placed upon the one who is in the wrong. He is the one who is least likely to do what is necessary. If one party is innocent *he* should make the advances toward conciliation. If the other one's anger is "without a cause," all the more reason to make the attempt. "If he listens to you, you have gained your brother" (Matt. 18:15); and anger being as deadly as it is, the reconciliation may be the means of saving a soul from death.

IV. Retaliation Is Unchristian (Luke 9:51-56)

James and John were eager to punish the Samaritan village which refused hospitality to Jesus by calling down fire from heaven. The incident about Elijah, by which they sought to justify their attitude, is related in Second Kings 1. Jesus rebuked them. They did not fully understand their own motives. They felt that they were zealous for Jesus, whereas too much personal vindictiveness entered in. We may be sure that an impulse of personal resentment is not created in our hearts by the Holy Spirit.

The sons of Zebedee were also out of harmony with the age of grace which Jesus was about to usher in. He was actually on His way to Jerusalem to be crucified. His cross would destroy the enmity that separated Jew from Gentile (Eph. 2:14, 15). Forgiveness, compassion, mercy—these are to characterize the follower of Jesus.

The whole idea of using force to change men's minds is an abhorrent departure from the spirit of Christianity. There have been wars between branches of the Christian Church. The Inquisition, the torture chamber, and the stake have been used by Christians in the name of the Merciful God. The Old Testament has been quoted to justify slavery, oppression, exploitation, and even the extermination of races. But such misuse of the Word of God is as sinful as the heart which thus seeks to justify the evil. In the Old Testament also God said, "I desired mercy, and not sacrifice" (Hos. 6:6). "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Forgotten Manna

I forgot to say
"Good morning" to God,
And all day long
I rushed on and on;
There was no benediction on my soul
That night when I tried to pray,
For I had to go back
And tell the Lord
I was sorry I had left Him out!

—CLARA S. HOFF
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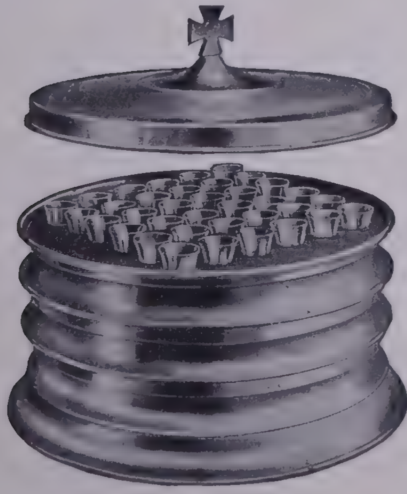

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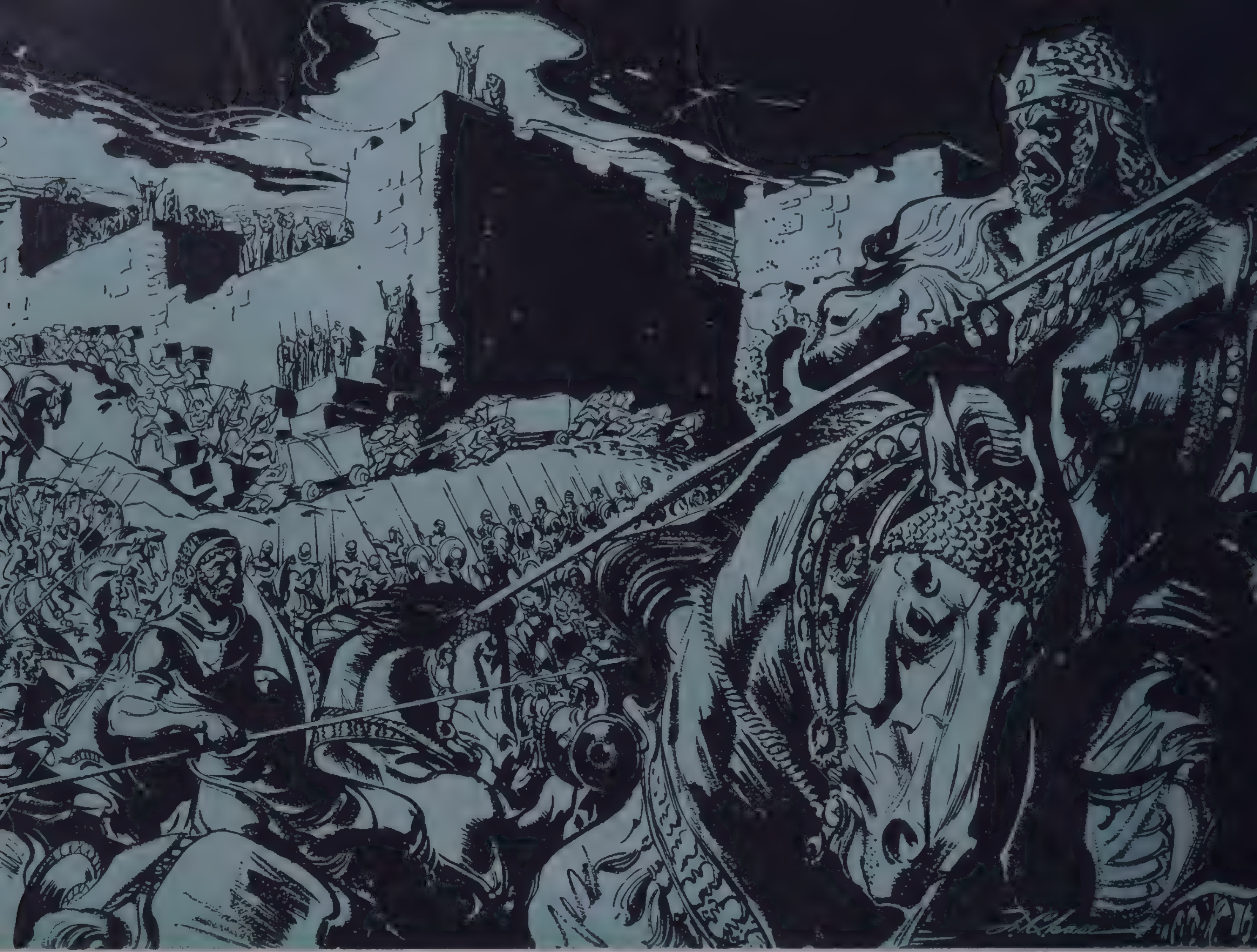

THE WRATH OF SANBALLAT

NEHEMIAH began to build the walls of Jerusalem and soon ran head on into Sanballat, the enemy of Israel—and of God. . . . Nehemiah was hopelessly outnumbered…his own people were discouraged . . . his cause appeared lost . . . he might have had reason to quit—but not Nehemiah!

> *"Nevertheless we made our prayer unto our God, and set a watch against them day and night . . . we laboured in the work . . . (and) so the wall was finished."*

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JUNE 4, 1952

Vayne Persons

A COMMON VILLAGE SCENE IN MOUNTAINOUS NORTHEAST SIAM

In this issue

Prayers We Must Answer . . . . . By Rev. Robert Cutbirth
The Church in Siam . . . . By Rev. T. G. Ziemer

The Editorial Voice

BEING WHAT WE SEEM TO BE

A man wearing the familiar clerical habit was walking down the street when he met a woman whose brazen appearance proclaimed her profession. The man drew himself up self-righteously and said in reproachful tones, "Madam, you seem to be a woman of the street." "Yes, Father," replied the woman, "and what I seem to be I am. I wonder whether you can say the same thing."

At the risk of spoiling the story by commenting upon it, we still cannot resist the temptation to suggest that the man in the black cloth must have felt a bit worried about himself for a while after that. His clothes said he was a man of God; the question that must have bothered him was whether or not his clothes were telling the truth.

It is important that our actual spiritual state should agree with our outward profession. Our Lord cursed the fig tree that advertised itself by its leaves but failed to show any fruit to make good on the advertising. The psalmist says that the blessed man will have both leaves and fruit. Leaves may stand for the testimony, and fruit for the true inward life. Leaves are altogether good, and it is quite proper that they should be there. But they should not be there alone; there should be fruit to back them up.

Fruitless profession does untold injury to the Church of Christ. Probably the greatest single obstacle to the spread of the Christian faith is the moral inconsistency of those who profess it. If everyone who claims to be a Christian should suddenly begin to act like one the effect upon the world would be tremendous. What, for instance, could Communism do against a body of persons running into tens of millions all over the world who professed to be followers of Christ and then insisted on acting like it twenty-four hours a day as long as they lived? If every Christian in the United States were to begin to live as a child of God should live, most of our problems would be solved immediately. American society would be reformed almost overnight; crooked politicians would take to the woods fast and the chiselers and racketeers that infest our country would quickly crawl back into the woodwork. The naked evils that walk our cities unrebuked would shrink in terror from the faces of holy men who took their religion seriously.

God loves honesty. He wants everyone to be what he seems to be. Maybe that is why Christ had more sympathy for publicans and sinners who came right out and sinned in plain sight than for the scribes and Pharisees who professed in public a high degree of godliness and carried on their evil practices behind closed doors.

Bacon, in his famous essay, "Simulation and Dissimulation," defines simulation as seeking to be what we are not, and dissimulation as seeking not to appear what we are. There is no place in the Christian's life for either one.

★

ON GETTING SMALLER TRYING TO GET BIG

Some time ago we heard a short address by a young preacher during which he quoted the following, "If you are too big for a little place you are too little for a big place."

It is an odd rule of the kingdom of God that when we try to get big we always get smaller by the moment. God is jealous of His glory and will not allow any man to share it with Him. The effort to appear great will bring the displeasure of God upon us and effectively prevent us from achieving the greatness after which we pant.

Humility pleases God wherever it is found, and the humble man will have God for his friend and helper always. Only the humble man is completely sane, for he is the only one who sees clearly his own size and limitations. The egotist sees things out of focus. To himself he is large and God correspondingly small; and that is a kind of moral insanity. Humility is a coming back to sanity like Nebuchadnezzar. The humble man evaluates everything correctly, and that makes him a wise man and a philosopher.

Young Christians often hinder their own usefulness by their attitude toward themselves. They begin with the innocent notion that they are at least a bit above the average in intelligence and ability, and consequently they feel shy about taking a humble place. They want to begin at the top and work upward! What happens is that they usually fail to secure the high place they feel qualified to fill and end by developing a chronic feeling of resentment toward everyone who stands in their way or fails to appreciate them. And as they grow older that comes to include almost everybody. At last comes a deep permanent grudge against the world. They settle back at last into a state of sour saintliness and develop a look of holy hurt they fancy must have been on the faces of the martyrs in the arena.

This is too serious to be funny and too tragically harmful to take lightly. The simple fact is that no one can stand in the way of a completely humble man. There aren't enough mountains in hell to hold down the true man of God even if they were piled on him at once. God chooses the meek to confound the mighty. "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." The babe is willing to pass for just what he is; he has no pride in himself and he bears no grudges. Here's a tip for Christians.

Prayers We Ourselves Must Answer

By REV. ROBERT CUTBIRTH*

THERE appears to be a fundamental defect in the prayer life of many of us which permits us to ask God to do certain things for us without our doing anything about them ourselves.

In the course of the average prayer meeting such petitions as these are sure to be heard: "Lord, draw us closer to Thyself"; "Lord, help us to be better witnesses for Thee"; "Lord, supply our every need"; "Lord, help us to read Thy Word more"; and "Lord, help us to pray more."

Now these petitions are all legitimate in that they fall within the realm of God's revealed will for us and embody ends which are certainly much to be desired. Yet there oftentimes is a very definite defect in each such prayer that borders upon the insincere and sometimes upon the hypocritical. I am referring to the fact that with such prayers many divest themselves of any responsibility for their fulfillment and put the entire burden upon God. In effect, we are asking God to accomplish certain things within us totally apart from any help which we ourselves might give.

Now in case this seems too severe let us examine these petitions. One heard about as often as any is this: "Lord, draw me closer to Thyself." Admittedly this is a legitimate desire and something to be sincerely sought after. But what is God expected to do? It so often appears that He is expected supernaturally to place the saint into a closer relationship with Himself without any expenditure of spiritual effort on the part of the saint. I am certain that the person who prays such a prayer does not actually intend such a thing, and yet that is what it amounts to in actual practice.

This article
may bother some persons a bit,
but we believe
it will do good to all
who want to take their prayer life
seriously.
And let's hope that includes
all of us.

Now it is an axiom in the divine economy that God does not violate man's will, and further, that a person receives blessings from God only as he coöperates with Him. We all want to draw closer to the Lord. But we must not expect God simply to take us by the nape of the neck and yank us physically into a closer relationship with Himself. Yet that appears to be what we really expect Him to do because after such a prayer we go on living exactly as we did before we prayed. We seem to have forgotten that He has given to the Church certain instruments of spiritual exercise which when properly used will bring us into that greatly longed-for closer relationship. I am referring to such means as prayer, fasting, repentance, faith and obedience. Many well-intentioned Christians will repeatedly pray, "Lord, draw me closer to Thyself," and yet seldom make use of those spiritual exercises that alone will bring about the desired result.

This same rule holds true for those who pray, "Lord, make me a better witness for Thee." Now again, what is God expected to do? Is He expected literally to place us in contact with the unsaved and then to operate our vocal cords for us so that we will witness to them? We are shocked at any such explanation, but actually that appears to be what many of us expect Him to do. For it is quite evident that many who pray thus continue week after week and year after year without ever really witnessing for Christ. To be a good witness for the Lord is a necessary responsibility for every believer. And the responsibility belongs to the believer, not to the Lord. We must not render our prayer ineffectual by failing to respond to the content of the prayer itself. If we would be witnesses for the Lord we must simply determine to witness and then witness. This is the type of prayer that we must answer ourselves. Of course we can and ought to expect the blessed Holy Spirit to assist us in every phase of witnessing, but we must take the initiative.

Another prayer heard quite often in the average prayer meeting and particularly heard among Christian workers is this: "Lord, supply my every need." Naturally this is a fine and legitimate prayer, and one that is within God's will for us. Here again, however, many of God's people expect God to perform something supernatural apart from their coöperation. It appears that the average Christian thinks it is consistent to make such a request and still be careless in the use of the means God has entrusted to him. Frugality is all but forgotten today. Rather than conserve and make a judicious use of those funds which God has sent our way, we too often expend them loosely and without much thought. Can we honestly expect that the Lord will supply our needs when we do not practice the first rules of economy? To a considerable extent we ourselves can help to answer this prayer by learning to be frugal and careful in the expenditure of that which God entrusts to us.

Two other prayers heard quite often are these, "Lord, help me to read Thy Word more and to pray more often." Now once again, let us inquire just what God is expected to do. Are we asking Him to put us aside and bend our knees for us so that we will pray, or to put a Bible in our hands and physically cause us to read His Word? We immediately say that those are not our

(Continued on page 370)

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The Psalms—Volume IV (Psalms 135-150), with notes by W. Graham Scroggie. Fleming H. Revell, Westwood, N. J. 327 pages, $3.75.

This volume is the fourth in a series on the Psalms. Dr. Scroggie is a competent Bible teacher, with that rare ability to highlight portions of the Bible without exhausting their meaning. His approach to the study of the Psalms is on this order. Each Psalm is treated by itself, with notes on the title and circumstances under which it was written. The brief comments that follow enable the reader to discover the message of the Psalm for himself. Psalm 145, for example, is given the title "The God Whom Men Should Praise." The author states that it is the last Psalm ascribed to David and the beginning of the final group of Psalms. After pointing out several interesting uses of words, a brief analysis follows: The Greatness of God (1-6); The Goodness of God (7-10); The Glory of God (11-13), and The Grace of God (14-21).

The previous three volumes doubtless have merit in themselves, but this fourth has a specially valuable index to all the Psalms with references to key words used throughout. Each volume would be profitable for enriching the Psalms in private study and would be excellent for use in expounding the Psalms for Bible study groups or as messages in midweek services.—*T. E. Thompson.*

A Man of the Word, The Life of G. Campbell Morgan, by Jill Morgan. Fleming H. Revell, Westwood, N. J. 404 pages, $4.50.

G. Campbell Morgan, the great English Bible teacher, has had two life studies written previous to this one. In 1930 John Harries wrote *G. Campbell Morgan, The Man and His Ministry,* and in 1938 Harold Murray wrote *Campbell Morgan, Bible Teacher.* Both were written while Dr. Morgan was living and both were fragmentary. After his death in 1945, the family thought a full account of Dr. Morgan's life should be given to the Christian public. The author is the wife of the eldest son, Kingsley.

With full coöperation of the family, Jill Morgan has written a warm, intimate study of one whose whole life was devoted to making the Bible live for the English-speaking world. It is complete, authoritative and intensely interesting. Part I, divided into eleven chapters, presents the man in his various periods of growth and ministry. Part II evaluates his contribution to the Kingdom of God and the characteristic spirit of the man.

To young ministers, Dr. Morgan's lack of higher education should be of great encouragement. His formal schooling ended with what we know as grade school. His pattern of study brought richness of food both mental and spiritual. One of his recommendations to those who aspire to preaching and teaching is the study of words. A full vocabulary and an ever widening circle of exploration into the meaning of words was part of his approach to learning.

It will be of interest to many to learn of his extensive knowledge of missions, his policy of sending his books free to missionaries, and his intimate acquaintance with Dr. Grenfell of the Labrador Mission, Dan Crawford of Africa, Mildred Cable of the China Inland Mission, and many others. When his task was finished on May 16, 1945, it could be said of him, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."—*T. E. Thompson.*

Exposition on the Book of Esther, by J. Vernon McGee. Van Kampen Press, Wheaton, Ill., 1951. 76 pages, $1.50.

This little book is a compilation of sermons on Esther preached in the Church of the Open Door, in Los Angeles, by the pastor. It is a running commentary on the Book of Esther with frequent diversions from the subject by way of comment and illustration. One approaches it eagerly but finds it to be a bit too commonplace in its treatment to justify the promise it held out as an enlightening and thought-provoking contribution.—*H. C. Mason.*

Final Invasion of God, by John P. Woods. W. A. Wilde Co., Boston, 1951. 87 pages, $1.55.

This little book deals with the Second Coming of Christ. While the author disavows reference to millennial questions the last chapter seems to combine a discussion of heaven as the home of the soul and the earth restored to its original perfection as essentially the same. It would seem from this conclusion that he holds that a reconstructed and redeemed earth will be the final, eternal abode of the just.

If one were to venture a criticism of the book it would be that it seems to lack integration. Also, in certain places mixed metaphors and the lack of sustained quality in the writing disappoint the critical reader.

The title is full of promise but its dramatic and dynamic character do not seem to fully carry through in its treatment.—*H. C. Mason.*

In Brief

Adoration, by Virginia Ely. Fleming H. Revell Company, Westwood, N. J. 172 pages, $2.00. Designated as a guide to "Devotions for Personal and Group Worship." The forty-six messages are helpful for young people's talks, but hardly suited for personal devotion.

Bible Quiz and Crossword Puzzle Book, by Amos R. Wells, S. K. Davis. W. A. Wilde Company, Boston, Mass. 142 pages, $1.00 paper. Another in the series of Bible recreation books.

Bible Characters, 82 messages on the major and minor characters of the Old and New Testaments, by Dwight L. Moody, T. DeWitt Talmage, and Joseph Parker. Reprints of sermons. Zondervan Publishing House, Grand Rapids, Mich. 375 pages, $3.95.

VOLUME 87 NUMBER 23

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The Transmutation of the Word

By REV. THOMAS WILLIAMSON*

"The words that I speak unto you, they are spirit, and they are life"—JOHN 6:63.

Part II. *The Nature of True Preaching*

TRANSMUTATIONS both of a spiritual and physical nature continued to occur in the ministry of Jesus Christ. As in creation, so in His earthly ministry, He had but to indicate His intention and without further ado it occurred. On the occasion of His first miracle, for example, He ordered the servants to bear the flagons to the feast, and by the simple expedient of pouring, as the water left the lip it miraculously converted itself into wine.

Transferring this strange feature into the spiritual realm, and relating it to the personal preaching ministry of Christ, we discover a startling secret. Said our Lord, "The words that I speak unto you, they are spirit, and they are life." Now, the present regeneration of men and the original regeneration of the world have one thing in common—both are by the spoken word of God. In the beginning His utterances were converted into actual substance and on earth His preaching was transmuted into the spiritual facts they affirmed. Poor sinners, like dead men, startled upon hearing the mention of their names and willing to respond, were given faith and rose from the dead. His word in them was transmuted to spirit and life. Jesus put it so remarkably, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Since spiritual existence originates in the conversion of the word of God to life, the sustenance of that life is by the same word. The life that is "born . . . by the word of God" is also sustained thereby; consequently we are told, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is effectively illustrated in creation. The world, which is by the word of God, is maintained by the same word.

So remarkable an effect did His speeches produce that it became impossible for His listeners to restrain their astonishment. One group, filled with fear, left muttering, "We have seen strange things today." The two disciples on the road to Emmaus whispered to each other, "Did not our heart burn within us, while he talked with us by the way?" Others cried, "What a word is this!" The poor soldiers stuttered in wonder, "Never man spake like this man."

John, in the Revelation wrote, "He that hath an ear, let him hear what the Spirit saith unto the churches." This, of course, is the age of the Spirit, and it is He, in this age, who ministers the word of God to men. Now, it has been ordained that men shall be saved "by the foolishness of preaching." Clergymen, therefore, filled with the Holy Ghost, administer God to men by utterance. They reiterate the will of God, and instantly transmutation takes effect, and that which is preached in the pulpit becomes a spiritual reality in the lives of those who, in faith, hear the words of the Lord. The classic example is the case of Cornelius. He was instructed to send for Simon, who was informed, "Cornelius . . . was warned from God . . . to send for thee . . . and to *hear words* of thee." Peter, reporting the incident to the brethren at Jerusalem some time later, relates, "As I began to speak, the Holy Ghost fell on them." While Peter was still saying it, *it happened!*

This is God-honored preaching. Sometimes sermons are polluted with personality. At other times they have obvious objectives and are therefore crammed with reasoned conclusions. Since the purpose is decision, they are often filled with effects designed to produce the same. On this occasion, however, there was a simple statement of truth, and while the sound of it was still in the ears of the audience the effect of it was already in their hearts.

In the New Testament, effects accompanied preaching like echoes to sound, or shadows to men. They were simultaneous. Preaching is impotent if it is merely orthodox, eloquent, logical or profound. *It must be transmutative.* This is the ultimate test of true preaching—does the word *become* anything? I believe this is that to which we reverently and longingly, but vaguely, refer as the "power of the Holy Ghost." This distinguishes a man infinitely more than mere style or mannerisms. It may be encouraging to less fluent men to know that eloquence and effects are not synonymous. Who knows just how God said, "Let there be light"? Dramatically? Quietly? What difference does it make? To illustrate the folly of this as it relates to a practical preaching ministry, I have noticed that the relatives of the deceased never criticize a lawyer for his manner of reading the will. Even for a second time they would let him whine his way through that paragraph that contains their name—and the amount they have inherited. No, power is not style; power is transmutation.

Two things are evident. First, the gospel committed to our trust is not merely ethics, philosophy or logic—*it is the power of God.* It operates in the lives of men by reproducing

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*Pastor, Berkeley, Calif.

Louis C. Williams

The Little Brown Church in the Vale

This church is situated in a beautiful section near Nashua, Iowa, and is said to be the church celebrated in the now famous song by William S. Pitts. This old house of worship was built ninety-two years ago. After the passing of the years it still stands, a quiet symbol of all that is good and lasting in America. It tells in its silence of prayer and faith and a generation of simple-hearted but sturdy men and women who believed they owed it to God and their own souls to spend one day each week in rest and worship and meditation upon a better world than this.

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itself through this system of transmutation. People hear and, wonder of wonders, without conscious effort it becomes a spiritual fact in their lives. Second, there is no substitute for God's prescribed method of accomplishing His will, namely *preaching*, a pronouncement of the truths of God in Christ. We, like our God, simply proclaim His will and once more, somehow, it occurs somewhere in someone, for His word never returns void. We are being sorely deceived if we substitute other methods for the spoken word: art, song, visual aids, motion pictures, for instance. All these are terribly secondary to preaching. Therefore, say it! And say it again! And keep on saying it! This was God's original method of putting His will into effect, for "in the beginning was the Word," and this is still the divine method of having it occur.

For the pastor, the most important part of the ministry is the preaching of the truths he has learned through personal communion with God. It is extremely significant that the Apostle Paul pleaded with God that "utterance" might be given him. Paul distinguished mere speech from true utterance, and was determined never to preach the gospel with the "wisdom of words, lest the cross of Christ should be made of none effect." I think this hymn may make the point clear. Certainly it has a special significance to ministers:

"Lord, speak to me, that I may speak
In living echoes of Thy tone."

For the individual, two testimonies are necessary as his life touches God and eternity. One is his personal testimony. You see, I am not saved until I say it: "If thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved." Another is the corresponding testimony of the Holy Ghost confirming my witness and effecting in me the thing to which I testify. "The Spirit itself beareth witness with out spirit, that we are the children of God." This mutual testimony is essential.

Israel is a fearful example of what happens to a life when there is no word from the Lord. Their ears, filled with sounds of self, became heavy toward God. His word, becoming more and more indistinct, seemed like an echo. Finally, a whisper. Then silence—a terrible silence that continues even to this day.

All life lies in the word, particularly, "the Word (that) was made flesh." The finest piece of advice ever offered to anyone was that given by a priest to a little boy. Eli said to Samuel, "If he call thee . . . thou shalt say, Speak, Lord; for thy servant heareth." Nothing can remain the same in a life or in a church if God will deign to speak to it. His word is power.

* * *

I find all sorts of people agree, whatsoever were their animosities, when humbled by the approaches of death. Then they forgive, then they pray for, and love one another. Which shows us that it is not our reason but our passion that makes and holds up the feuds that reign among men in their health and fullness. They, therefore, that live nearest to that which they should die must certainly live best.—*William Penn.*

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Supreme Court upholds teaching program: In a 6-3 decision, the United States Supreme Court upheld the constitutionality of the released-time program of religious education practiced by the public schools in New York. The Court held that the program, which releases children an hour a week for religion classes off school premises with parental consent, does not in any way violate the principle of Church-State separation. Justice Douglas, who wrote the majority opinion, stressed that there is no constitutional requirement that makes it necessary for government to be hostile to religion. . . . The decision pointed out that the New York plan was different from the Champaign, Ill., program which was declared illegal in 1948. In the Illinois case instruction was given in public school buildings.

★

Protestant day schools popular: More Protestant children in the United States are attending church-sponsored pre-elementary and elementary schools than ever before, a recent survey shows. During the past fifteen years enrollment in Protestant church schools on the pre-high school level has jumped sixty-one per cent. The survey also revealed more than 186,000 are currently in some 3,000 schools as compared with 110,000 in 2,000 day schools in 1937. Lutherans operate nearly half the schools. Other groups sponsoring schools include the Seventh-day Adventist sect with 919; Mennonites, 547; Christian Reformed Church, 156; Presbyterian Church in the U. S. (Southern), 125; Protestant Episcopal Church, 100; Baptists, 15.

★

Methodists keep no-smoking vow: In the final session of the quadrennial general conference of the Methodist Church in San Francisco delegates voted to continue the no-smoking pledge required of ministerial candidates. The conference also voted against giving full-ministerial rights to women, and set up a new board to study social and economic relations.

★

ECC moves to Philadelphia: In its latest bulletin, the European Evangelistic Crusade reports moving its headquarters from Buffalo, N. Y., to Philadelphia. EEC's new building, a large home, is reported to be "a fine, solid, and commodious building, sufficient for office staff and the ever-increasing family of missionary candidates." The Crusade's old building in Buffalo has been taken over by The American Society for Opening Closed Churches. Founded by the Rev. James A. Stewart, EEC is specializing in missionary work in various European countries. Its new address is 811 Westview Street, Philadelphia 19, Pa.

THE PRESS

Moody Press plans new edition of topical Bible: A new edition of the topical Bible, compiled by the Rev. Orville J. Nave, former army chaplain, will be published by Moody Press, Chicago. It is a digest of the Scriptures with more than 20,000 topics and 100,000 references to the Bible, embodying an elaborate system of cross-indexing. The Bible differs from a concordance in that the passages are written out. Numerous verses are repeated from one to thirty times, according to the number of subjects they contain, and their position. Romans 5:1, for example, is cited under nine headings. It reads: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Nave, who worked fourteen years on the volume, included it under the subjects of Justification, Faith, Peace, Salvation by Faith, Jesus as Saviour, Atonement, Mediation, Propitiation and Reconciliation.

★

Newspaper holds daily devotional service: Every morning, Monday through Friday, porters, executives, editorial writers, printers and other employees of the Dallas *News* gather for a ten-minute devotional service. The services, started about a month ago with an initial attendance of about fifty, now attract about one hundred daily. Each service consists of an opening prayer, a five-minute inspirational talk and a closing prayer or hymn. From time to time clergymen are invited to speak.

★

Church libraries reported growing: Church libraries in Missouri in several instances are becoming so extensive as to provide full-time jobs for librarians, it was disclosed in Kansas City, at a statewide library and visual aids clinic. Principally concerned with Baptist church libraries, the clinic showed that Baptist workers have often stepped over denominational lines to help other churches establish big libraries. A typical case cited was that of Community Christian Church, Kansas City, which has a large library dedicated to the memory of its late pastor, Dr. Burris A. Jenkins. Baptist library workers aided in establishing, organizing and cataloguing the collection. Some 167 persons from all over Missouri attended the clinic, which was sponsored by the Kansas City Baptist Bookstore.

SIGNS OF THE TIMES

"Witnesses" witness too much in Africa: A missionary of the South African General Mission reports serious problems in connection with the work of Jehovah's Witnesses sect. "They are pressing in everywhere," he says, "with their gospel of a second chance, and a message which does not demand a separated life. How it appeals to the unregenerate African, and somehow closes his ears and heart to receiving the truth of the gospel."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

How About You?

By Rev. O. H. Bublat
Pastor, West Hartford, Conn.

"When you give the invitation you won't have to explain what it means. These folk know that it means no more sins, and coming out 100 per cent for God."

These words were said to me by one of our Alliance workers where we were participating in a youth camp. Years of faithful ministry and godly living were bearing fruit. People had heard, had watched, and now knew what it meant to be a Christian. Those that moved out for God were marked. At school their classmates soon knew about it and fully expected a decided change. Isn't this what our Lord desires—"That the world may know"? How about you?

The world hates sham even though it specializes in it. Most folk don't have what it takes to be something prominently real, so they try to be something conspicuously feigned. "Imitate where you cannot originate." With Christianity there is a different angle. It is a question of paying a price to be genuine; of departing from, not competing with, the crowd; of having favor with God at the cost of popularity. But it will mean being respected, not disdained. How about you?

Recently I heard of a high school girl who was unashamedly bold in her Christian profession. She stood for Bible creation in the face of the prevalent evolutionary hypothesis. She lived "clean" for God, was kind in her consideration of others but quick to honor Christ in everything. For her senior theme she wrote on the subject, "Why I Am a Christian." She was not only highly commended, but her theme was posted for all to read.

You ask, "How did she stand up under all this?" She didn't have to "stand up" under anything. She *stood out*. She was on the offensive for Christ. Her classmates were on the defensive. She was real. They knew it and respected her. How about you?

Activity Briefs

New York City. Congratulations to three high school AYFers from the New York Gospel Tabernacle who have earned their AYF pins—the prize for attendance for fifteen consecutive Sundays. Ray Negris, president of the College and Business Fellowship, presented the pins at the Sunday evening meeting on May 4.—BETTY IRISH, *AYF Adviser.*

★

The AYF of the Western Pennsylvania District have released their first (May) issue of their new youth paper *The AYF Leader.* It is a four-page printed edition eight and a half by ten and a half inches overall size.

The District Youth Secretary, Rev. Walter L. Maurer, is editor, and Eugene Kucharsky, managing editor. These men are to be congratulated, as well as all who helped with art, articles and consultations.

The AYF Leader will be published prior to each zone rally; namely, New Year's, Memorial Day and Labor Day. Each of the six rally zone presidents are members of a staff to gather material for the paper.

It is proposed to finance the paper out of contributions from rally day offerings (ten per cent of offerings, excepting those taken for missions).

We echo the wish of all other districts that the paper will have a long and useful ministry to the Western Pennsylvania AYFers.—EDITOR.

One Little Key

One night I knelt and gave Him the key ring of my will with all the keys of my life on it (except one little one).

Then I heard Him say, "Are they all there?"

"Yes," I said, "all but one, the key of a tiny closet in my heart, of which I must keep control."

"But if you don't trust Me in all, you don't trust Me at all."

I tried to make terms: "Lord, I will be devoted in everything else, but I can't live without the contents of that closet."

I believe that my whole life was hovering in the balance and, if I had kept the key of that closet and had mistrusted Christ, He never would have trusted me to give out His blessed Word. He seemed to be receding from me, and I called Him back and sobbed, "I am not willing but I am willing to be made willing."

It seemed as though He took that key from me and went straight for that closet (I knew what He would find there, and He knew, too) and opened it.

Within a week He had cleared it all out. But He filled it with something much better. Why, what a fool I had been! He took away the sham jewels and gave me the real ones. He took away the idol that was eating out my life and gave me Himself.—F. B. M.

The Art of Almost Saying Something

The art of almost saying something is clever; it sounds smart and it will not offend anybody. It will help the speaker to get ahead in this world, but this world is not the right world to get ahead in. At the end of the road stands God, and God always says something. His Book does not almost state the case.

The man who says something is, of course, dogmatic, and dogmatism is anathema to some of us. Strangely enough, we want dogmatism elsewhere. When we get sick, we want a dogmatic doctor who knows what ails us. When we take medicine, we want the kind that has been put up by a dogmatic pharmacist and not by one who ignored the formula. When we ride the train, we want a dogmatic engineer, not one who throws the timetable away and goes by guess. And yet, in the greatest of all fields, the ministry of the Word of God, it has been fashionable to disobey orders from heavenly headquarters and substitute the opinions of men.

We need to be saying something these days about sin and judgment and salvation and godly living and the future.—VANCE HAVNER, in *The Watchman-Examiner.*

"Faith is the courage to do the best I can with what I have, trusting God to back up my best with His almighty power."—R. A. FORREST.

The Foreign Fields

Pilgrimages—Pagan and Christian

By Julia E. Derr, India

Some weeks ago when we went to take a train out of Akola we were dismayed to find a long queue waiting for tickets. The train also was very crowded. We learned that an eclipse of the sun was due that afternoon and these people were making a pilgrimage to a famous shrine at Nagzheri, a place not far from Khamgaon, where they would seek a *dershan* (vision) of their god and then bathe in the river to wash away their sins. As we watched them joking like a lot of picnickers, we thought how superficial was their sense of sin and their desire to be cleansed from it.

A few weeks later the trains and buses again were crowded as people made their way to Katepurna, the Alliance campground near Akola. Many also came on foot. They, too, were going for a *dershan* of their God. Many of them had hungry hearts and longed for a fresh cleansing from their sins by the precious blood of the Lord Jesus. For several weeks some of our missionaries and Indian friends had been getting the campground ready—putting up tents, making mat shelters, erecting a large tent tabernacle, arranging for hotels and all other comforts. When we arrived it had the appearance of a large village.

About one thousand Marathi Christians gathered and it would have been hard to find a happier group. It was a varied group as well. Among them was a sprinkling of new Christians, some just baptized and others expecting to be baptized at the conference. Most of them came from the villages and are poor and illiterate. Yet many of these village people, though ignorant from man's viewpoint, are rich in experience and the wisdom which is from above. Some of them are saints who have walked with the Lord for years.

There were also the second generation Christians. Their parents had been poor and unlearned, too, but so great is the transforming power of the gospel that, though still few compared to India's millions, these Christians with their education and culture are today one of the most influential groups in New India. There were also a few Hindus in the crowd. These were convinced of the truth of the gospel but had not yet had the courage to step out openly for the Lord.

In the morning and evening evangelistic meetings Rev. L. L. King gave solemn messages on the awfulness of sin and the power of salvation. The altar services were well attended and many prayed through to victory, confessing their needs.

At some distance from the tabernacle Miss Sanford and the Bible school girls held the attention of the children with songs and Bible stories. They were very proud of the rewards received for work well done. And when Miss Sanford pressed on them the claims of salvation over twenty-five asked for prayer. Some were truly saved.

A new feature this year was the special meetings for women conducted in the afternoons under the auspices of Mrs. Schlatter. Miss Bhimabai Haraschhandra, from the Mukti Mission, brought tender messages on the importance of woman's place in the home and her opportunities for service with her own household and neighbors. Saturday afternoon the Khamgaon Bible Training School held an alumni rally and graduation exercises. Two girls received their diplomas for three years of faithful studies. It was interesting to see how many of the women present had, at one time or another, attended the Bible Training School. And it was encouraging to think that their training had been carried by them to many a distant home or village.

Sunday morning Rev. A. C. Eicher presided over a precious communion service, when all partook of the Lord's supper together. How close the Lord Himself seemed, as we thought how all present, poor or well-to-do, educated or illiterate, had been saved by Him and washed in His precious blood and were now all members of the family of our heavenly Father. Some who were recently baptized partook for the first time.

From the viewpoint of the village Christians, the Sunday night service was the one most looked forward to. After an anointing service, the meeting was thrown open for testimonies. How gladly they told of blessing received and new steps taken with the Lord during the convention. The chairman restricted them to fresh testimonies, saying that just as we do not care for stale food so we prefer fresh experiences. All had been conscious during these days that they had met with God. The King of kings had walked among us and our heavenly Father had met with His children.

All too soon the meetings were over and we were again packing to leave for home. Regretfully we said farewell to one another adding, "See you next year, D.V."

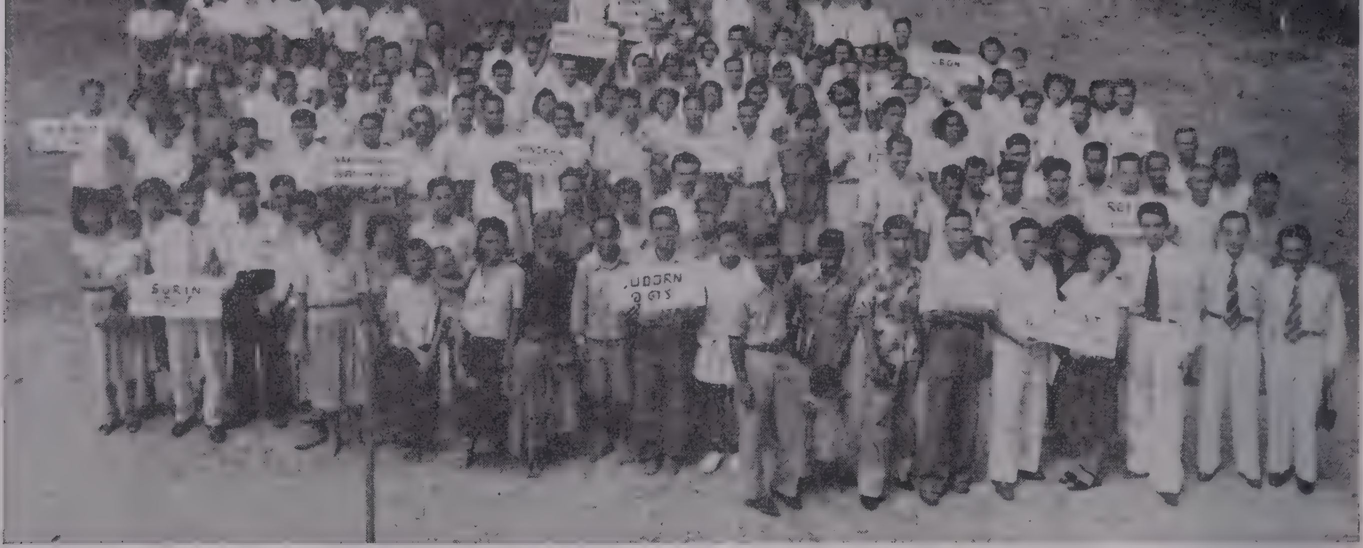
A *patel* (village headman) fell in with a group on their way home on the train. Their happy spirit impressed him so much that he declared that next year he would take his own food and join the Christian pilgrimage himself. He said, "I want to see what it is gives you Christians such joy and such complete assurance that you have met with your God."

Literature for the Philippines

Rev. R. E. Bressler, Chairman of the Alliance Mission in the Philippines, has written expressing appreciation of the very gratifying response shown by people in the States in sending literature for the churches. He suggests that such literature and Sunday school supplies be sent in parcel post packages of eleven pounds or less, marked "Free Religious Literature, No Commercial Value." Please do not send freight as it involves considerable expense for the Mission.

Address the literature to:

Rev. R. E. Bressler
P. O. Box 127
Zamboanga City
Philippine Islands



Delegates to the Siam Church Conference

The Church in Siam

By REV. T. G. ZIEMER

THE feeling of expectancy and anticipation was fulfilled again in the annual conference of the Gospel Church of Siam held at Khon Kaen in February. This convocation also climaxed the eight-months term of the 1951-1952 Bible school year, giving a proper and effective stimulus to the student workers.

Workers, lay workers, pastors, evangelists, colporteurs, church delegates and many visitors crowded the Bible school facilities to capacity. In fact, no conference grounds at home would allow the crowded conditions that obtained here. (Even without guests the Bible school dormitory is bulging. We praise God that two new units are now in the process of construction; these will house ten families during the Bible school term. Yet actually the immediate need is for four units to adequately house the students. But in spite of these most overcrowded conditions a happy spirit prevailed because each delegate had come to meet God.)

What a thrill it was to see the Christians coming in from the north, south, east, and west. Our hearts were warmed as we contemplated anew the power of this wonderful gospel which had wrought such changes in the lives of these men and women. Each year we observe growth, but we cannot be content even with this progress, because hundreds of thousands, yea millions, still walk in darkness without Jesus Christ.

During the business sessions the provisional constitution was ratified and thus became the permanent constitution of the church. Little by little the Siamese church is accepting its responsibility to God and a lost world. The leaders and its members are beginning to "rise up and walk." They themselves demanded that all workers, pastors, evangelists, and colporteurs, bear fruit or else get right with God. Consequently there was a real hunger and thirst for righteousness, and a reaching out for a closer walk with Christ. This was the drive and message of the hour.

The conference received unexpected blessing in the visit of Rev.

Rev. T. G. Ziemer interpreting for Rev. Wilson Wang

and Mrs. G. Edward Roffe, of Vientiane, Laos, who attended the first two days. The recounting of the moving of the Spirit in the hearts of the tribespeople of Xieng Khouang made a deep impression on all hearts. Even though the Roffes' ministry was in the Laotian language, the Siamese were able to receive and understand with very little difficulty. (The Lao language of Indo-China is somewhat similar to the Thai of Northeast Siam.—Ed.)

God's messenger was Rev. Wilson Wang, editor of the Chinese *Bible Magazine*. His unique and direct approach won the hearts of all his Siamese brethren. The truth was made clear with many effective illustrations which drove the message into the hearts to stay. Praise God for the many delegates and Christian workers who advanced spiritually in wholehearted surrender to all of God's will.

Each day was begun with a prayer service from six until seven, which was attended by nearly every one present. Without a doubt this was the reason for the success of the gathering. We also feel this speaks well for the Gospel Church of Siam.

Three men of God, called and chosen by His Spirit, were set apart in a public ordination service. These servants are being mightily used of the Lord. One, Mr. Seng Buawichai, is the first evangelist appointed to work among people with leprosy. Heretofore this great challenge was neglected. But now, with hundreds (more than 1,000 are being contacted each week) in the Khon Kaen district alone, the effect of Seng's ministry will tell for time and eternity. Prayer is asked that the Lord will keep him from the disease. We thank God for the several hundred Siamese with this disease who have already accepted Christ. Two outstation churches have been established. Mr. Chom Phupahrut and Mr. Hawm Suripakdee, the other two men ordained, will be laboring in two other districts where their ministry is much needed.

Three fine young couples were united in marriage, taking their vows before God and the assembled group.

All hearts were melted together as one in the closing service in the partaking of the holy emblems of Christ's life and love.

Testing in Gabon

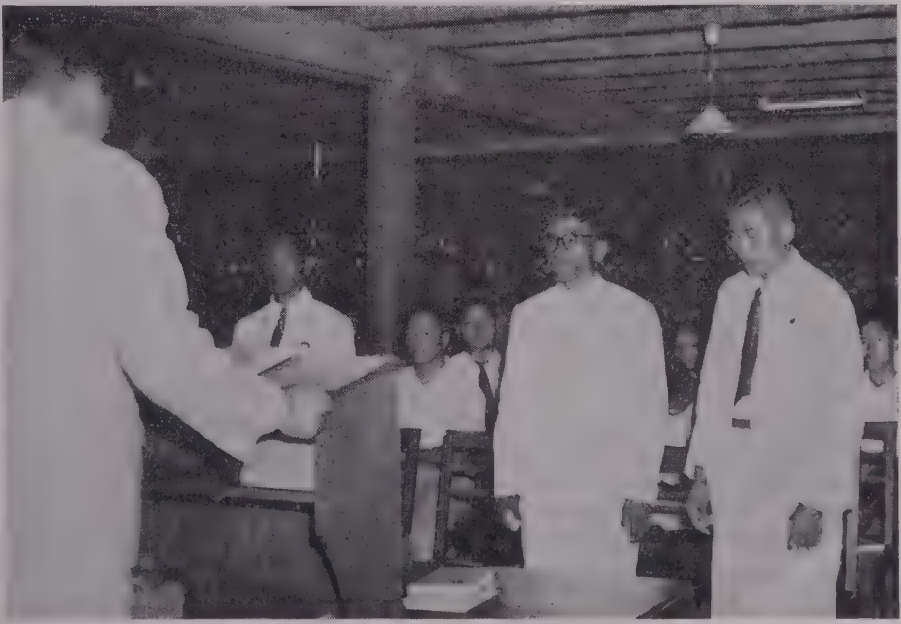
By Rev. J. A. Parliman

Last July a new evangelist, Daniel Mabenda, and his wife, Rebecca, were placed in the village of Nombo. The people responded immediately to Daniel's ministry, listening with open hearts and accepting him as their instructor in spiritual things. Industriously they built a neat bark house and prepared their fields for a future food supply. He preached with zeal, not only in Nombo, but in the surrounding villages. At the last two fêtes fetishes from the village of Nombo were thrown into the bonfire.

Because of Daniel's fearless denunciation of sin a sorcerer cursed him, saying that either he or a woman relative visiting in Nombo would die. Six weeks later the woman's baby, two weeks old, died and the woman herself was very ill. Both she and Daniel told us the story of the witch doctor's curse. Daniel was greatly burdened for his relative and her sorrow, but with a radiant smile he told us, "For myself, I have no fear. If I die, I go to be with the Lord; if I live, I can tell others about Him." The Lord answered prayer and the woman is now well. Through this experience, the Lord put a real hunger in her heart for the Word. We pray that she will be saved.

But the devil does not give up the fight so easily. About ten days ago Daniel arrived at Guevede, walking with difficulty and leaning on a stick. He was preceded by his wife and little daughter, both of whom were carrying loads on their backs. Five days earlier Daniel had become very ill with severe pains in his chest; great weakness came upon him and he had a struggle to breathe. The young believers gathered around him and prayed. Then one of them ran through the night to Etava to summon Pierre who returned and prayed with them. On the third day they decided that Daniel should come to Guevede. Daniel felt he had important things to do and did not send word to us. Two days of walking brought them here. We do not know how he ever survived the strenuous trip up and down mountains which tax the normal heart, for it is evident that Daniel's heart is in a very serious condition. We had prayer with him several times each day during the five days he was with us here. Then as there seemed to be no improvement, and we had the opportunity to send him to the hospital at Mouila, we did so. One of our mission nurses who was visiting us at the time said she would not be surprised to see Daniel go to be with the Lord at any time. How desperately this man is needed for the gospel's sake here in Gabon! Will you join us in prayer for him? Pray also for the new believers at Nombo, now without a shepherd.

The three men who were ordained at the Siam Church Conference



NOTES FROM A PREACHER'S DIARY

Thursday

I am discovering a new realization of the fact that there is constant victory in Christ even though we may not be aware of it every moment. Too often I have labeled a certain period in my life as a time of defeat when actually it was merely a time of testing. It appears now that the devil talked me into thinking something was defeat that was not defeat. *Thank Thee, Father, for this new light, and a new ability to discriminate between the two.*

Peter writes of these particular times: "Ye are in heaviness through manifold temptations." I am reminded that the word heaviness here means literally "to make sorrowful," and the word temptations is really "testings." This gives me a new solution and approach to the times when as Oswald Chambers would say, I am "down in the dumps." Glory to God! The purpose in God's mind in permitting these testings is plain enough: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Uncle Bud Robinson, the old evangelist from Texas, used to tell how the Lord put him in a pot and boiled him for days and kept "skimmin' off the skimmin's" that came to the top, until he thought he was all "skimmin's" and there would be nothing left.

Who needs to be skimmed more than I? God grant me to be able to say at the end with Job: "When he hath tried me, I shall come forth as gold." *Father in Heaven, help me to look beyond the present fire, and to rejoice in the midst of it because I see Thy hand.* These are not times of defeat, but rather the greatest times of victory if I can but see clearly the end of the matter. *Praise Thy great Name forever!*

Friday

From time to time I have asked fellow pastors what was the greatest cause for discouragement they had in the ministry. It is surprising how many answered, "The indifference of the people." How true. More than once I have come into the pulpit all fired up with a message I was sure was straight from the Throne. By the time I had got to the end, and for forty-five minutes had watched people chew gum, talk to one another, go to sleep, read the Sunday school paper, and gaze at the ceiling, I was ready for the doghouse. *Lord, is it my fault or theirs—or both? There are those glorious occasions when these things are definitely not so. What makes for the difference? Where I am at fault, do help me, Spirit of God, and if the fault is in the individuals I pray Thee deal with them. Make them see that by this indifference they sin against Thy Word, yes, and against Thee also.*

Saturday

It seems at times as if one goes through a series of spiritual cycles. Sometimes for weeks I will have a real burden of prayer and even get up in the night to pray, or unusually early in the morning. I will want to spend all the time possible in prayer. Then that will begin to wane and there will come an insatiable thirsting after the Word. Last Saturday night I had planned to go to bed at nine o'clock so as to be rested for the heavy day on Sunday. I started to study the Song of Solomon and the Lord so opened it up and gave me such precious truths that sleep fled me and it was over two hours before I could put it down and go to rest.

There are other times when a veritable spirit of compassion seems to drive me to go minister to the sick and those in trouble of one kind and another. The question is: am I erratic by nature; or is God in it more than I realize? I talked with a brother about this, a real man of God, and he claims that he finds the same thing true in his life. I wonder if there is such a thing as being too methodical in what are considered the routine activities of pastoral life—prayer, study, calling, and so forth. Better to be methodical than lax and inconsistent, to be sure, but it's a question of what place the Holy Spirit has in leading us in these matters. One fact is certain: at these particular times when I yield to prayer and study I get a much greater blessing than if I force myself to the routine. Yet entire weeks go by in which there is no definite inner soul drive, but a peace and satisfaction in the routine performance of my service for God.

Whatever the answer is, dear Lord, I want to be obedient to Thy will. This ministry is not mine, but Thine. I plead with Thee to direct me into the fullness of Thy will in every detail!

Monday

Through Peter God has promised an "abundant entrance" into His everlasting Kingdom. This is conditional. *I want that kind of an entrance, Lord.* It alarms me to think of Paul's words to the church at Corinth, where he writes of being saved "so as by fire." *Father, Thou hast promised that "he which hath begun a good work in you will perform it until the day of Jesus Christ." I claim that promise. I don't want to be a lazy Christian. I do want to fully reckon on what Thou hast promised.* "He shall see of the travail of his soul, and shall be satisfied." *How canst Thou be satisfied with me in that day if I do not give Thee my all now? I must apply myself. Do help me to set the goal and "press toward the mark."*

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Mrs. Gordon H. Smith* left New York on May 20 by plane for Indo-China. Mrs. Smith first went to the field in 1928 and is now returning for her fourth term of service. She will be stationed among the tribes at Banméthuot, Viet Nam, with her husband who returned to the field in April.

Mrs. G. H. Smith
Indo-China

★

Missionary Arrivals. *Miss E. M. Owens* arrived in New York on May 22 from Indo-China via France. Miss Owens left for the field in 1947 and is now returning for her first furlough. She has been teaching at the school for missionaries' children in Dalat.

★

Vancouver, B. C., Canada. Highlighting the 1952 British Columbia Spring Missionary Tour was the great convention held in the Vancouver Alliance Tabernacle. Missionaries taking part in the convention were Miss Janet Cuthbertson, Kweichow-Szechwan, China; Rev. John Bechtel, Hong Kong, China; Mrs. Donald Fairley, Gabon; Mrs. Robert Patterson, South China; and Rev. Ralph Freed, formerly the Near East and now treasurer of the Western Canadian Bible Institute, Regina, Sask. Rev. Thomas Williamson, of Berkeley, Calif., was also greatly used of God in presenting soul-stirring Bible messages to the large audiences which gathered daily in the spacious tabernacle. The total pledge of over $22,000 reflects in part the spirit of liberal giving that resulted from the challenging ministry of the speakers. Under the direction of Mrs. W. H. Brooks (wife of the pastor, Rev. W. H. Brooks) the missionary party assisted the Women's Prayer Group of the Tabernacle in presenting a missionary pageant at the Vancouver Youth for Christ rally. Quite a number of young people responded for salvation and to yield their lives for Christian service, among them two Chinese girls and a Negro lad, who had taken part in the tableau. The Chinese refugee camp at Rennie's Mills, Hong Kong, and a typical Arabian desert camp were represented on the platform for this service. Rev. W. H. Brooks, pastor, who is also the Superintendent of the Western Canadian District, reports that when the tour was ended the 1952 pledges showed an increase of ten per cent over last year. He adds that this is most significant in view of the number of churches engaged in local building programs.

★

Bremerton, Wash. A series of evangelistic meetings was conducted in the Alliance Church April 13-27 by the Rev. D. N. Clark, business manager of the Simpson Bible Institute, in Seattle. Originally scheduled to extend through one week, it was the unanimous decision of both the congregation and workers that God's blessing was upon the meetings to such an extent that they should continue, with much blessing resulting. There was a deliberate and straightforward presentation of gospel truth, emphasizing the fourfold, full gospel message as expressed in the statement "Christ, Saviour, Sanctifier, Healer and Coming King." Men and women sought God almost nightly. Souls were saved, bodies healed, Christians filled with the Spirit, and victories won in a quiet manner around the altar. Song services were conducted by L. E. Peterson, while Mrs. David N. Clark was the guest solist. The Rev. Harvey H. Larson is the pastor.

★

Wayne, Nebr. Rev. Donald E. Griffith, president of the Merrick County (Nebr.) Ministerial Alliance, writes of the unusual blessing of God accompanying the ministry of Dr. R. R. Brown, Omaha, Nebr., in a "Community Christian Crusade" held in Central City, Nebr., April 24-27. With the attendance surpassing all expectations, there were a number of decisions for Christ and "hundreds of rededications." Over five hundred attended the afternoon service of the closing Sunday. Mr. Griffith writes: "The attendance at the regularly stated hours of worship in the churches of the county has increased since the conclusion of these services. Dr. Brown has endeared himself to the hearts of the ministers of our county. He spent himself without reserve and we are indebted to God for this good man, who has given to us his strength and devotion."

★

Bridgeport, Conn. Rev. Frank Bertram Miller, evangelist of Beulah Beach, Ohio, conducted a series of meetings on "Evangelism and the Deeper Life" April 15-27, at the Berean Memorial Church, Rev. Robert G. Moore, pastor, reports. The tide of interest and blessing rose from night to night, even though hindered somewhat by inclement weather. The full-orbed message of the Alliance was given, resulting in the salvation of souls and the deepening and sanctification of some believers experientially. A goodly number were prayed for and anointed for healing. Definite testimonies were given of positive spiritual and physical benefits received from God's gracious hand. Many expressed appreciation for the sane and sound Biblical preaching and teaching. Prayer sessions each evening and on Friday afternoons resulted in divine blessing and fruit.

Mr. Miller also ministered to the young people's society, and to the junior and intermediate departments of the Sunday school. A goodly number of children made decisions for Christ. In addition he spoke to an Italian Bible class, twice to a group in New Haven, and to an interdenominational group in Norwalk.

★

Pastoral Personnel. TRANSFERS. *Rev. Ralph J. Willfinger,* from Canadian Bible Institute, to Licensed Worker, Western Pennsylvania District.

Rev. Gordon A. Woodward, leaving Orillia, Ont., and Eastern and Central Canadian District.

Mr. O. J. Abrams, from Village Missions, to Assistant Pastor, Denver Gospel Tabernacle, Denver, Colo.

Rev. A. N. Bostrom, from Bible Church of the C. & M. A., Lombard, Ill., to Unassigned.

Rev. Robert Cutbirth, from Northwestern to Western District, Independent Work, Barnes City, Ia.

Mr. W. Robert Willoughby, from pastor, Marwayne, Alta., Canada, to Alliance Youth Fellowship Secretary, Western Canadian District.

Walter G. Sandell, from Alliance Church, Meridian, Miss., to East Lake Alliance Church, Birmingham, Ala.

Homer McElvin, from Savannah, Ga., Port Wentworth Alliance, to Unassigned.

Rev. E. J. Bailey, from Delta Tabernacle, Hamilton, Ont., Canada, to Yonge Street Tabernacle, Toronto, Ont., Canada.

Rev. Donald R. Shepson, from White Plains, N. Y., to Avenue Road Church, Toronto, Ont., Canada.

Rev. Anthony Bollback, from Chatham, N. J., to missionary work, Japan.

Rev. Douglas A. Davies, from Ballston Spa, N. Y., to South Pacific District.

Rev. Fred R. Swift, from Walton, N. Y., to leave of absence.

Rev. Stephen Kanter, from Watertown, to Ballston Spa, N. Y.

Mr. August L. Martin, from Salisbury, N. C., to Grace Church, Pequannock, N. J.

Mr. William L. Wooley, from Beefhide Mission, to Hoskinston, Ky.

Rev. H. D. Liversedge, from Royal Oak, Mich., to Southeastern District.

Rev. Charles Olsen, from Hiawatha, Utah, to Unassigned.

Mr. Charles Wright, from Unassigned, to Hiawatha, Utah.

Mr. Ralph Carleton, from Guadalupe, Calif., to Unassigned.

NEW WORKERS. *Mr. Neil Beattie,* appointed official worker, Essex, Ont., Canada.

Mr. Ramon Rijos, appointed to Spanish Extension Work, Jamaica, N. Y.

Mr. Harold George, appointed Christian Worker, Eastern District.

NEW WORKS. *Hoskinston, Ky.* Unorganized.

Columbus, Ga., Alliance Church, Labor Union Hall. Unorganized.

Essex, Ont., Canada, (Unorganized) Public Library.

Jamaica, N. Y. (Unorganized) Spanish extension work from 114th St. Spanish Church, New York, N. Y.

Frazeysburg, Ohio. (Unorganized) P. O. Box 91.

Findlay, Ohio, Gospel Tabernacle, c/o Mr. S. H. Heers, 222 Center St. Affiliated.

CHANGES OF ADDRESS. *Guelph, Ont., Canada,* The Alliance Tabernacle, from 19 Cork Street, to 108 Surrey Street East.

Local Conventions

* * * * *

Convening June 15–July 13

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Cass Lake, Minn.	June 15-16
Onigum, Minn.	June 17-18
Nevis, Minn.	June 19-20
Hubbard, Minn.	June 22-23
Verndale, Minn.	June 25-26
Battle Lake, Minn.	June 29-30
Wadena, Minn.	July 2- 6
Staples, Minn.	July 8-13
Oylen, Minn.	July 6- 9
Nimrod, Minn.	July 10-13

Western Canadian District

Milden, Sask.	June 16-17
Glenside, Sask.	June 18-22
Hawarden, Sask.	June 18-22
Edmonton, Alta.	June 17
Lamont, Alta.	June 18-19
Barrhead, Alta.	June 20-22
Beaverlodge, Alta.	June 17-18
Ft. St. John, B. C.	June 20-22
Coronach, Sask.	June 24-26
Assiniboia, Sask.	June 27-29
Marwayne, Alta.	June 24-25
Vermilion, Alta.	June 26-29
Rolla, B. C.	June 23-25
Dawson, B. C.	June 23-25
Bridgeview, Alta.	June 26-27
Irma, Alta.	June 30–July 2
Daysland, Alta.	July 3-4
Hythe, Alta.	June 29–July 3
Grande Prairie, Alta.	July 4-6
Ribstone, Alta.	July 6-9

Prayers We Must Answer

(Continued from page 359)

intentions at all, and yet they appear to be what we mean since after making such a perfunctory prayer we continue in our prayerless state and in our neglect of the Bible. Obviously the fault lies with the Christian. If we desire to pray more and to read His Word more, then we ourselves must see to it that we do it.

All spiritual activities may be divided into three classes: those which only God can do and which for that reason it is useless for us to try to do, those which we can do and which for that reason it is useless for us to ask God to do, and those which God can do only by our active coöperation. The prayers discussed here belong to the latter class. We must remember that God cannot answer such prayers as these, however well-meaning they may be, unless we coöperate with Him and so in some measure answer our own petitions.

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Jeremiah 8:9-22.
DAILY TEXT—*"Is there no balm in Gilead; is there no physician there?"* (verse 22).

Divine healing is just divine life. It is the headship of Christ over the body. It is the life of Christ in the frame. It is the union of our members with the very body of Christ and the inflowing life of Christ in our living members. It is as real as His risen and glorified body. It is as reasonable as the fact that He was raised from the dead and is a living Man with a true body and a rational soul today, at God's right hand. That living Christ belongs to us in all His attributes and powers. We are members of His body, His flesh and His bones, and if we can only believe and receive it, we may live upon the very life of the Son of God. Lord, help me to know the "Lord for the body and the body for the Lord."—*A. B. Simpson.*

Monday

DAILY READING—John 4:14-24.
DAILY TEXT—*"The water that I shall give him shall be in him a well of water springing up into everlasting life"* (verse 14).

Jesus as the water of life in the hearts of men becomes a well of water springing up into everlasting life. Where there are perennial green grasses, flowers and trees, there must be perennial streams of water to furnish the beauty and greenness. So likewise, wherever there is spiritual strength and power that lifts man above the barren and waste places of life onto the high tablelands of holy living and high endeavor, there must be contact with the perennial fountain of life as found in Jesus Christ. The barren and waste areas in human living that are so evident all about us may be attributed to the fact that this stream, this fountain of life that comes from Jesus Christ, has not been contacted. Jesus gave to the woman at the well, water that was not in the well, and Jesus stands today offering to every soul this water, that whosoever drinketh thereof shall never thirst.—*The Herald.*

Tuesday

DAILY READING—Matthew 7:7-14.
DAILY TEXT—*"Ask, and it shall be given you"* (verse 7).

There are degrees in the life of prayer—much prayer so-called brings no answer and nothing happens. I think our churches are crowded with unanswered prayers. The prayers that go through take on the element of violence; indeed, if we were to testify to answered prayer, we would have to confess that we did not get our prayers through till we became desperate. It is desperate, violent praying that brings definite, positive answers. When I was in India I was greatly impressed with the history of praying. Praying Hyde was an apostle of prayer among the missionaries there. When he received the power of the Spirit there came to him the ministry of intercession, and he had a great deal to do with the mass movement of India which brought many thousands into the Church. Days and nights he would be prostrate before God in impassioned supplication for India. With streaming eyes he would reply to his fellow missionaries who begged him to restrain himself in his fasting and prayer, "Oh, God save India." Praying Hyde and violent praying went together.—*Rev. G. W. Ridout.*

Wednesday

DAILY READING—Zephaniah 3: 1-7.
DAILY TEXT—*"He faileth not"* (verse 5).

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoe'er it be,
Still I can trust His love to give
What will be best for me.
—*King's Business.*

Thursday

DAILY READING—Psalm 57.
DAILY TEXT—*"I will praise thee, O Lord, . . . I will sing unto thee"* (verse 9).

If the above words were lifted from their setting one would conclude that the psalmist had just experienced some great blessing in his life. Such is the usual background of unusual praise. But just the opposite conditions existed in this instance. David was "on the run" from King Saul, and describes his circumstances in the words, "My soul is among lions." But during this flight for his life the young king-in-the-making had "fixed" his heart to do one thing—"sing and give praise." The Christian with a fixed purpose of praising God in spite of circumstances, and not because of them, is bound to come out on top, for you can't keep a good man down any more than auto wheels can keep down the rubber dummies at some street intersections which are crushed beneath them but come up again with a rebound as soon as the pressure is removed. Praise does wonders in the hard place and we all need to know more about it. Anyone can sing when going is smooth. It takes a David to do it while running for his life.—*Pameii.*

Friday

DAILY READING—2 Timothy 4:1-8.
DAILY TEXT—*"Instant in season (and) out of season"* (verse 2).

One day a good man riding through the country stopped at a watering-trough to water his horse. A brown-faced, barefooted boy stood at the trough. "My boy," said the man, "do you love Jesus?" The boy looked down abashed and did not reply. "But He loves you," continued the man, "and He was once a boy. He knows all about the temptations and troubles in a boy's life, and will be your best friend, if you will let Him. He will forgive your sins and help you through life, and at last will give you a home with Him on high. Won't you give Him your heart?" The boy turned away, and the good man rode on. Many years later, a young preacher came up and offered his hand to a bishop, who was presiding over an annual conference. "Bishop, you don't know me, do you?" "I believe not," said the bishop. "But I know you. Do you remember fifteen years ago you stopped at the watering-trough to water your horse, and you spoke to a barefooted boy who stood at the trough about Jesus? I am that boy, and your words led me to seek the Lord and later to preach the gospel."—*Unknown.*

Saturday

DAILY READING—Ecclesiastes 11.
DAILY TEXT—*"In the morning sow thy seed, and in the evening withhold not thine hand . . ."* (verse 6).

I was once standing here about sixty-two years ago, preaching the Word of life, and after I was through I was cast down because my words seemed to me so cold, so dull, so lifeless. Not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons. But let us carefully see to it that when the reaping time comes, there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if, when the harvest time comes, there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.—*George Mueller.*

MRS. HARRY WIKOFF
[illegible]5 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. K. D. GARRISON

For June 15, 1952

The Obligation to be Truthful

Exodus 20:16; John 18:15-27

GOLDEN TEXT—*"Thou shalt not bear false witness against thy neighbour"*—Exodus 20:16.

DEVOTIONAL READING—Philippians 2:1-11.

Introduction

Never has a lesson concerning the sin of lying been more needed in our country than at present. The shocking number of persons who are being convicted of perjury in our courts indicates a crumbling of the moral foundations of our country which should alarm us. Any law of God persistently flaunted will destroy a nation sooner or later.

I. "Thou Shalt Not Bear False Witness" (Exodus 20:16)

The eighth commandment protected man's property. The ninth protects his reputation. Charles G. Finney shows that this commandment forbids seven things: (1) Testifying concerning that of which we do not have the truth—carelessly or maliciously; (2) designed misrepresentation—conspiracy; (3) any false coloring of our neighbor's character, motives or conduct; (4) slander; (5) the perpetuation of slander; (6) publishing the faults of others unnecessarily; (7) withholding the truth from those who have a right to it, or when there would be injury to another in so doing. He also stated the positive version of this commandment as: "Thou shalt bear true witness for or against thy neighbour, when it is due."

This command would protect the lives of men against false witnesses, as in the case of Naboth, who was stoned to death on the false charge of blasphemy because King Ahab wanted his property. But its scope is much wider than the court of justice. God demands that men be truthful at all times and under all circumstances. There is *no* situation which *ever* justifies a lie, and no supposed benefit or escape from personal suffering is worth the cost of a lie. The Bible does not recognize "white lies" or "little lies" or "business lies." *Any* lie is deadly. To tell a lie shows that one is a liar. God's Word clearly says: "All liars shall have their part in the lake which burneth with fire and brimstone" (Rev. 21: 8).

II. A Conscience about Falsehood

One remembers the story of a Huguenot preacher in the days when those Protestant Christians were being hunted down and killed. This good man was seeking to escape on horseback. Finding that he could not outdistance his pursuers he slowed his horse and jogged quietly along the road. The ruse worked; he was not recognized by his pursuers, who asked whether he had seen a Huguenot pass that way. He lied, and they spurred their horses on. But the conscience of this good man, now stained with a lie, so troubled him that he shouted after them, confessed his lie, and was dragged away to prison and torture. Such is the tenderness of conscience about truthfulness that Christians should preserve.

It is not necessary to tell men, in any part of the world, that truthfulness is a virtue. Even the heathen are already aware of that. Little children instinctively tell the truth. Their minds are made to conform to reality, and until fear or the example of older persons teaches them to deceive, they are frank and honest. To besmirch the honest mind of a child, said Jesus, is worthy of the severest punishment.

However much a man may deceive others he knows that it is wrong for others to deceive *him*. He does not wish his wife and children to lie to *him*.

III. "Out of the Heart of Men . . . Deceit" (Mark 7:14-23)

In this message to the people Jesus located the source of defilement. One's character is not defiled by outside contamination but from a spring of evil within the heart. From that fountain of evil flow the twelve kinds of wickedness which are summed up under the one heading of "evil thoughts." The various forms of sexual impurity and thefts and murders, blasphemy and pride, are mentioned, along with deceit, as the outflow of that fetid fountain of evil. Clearly, the breaking of every commandment takes place in the heart, from which the defilement reaches the circumference of life in action. The various members of the body become "instruments of sin" because the impulse and source of action is the foulness of the heart.

"Deceit" is a wider term than bearing false witness against a neighbor. It includes not only slander, but also flattery, and the defense of wrongdoing, as well as false impressions given by hint or suggestion. Even silence can be deceit, if thereby we fail to correct what we know to be untrue. Whereas all of these evils flow from within the heart, there can be no true change of character by measures that merely cut off the outward flow of evil. "Behold, thou desirest truth in the inward parts," says the penitent David (Psa. 51:6). Thank God! Jesus came and shed His blood to cleanse the heart and conscience, and to replace the fetid source of evil by the pure flowing stream of "living water" promised through the Holy Spirit.

IV. Peter's Terrible Fall into Lying (John 18:15-17)

Little space is left to discuss the well-known story of Peter's shocking falsehoods when he denied his Lord. Probably no one was more surprised than Peter himself, for only a few hours earlier he had boasted of his loyalty and courage. We are grieved concerning him every time we read the account. But his sad failure was no surprise to Jesus, who had foreseen it, warned Peter, and prayed through to victory for him. Peter's fall was necessary under the circumstances. How otherwise would he have realized the condition of his heart? (Remember that Jesus said deceit has its source in the heart.) Observe concerning Peter's sin that: it was through his fear and confusion that he fell into this snare. Satan had been preparing that snare for Peter for some time, and Jesus knew it. The enemy had to attack him at an unguarded moment, which he found in the maiden's question. Note too the amazing growth of evil. The first lie was unpremeditated, and understandable. It had shortly to be backed up by another. Then Luke shows us that an hour elapsed before the third denial. Peter was given an hour in which to repent. He did not do so, and was then challenged by one who was present in the Garden—had perhaps seen Peter cut off Malchus' ear. He then denied, with oaths, that he ever knew Jesus. What a picture! Peter so confident of his own ability and strength to stand although all others might fail, yet so woefully weak when the hour of testing came.

Peter probably thought at the moment that his lies did little harm and would be soon forgotten. If so he was mistaken. For nineteen hundred years all Christians have known of that sin, which took only an hour to commit. If Peter could give us a personal message today it would surely be this: "Christian, if you fall into the sin of untruth, do not let your sin go unconfessed and uncleansed for even one hour!"

The Path of Happiness

If God only is worthy of our love, that which He loves can alone be worth our search; and we know from our Saviour's own lips that "that which is highly esteemed among men is abomination in the sight of God." He measures all things by the standard of eternity; men by that of the world and its passing gains. He esteems the cross, trial, suffering, humiliation, all that detaches us from this life, and raises up to Himself; men cleave to all that makes life smooth and pleasant, while it veils the heavenly horizon. Which is the safest course, which the path of true happiness?—JEAN NICOLAS GROU.

(Printed in U. S. A.)

31-32

the Alliance Weekly

LEVEL
ONE

AUGUST 27, 1952

Pickow, Three Lions

NAZARETH CARPENTERS

In this issue

The True Nature of the World Crisis . . . . . By Olav Eikland
How to Go to Church with Profit . . . . . . By J. H. Vincent

The Editorial Voice

WHY SOME CHRISTIANS ARE DISLIKED

Sometimes we Christians are opposed and persecuted for reasons other than our godliness. We like to think it is our spirituality that irritates people, when it may be our personality rather.

True, the spirit of this world is opposed to the Spirit of God; he that is born after the flesh will persecute him that is born of the Spirit; but making all allowances, it is still true that some Christians get into trouble through their faults instead of through their likeness to the character of Christ. We may as well admit this and do something about it. No good can come from trying to hide our unpleasant and annoying dispositional traits behind a verse of Scripture.

It is one of the strange facts of life that gross sins are often less offensive and always more attractive than spiritual ones. The world can tolerate a drunkard or a glutton or a smiling braggart but will turn in savage fury against the man of outwardly righteous life who is guilty of those refined sins which he does not recognize as sins, but which may be more exceeding sinful than the sins of the flesh.

Any act gains in power as it moves inward toward the heart; for this reason the sins of the spirit are more iniquitous than those of the body. This was illustrated boldly by the attitude of our Lord toward these two kinds of sins and the corresponding two classes of sinners. He was the friend of publicans and harlots, and the enemy of the Pharisees.

All sin is sinful and will be fatal to the soul if it is not forgiven and cleansed away; but for intensity of iniquity the sins of the spirit are in a class by themselves. Yet they are the very sins which are most likely to be committed by religious people.

The careless sinner expresses himself overtly and so "releases" the moral tension; the religious sinner is not likely so to do. He scorns outward acts of wickedness and drives his sin inward to the sanctuary of his soul where it remains in a state of high compression. The notorious unloveliness of many religious people can be explained in this way.

It might be a shock to some of us if we could know why we are disliked and why our testimony is rejected so violently. Could it be that we are guilty of a deep sinfulness of disposition that we just cannot keep hidden? Arrogance, lack of charity, contempt, self-righteousness, religious snobbery, fault-finding—and all this kept under careful restraint and disguised by a pious smile and synthetic good humor. This sort of thing is *felt* rather than understood by those who touch us in everyday life. They do not know why they cannot stand us; but *we* are sure that the reason is our exalted state of spirituality! Perilous comfort. Deep heart searching and prolonged repentance would be better.

Yet let us not assume that if we are persecuted it is because of our faults. The opposite may be the fact. They may hate us because they first hated Christ, and if that is so, then blessed are we indeed. The point is, let's take nothing for granted. We may be better than we think we are, but the likelihood is not overwhelming. Humility is best.

HOW TO GO TO CHURCH

Little as we like to admit it, the plain fact is that much time spent in church is wasted.

Contrary to the general opinion of religious people there is no magic in mere church attendance. Unless we go to church with a right motive and in a right spirit no profit will result. Uncounted numbers tread God's courts every year who are none the better for it.

The average gospel church does not lend itself to worship. We too often bring a worldly spirit to church with us. Our thoughts run to musings over the past week's activities or we unconsciously pat our foot in time with the snappy prelude till the dynamic song leader rushes out to conduct us on a musical airplane flight into the wild blue yonder. The general atmosphere in many active gospel churches is that of a slightly muted basketball game, the enthusiasm being a product of high animal spirits, magnetic personalities and good humor.

This situation cannot be denied and has long been deplored by that small segment of the Christian public that still believes that the chief end of man is to glorify God and enjoy Him forever. Something must be done to remedy this serious fault in our gospel meetings or things will finally end in complete religious degeneration.

Some friends believe that we have already gone too far to make a recovery, but we do not agree with this dark view of things. Surely there are a few Christians left who would welcome an effort to bring the church around again to a real spirit of worship and to correct the harmful spirit that now prevails in too many churches.

With the hope that we may contribute somewhat to the cure of this disease of the sanctuary we print on page 553 of this issue an article by the famous Methodist leader of a short generation ago, Bishop John H. Vincent. This is composed of a number of wise and godly exhortations addressed to churchgoers. There is excellent counsel there for all of us, regardless of what our denominational affiliations may be.

We trust we may hear from our readers about this article. It would encourage us a lot to learn that there are others who feel the way we do about the matter. And if any disagree, we would at least like to know why.

The True Nature of the World Crisis

By REV. OLAV EIKLAND*

"*WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation*" (Matt. 12:43-45).

The forces of evil are on the move in the world today. A sinister intelligence is moving irresistibly toward one goal: a world free from all restraint of the old God-given commandments. This revolutionary upheaval is affecting not only so-called Christian lands but also heathen peoples whose religions and laws have retained certain vestiges of divine revelation.

These forces of disintegration in the human society did not originate in the pagan world but in the very center of Christian civilization. The apostolic gospel movement which entered Jewish synagogues and on its onward march in the world overthrew great heathen religions demonstrated the fulfillment of Christ's prophetic utterance that He was to "enter into a strong man's house, and spoil his goods" (Matt. 12:29). Christianity was coming to the Jewish nation and to the world expelling the unclean spirit that had made them a "wicked and adulterous" generation. When the stronger "Spirit of God" and His gospel came upon the apostles a war against the unclean spirit ensued obliging it to leave its former domain and walk about in the dry places of human goodness. From that day till this these "dry places" have been found in Christian communities where revival movements have caused an economic and spiritual depression in the business sphere of the underworld.

But the history of Christendom gives an account of how its house gradually became empty of the true spirit of gospel Christianity. It was "swept" by the expulsion of the Word of God, Christian hymns and prayers in the Spirit, with the soul-saving and sanctifying activities of the true church. The church was "garnished" instead by externality in religious worship. Liturgy supplanted prayer in the Spirit at God's altar and human philosophy took the place of gospel preaching in the pulpit. Instead of filling the temples of Christendom with living saints, adorned with the true virtues of the fruit of the Spirit, dead saints in sculpture and painting garnished the cathedrals and temples of nominal Christianity throughout the world. Over it all reigned the phantom of formalism, and through its halls was heard the chant of requiem over an entity once alive but now extinct.

It was to such a house—Roman Catholic, Orthodox, Protestant—that the doors were opened for a comeback of the unclean spirit. You have but to look back a century and you will share my conviction that something extraordinary has taken place. An old spirit with new vigor has come into the sphere of Christendom, finding a vacuum where the evangelical spirit has departed and the candlestick has been removed. An invasion, undoubtedly, from the high places of spiritual wickedness has come upon the world, as described by the Apostle Paul in Ephesians 6: 12. By the discernment which the Holy Spirit gives, one can see several spirits working toward one purpose in the world. And note well that these spirits have all emanated from the so-called Christian lands. We may be able to identify seven spirits on the move today.

Militant Roman Catholicism, the first one to appear, has been active more than a century. Growing in power throughout the centuries, it entrenched itself in Jesuitism which is working toward one purpose: totalitarian control of the individual and of human society. In this twentieth century political Romanism has been moving forward in all the countries of the world, nominally called Roman Catholic, under the pretended aegis of Christ the King. Starting in 1922 in Italy with the rise to power of Mussolini and Pope Pius XI under the name of Fascism, it penetrated Germany through Hitler and Goebbels, swept into Spain through the Falange political party, and onward throughout Latin America where it has been christened by various names such as Sinarquism in Mexico, Peronism in Argentina and Catholic Action in other Latin American republics. So powerful has been this movement that in Mexico, before the last war, the Sinarquists were thought to number four million members and adherents. With the secret order of Jacques Cartier in Canada, the North American continent has become a battleground for this movement. Coughlinism in the United States, which once counted millions of adherents, though suppressed during the past war is by no means dead today.

Another twentieth century spirit of evil is Communism which is the illegitimate child of the orthodox brand of Christianity. Finding the Russian nation under Orthodox religious ceremonialism an appropriate place for breeding and propagating its doctrines, this spiritual movement found in Lenin a substitute for God and in Stalin a worthy substitute for the pope. Discarding the old symbols of worship from the old temples, they invented a new kind of saint worship, namely, Stalin worship, more fascinating than the old one because its object was still alive in the Kremlin.

Set loose in the world this new spirit has found open doors for its propaganda and military aggressiveness. In a world divided by nationalism, race distinctions and class feeling, Communism has come with a mission of unionism, finding in these divisions of human society an open wedge for its penetration. Like a steam roller it is moving, sweeping through the countries toward east and west, crushing not only all symbols of religion and all morality, but human individuality also.

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* Mr. Eikland is associated with the Evangelical Alliance Mission.

Modernism is a third spirit which has gradually worked itself into the Christian church. Clothed as it is in the highest ideals of modern thought and life, this spirit has captured the minds of millions of religious persons and attained to a position of leadership in the Protestant church.

It is well known that religious modernism has shared, to a great extent, the ideology of Communism and that many educational institutions demonstrate favoritism toward Soviet Russia. Modernists at the Amsterdam ecumenical gathering, of recent date, went on record as being more in favor of the Communist economic system than that of Capitalism. And now we find that the modernist Chinese Christians are extending their hand of fellowship to the Chinese Communist government.

Why is there a seeming affinity between Communism and religious Modernism? The answer is simple. They are blood brothers of two apostate branches of Christendom with a common purpose. They both seek to unite a divided world and to establish a paradise on earth, one of them through physical violence, the other one by ideological revolution.

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the Alliance Weekly

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Founder: A. B. Simpson
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It was natural that "the spiritual wickedness in high places" should attempt an eruption into this world for complete possession of man's personality. Spiritism is such an invasion of infernal forces finding effective inroads, especially in Roman Catholic lands where image worship creates a wishful attitude toward supernatural beings. In Latin America a large portion of the population practices spiritism. Apostate Protestantism is also opening its doors for this unclean spirit foreseen by Christ as coming upon "this generation." Finding a beachhead in the apostate church and in the superstitions and sorrows of the human heart, this wicked spirit entices men of darkness with his delusive light, phantom appearances and feigned voices of departed souls. This spirit movement is a fifth-column activity for an all-out attack on the inhabitants of the world when the hour strikes for the appearance of the Beast.

Another evil spirit is materialism. The reason materialism has such a powerful hold on men today is that the image of God in human life has been so disfigured and defaced that no reflection of God and His truth can be seen. Consequently, belief in God is waning from the consciousness of unregenerated men, with no light but the material one to illuminate them.

Anarchism has been prevalent in the world since the beginning of time, but only in the later centuries has it become a doctrine and a defined instrument for the overthrow of established governments. Ignorant of a God in the heavens, these restless elements of humanity have lost all reverence for human life, and being inspired by a spirit from the underworld they march against the governments and laws of organized nations. Like children playing with matches they possess today implements of warfare which, if this spirit should triumph, could kindle the whole world with a destructive flame.

The last spirit to make its appearance in the old world of civilized Christianity is pessimism. Statesmen, educators, economists and poets have come into the grip of this spirit of pessimism. And now in the movement called existentialism it has become an organized entity, a thought-out philosophy, a religion. It is no wonder that pessimism has come upon the world, deprived as it is of the optimism of the blessed hope the gospel gives.

Quotes from the Fathers . . . .

Augustine, Bishop of Hippo, explains why God sometimes permits Christians to suffer in this life along with sinners:

"Though good and bad men suffer alike, we must not suppose that there is no difference between the men themselves, because there is no difference in what they both suffer. For even in the likeness of the sufferings, there remains an unlikeness in the sufferers. . . . For as the same fire causes gold to glow brightly, and chaff to smoke . . . so the same violence of affliction proves, purifies, purges, clarifies the good, but damns, ruins, exterminates the wicked. And thus it is that in the same affliction the wicked detest God and blaspheme, while the good pray and praise. So material a difference does it make, not what ills are suffered, but what kind of man suffers them."

Today mankind is faced with a crisis similar to that of European Christendom three hundred years ago. If religio-political Communism is not stopped in its march toward world dominion, Christianity will face extermination. Pagan Catholicism would have been imposed on the world if the Catholic princes of the middle ages had won the victory. Pagan Communism will be the religion of the world if militant Communists advance to victory in their world conquest in this century. If military leaders today believe they can stop Communistic armies with military power they are mistaking the real forces confronting them. Infernal spiritual powers are in control of militant Communism and only spiritual powers can overcome them.

Because the crisis is essentially spiritual in its nature, any hope for the world must come from the exercise of spiritual forces. The battle is not one for armies but for praying men and women.

Treasures Old and New

How To Go to Church With Profit

By BISHOP JOHN H. VINCENT

WE GO to the house of God for thoughtful, holy, and loving worship, and not for entertainment or to gratify curiosity.

Every moment spent there should be spent in true worship.

We should listen carefully to the reading of the Holy Scriptures; join in the responses where this order is appointed; follow with eager and believing hearts the words of prayer; sing heartily "as unto the Lord," and give devout and self-appropriating heed to the sermon. From the first note of the organ voluntary to the "Amen" of the benediction we should be alert, ardent, sincere worshipers.

There are moments of waiting before the service, and sometimes while people are entering the church, and when the appointed officers are taking the collection, which are too often made occasions of idle reverie, vagrant glances, wandering thoughts, and unprofitable conversation. At such times the mind is distracted, the good effects of prayer and preaching neutralized, and the soul turned into a secular and hardened wayside, where the seeds of truth are scattered, to be picked up or to be blown away.

Now, these moments of waiting should form a season and a service of holy waiting before the Lord, and of preparation for attention and worship.

To keep idle thoughts out, we must crowd good thoughts in. To restrain frivolity, we must weigh our souls down with truth—God's truth. To prevent wandering eyes, we must fix our eyes upon words of wisdom on the printed page, and then close them in secret prayer.

That the services of the church may be most profitable, we should carefully prepare at home to make the best use of the public opportunity. We should meditate and pray before going and while we are on our way. We should frequently, during the week, think of the church and the Sabbath and, by reading, thoughtfulness, and fervent prayer, make the day and the service the more helpful.

Go early to church. Not only be punctual, but be in your place before the hour for the service is announced to begin. Then you will not disturb other worshipers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part; as hearer, as worshiper.

Thoughts on Entering Church

This is Thy house, O Lord God, Everlasting King, our Father who art in heaven.

I come now, Thy creature and Thy child, to spend a brief time in thoughts about Thee, and in prayer to Thee.

I come to show to the world, by my presence and by my conduct, that I do acknowledge Thee as Lord, King, and Father, and that I desire to serve and to love Thee.

I come to hear Thy Word read and explained and applied, that Thy truth may make me wise unto salvation, and that it may build me up in the most holy faith.

I come to worship Thee in praise and prayer, confessing my sins to Thee, asking Thy pardon, and seeking the grace I need, that I may live a godly, righteous, and sober life, to the glory of Thy holy name.

I come to join with others, my fellow Christians, my friends and neighbors, in this holy service, that we may all be brought nearer to each other by being brought nearer to Thee.

Silent Petitions

Father in heaven, who dwellest on earth with all who are lowly in heart and who love Thy name, in the memory of my Lord and Master, Jesus Christ, I come.

Prepare my mind and heart to receive Thy truth, to love Thyself, to choose Thy way, and to do Thy will.

Bless all who now, here and elsewhere, are met for Thy worship.

Prepare Thy minister to read Thy truth, to apply Thy law, to preach Thy gospel, and to conduct us, Thy followers, in the devotions of this sacred hour.

I pray Thee, O Lord, to prepare my heart, by Thy Holy Spirit, to hear and to believe, to receive and to embrace the truth of Thy holy Word, as set forth at this time by Thy servant.

O Lord, attune my heart, that I may be in harmony of soul with Thee, that the voice of song at this time may bear to Thee the praises and the desires of my inmost heart, through Jesus Christ.

For the Pastor

O Lord, clothe Thy servant with salvation; sustain him by Thy mighty arm; give him great boldness to speak Thy word; inspire him with the spirit of wisdom, liberty, and power, that he may duly represent Thee; binding what Thou dost bind, loosing what Thou dost loose; speaking Thy word of truth to us, and being himself so filled with Thy Holy Spirit that his words to us this day may be spirit and life. O Lord, bless Thy servant, and endow him with power divine, and prepare us to receive his message, through Jesus Christ, our Lord. Amen.

At the End of the Service

Forgive, O Lord, all wandering thoughts and all careless moods. Apply to my inmost heart the truth which has fallen upon my ears and touched my mind, that it may be to me a savor of life unto life.

Go with me to my home, and help me to live during the coming week as one should live who has been permitted to enjoy this holy service in this Thy holy house, on this Thy holy day. *And all I ask in Jesus Christ.* AMEN.

District Prayer Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed herewith, with the deputation from the Board of Managers.

Central. Louisville, Ky., September 15-18, Rev. H. E. Nelson.

Northeastern. Syracuse, N. Y., September 15-19, Rev. W. F. Smalley.

Eastern. Scranton, Pa., September 15-19, Rev. J. E. Davey.

Western Canada. Regina, Sask., September 17-22, Rev. C. R. Thomas.

New England. Laconia, N. H., September 22-25, Rev. E. W. Richards.

Western Pennsylvania. DuBois, Pa., September 22-25, Dr. H. M. Shuman.

South Pacific. Berkeley, Calif., September 22-26, Rev. H. E. Nelson.

Southeastern. Pensacola, Fla., September 22-26, Rev. P. R. Hyde.

Eastern and Central Canadian. Glen Rocks, Ont., Canada, September 23-26, Rev. L. J. Isch.

Western. Fremont, Nebr., September 26-October 2, Rev. T. G. Mangham.

Northwestern. Watertown, S. D., October 1-6, Rev. H. M. Shuman.

Pacific Northwest. Wenatchee, Wash., October 6-9, Rev. E. W. Richards.

Southwestern. McAllen, Tex., October 7-9, Rev. H. E. Nelson.

The South Atlantic District held its conference in Charlottesville, Va., August 19-21.

Easy Doesn't Do It!

By REV. O. L. MORROW*

Jesus made things so simple that a wayfaring church with any real desire to do the will of God need not err in them. He set the church its task in one simple sentence when He said, "Go ye into all the world, and preach the gospel to every creature." There is our simple but sublime task; and this task the church has not carried out. I have spent parts of days and nights wondering why we—why I—never seem to get down to doing this all-important job. I do not know the answer; I have only my suspicions.

Somehow we feel that God did things just a little too simply. Had He only made the situation a bit more complex, had He given us the plan of organization and the color of robes we ought to wear, perhaps then we would settle down to doing His work. But His manner was so mild and His methods so simple that we feel we must hasten to organize some extra forces to help things along. We love offices and desks and paper. And all of this must be in order for we are surely about our Father's business. And many of us are excited about going to the ends of the earth with this simple message. The trouble is we just never get it done.

I strongly suspect that among the reasons for our slowness is the tragic fact that the Good News has lost its flavor for us. We are so contented to be on our way to heaven that people without the knowledge of the way seldom stir us at all. From the slowly growing ranks of church people there arises the grumble that there is plenty of need for missionaries at home. What those folks really mean is that the missionary or pastor should spend his time persuading someone around home to stop using undesirable language or drinking too much whiskey. And for shame we have accepted this satanic reasoning. Now we are spending millions for churches that have every modern gadget to gratify this crowd of pious loafers! You can be reasonably sure that the heathen will die without Christ if their salvation depends upon this sort of people.

The Church has lost its desire to tell the Good News to men. Its members are content to tell themselves that they are just too busy. And the church is busy. Committees numberless are busy with organizing, counting, reporting, collecting, coaching and pulling wires. But the simple task, that has added sweetness to all who have set out to do it, is not being done. Sometimes I fear our only "good news" is when we count our numbers and find that we have had more at the worship service than some sister church down the street. Of one thing we can be sure: if we are satisfied to keep the gospel to ourselves it has never gotten a very good hold on us.

Napoleon said that armies go forward on their stomachs, meaning that food was the most essential element in warfare. It is far more true that the army of God moves forward on its knees. The church may hold its own or even build up a bit without much effort, but if she is to move forward she must go to her knees. This type of warfare we seem content to leave to the few. And here we uncover another reason why we are cold, calloused and contented. We have not prayed. We have thought giving our dollars was our only duty. Missions to most people is giving a little, a very little, money. So the heathen die and we sing, "Rescue the perishing," but we are not going to the rescue!

I am aware that there are those who have really left all that the Light might shine in darkness. But by and large the church has quit cold in the midst of a hot war. Let us to our knees and plead for surrendered lives and surrendered money to do this every-pressing task set before us by our Lord when He said, "Go ye into all the world, and preach the gospel to every creature."

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* Lincoln, Nebr.

The St. Paul Bible Institute
has available accommodations for September enrollment. Registration September 2 and 3. Write at once to

Dr. G. D. Strohm, *President*
St. Paul Bible Institute
1361 Englewood Avenue
St. Paul 4, Minn.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Plan "Congress on Prophecy": Christians from every section of the United States and Canada are expected to attend the first International Congress on Prophecy at Calvary Baptist Church in New York City November 9-16. A nation-wide interdenominational committee of widely known ministers and laymen is sponsoring the Congress. Leaders point out that "this is not simply another Bible conference," that the program is being so arranged that each day a different phase of the prophetic picture will be presented by men who have earned solid respect for their competence in the interpretation of prophetic Scriptures.

◆

Liquor ad ban efforts fail: Initial efforts to ban liquor advertising in Arizona publications or over radio or television stations have failed. Temperance association backers of the project were unable to obtain sufficient signatures to put the issue on the November ballot. A total of 19,600 names was required. The movement fell far short of this following a controversy among churchmen over whether the petitions should be circulated during church services.

◆

Nominees queried on Vatican issue: A request that the Republican and Democratic Presidential nominees clearly state their position on United States diplomatic relations with the Vatican was sent to General Eisenhower and Governor Stevenson by Protestants and Other Americans United for Separation of Church and State. Glenn L. Archer, executive director of the organization, told the two party standard-bearers in identically worded letters that the American people expect each candidate "to make known his position on the most significant issues now before the nation." The Vatican-recognition question, he said, is "one of particular interest to all Americans who wish to preserve the democratic concept of Church-State separation."

◆

Home-going of evangelical leader: After a period of some ten days' illness, Rev. Norman H. Camp went to be with the Lord on July 9. He was eighty-five years of age. After practicing law for seven years, Mr. Camp gave up the profession to enter the Lord's service, graduating from Moody Bible Institute and later becoming editorial secretary of the colportage division of Moody Press. Actively engaged as lawyer, clergyman, author, evangelist and editor, his life and ministry bore a rich fruitage and continues to do so through his various publications. His leaflet, "The Way of Life Made Plain," has been translated into sixteen languages and distributed throughout the world to the extent of about sixteen million copies.

ABROAD

Quakers charged with treason to ideals: A Richmond, Ind., college professor jolted the Friends' World Conference in Oxford, England, by charging modern Quakers with treason to the ideals of their early leaders. Dr. Elton Trueblood, of Earlham College, told delegates from sixteen countries that "thousands of Quakers never 'quake,' nor do they shake anybody else. Thousands of modern Friends do not think of themselves as missionaries and are even a little uncomfortable at the mention of the word," he said. "They make much of the principle that Quakers do not proselytize. We make a virtue of our dullness and boast of the discreetness of our policy of cowardice. The Society of Friends does not need a new message. What it needs is a new life."

◆

Church group plans Iron Curtain balloon project: Balloons carrying a Bible or New Testament will be released over Iron Curtain countries this fall, the executive committee of the International Council of Christian Churches decided at a meeting in Edinburgh. Dr. Carl McIntire, of Collingswood, N. J., president of the fundamentalist agency, said that money had been given the Council to launch the balloon project.

◆

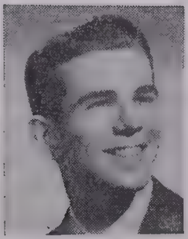
Urge religious freedom in the Celebes: Leaders of some 25,000 Christians in South Celebes met at Makassar and adopted a resolution urging the Indonesian government to take "drastic measures" to safeguard religious freedom. Meanwhile, it was reported that Dr. Tambunan, vice-chairman of the Indonesian Christian Party (Parkindo), had discussed the question with Prime Minister Wilopo and Minister for Religious Affairs Fakih Osman. Parkindo headquarters in Jakarta, Indonesia, said it had been advised by its Makassar branch that Christians in the Palopo region of Celebes were being "pressured" to adopt the Moslem religion by an irregular organization of Islamic extremists called "GRI." Dispatches from Celebes by Antara, the Indonesian news agency, said that the GRI organization probably was headed by Kahar Muzakkar, a rebel leader unofficially reported to have been "appointed" head of Darul Islam, a fanatical Moslem group, in Celebes. The aim of Darul Islam is the establishment of an all-Indonesian Moslem State. Most of its activity is centered in West Java, where the group's headquarters are located.

SIGNS OF THE TIMES

Atheists boast membership gain: *Pravda*, Moscow newspaper, reports that the Movement of Atheists in Bulgaria gained 200,000 new members last year, bringing the total membership to 1,600,000. The movement arranged 90,000 lectures which were attended by two million people. Commenting, *Pravda* gloated, "These achievements can be described as good work."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth



Failing God and Your A. Y. F.

By DAVID SHEPSON

Youth Director, Cranford, N. J.

Every Sunday thousands of Alliance Youth Fellowship members are failing to serve God, their church and their AYF. This failure is not classified among the great and wicked sins of the day, nor is it designed purposely to lose their fellowship with other Christian youth. Its character and nature are not weighty enough to bother one's conscience. In fact, the more practiced, the easier committed. The matter about which I am writing is unfaithfulness in regularly attending the youth fellowship to which these young people belong.

In recent years the youth of our nation have been playing an important part in every phase of activity. Our young men are now fighting to preserve the rights of democracy, while young women are standing close by their side as nurses and defense workers. Youth is advancing at a rapid pace in business firms, social organizations, educational fields and all realms of human endeavor. Political leaders realize that nations stand or fall according to the strength and caliber of their youth.

With these facts set before us, is it not reasonable and logical to place one more all-important responsibility upon the shoulders of youth, the responsibility to carry the message of the gospel of Jesus Christ? Yes, we as Christian young people have a tremendous calling to serve Christ and win others to Him. Young men are recognized as the number one candidates for Christian service. Is it any wonder we make the statement that unfaithfulness in regular attendance at your AYF meetings is a failure on your part to serve Christ and your fellow men? Oh, that God may grip our hearts with this truth!

We as Christian young people have a far greater responsibility than do the UN forces, and we are fighting a war that supersedes all the wars of the past and present. We are soldiers of Christ, fighting in a holy war. Our business surpasses that of the largest business firms. We are in business for God as soul winners. Christians are the greatest teachers the world has had or ever will have, teachers of the wonderful salvation through Christ. Again I say, we as Christian young people have a solemn duty to be faithful to our calling. Will we fall short in our service by neglecting to attend as often as possible our AYF services? Are the excuses we give for not doing our best justified before God?

Proverbs 20:6 reads, "Most men will proclaim every one his own goodness: but a faithful man who can find?" This verse allows no escape for not being faithful to little things as well as to big things. The last clause of Revelation 2: 10 exhorts us: "Be thou faithful unto death, and I will give thee a crown of life." Our reward is without measure and beyond our keenest imagination.

What do you say, young people? Let us all put our shoulders to the wheel and, united in Christ, make our Alliance Youth Fellowship service a must in our Lord's Day or weekly program. He is faithful to serve us; let us be faithful to serve Him in this way. Above all may we be able to hear our Master say, "Well done, thou good and faithful servant."

Activity Briefs

Minneola, Fla. On July 4 the Northern District of the Florida Alliance Youth Fellowship met in Minneola for their annual rally. Representatives from Daytona Beach, Ormond Beach, Deland, St. Petersburg, Zephyrhills, Minneola and the three Alliance churches in and around Orlando gathered for the morning service at 10: 30.

The place was packed to hear Rev. Grady Mangham, Jr., missionary on furlough from Indo-China. He was followed by Rev. Clarence Drake, Southeastern Youth Secretary, who was the guest speaker.

At the close of the morning service we all gathered for our basket dinner on the parsonage lawn. One of the high lights of this meal was the largest amount of fried chicken ever to attend a rally. Shortly after the Minneola young people had invited the rally for the 4th of July, they purchased some baby chicks and with the help and supervision of their pastor, Rev. William Stevens, Jr., raised them into nice fryers by the time of the rally. We had boxes and boxes of fried chicken.

The afternoon service proved to be entertaining, educational and very inspiring. Mr. and Mrs. Mangham gave a missionary skit portraying what a missionary goes through when first telling a tribesman about Jesus. They dressed in costume and spoke some in the Vietnamese language. This was followed by an inspiring message by Rev. Clarence Drake concerning our responsibility to God.

Many hands were raised signifying the determination of young people to be fully obedient to God in the future. We had spent a safe and sane as well as Christian 4th of July and are anxiously awaiting our next rally.—BECKY MOBERG, *Secretary.*

College Point, N. Y. The AYFers of College Point and Glen Cove entertained the members and friends of both churches at a joint beach party at Jones Beach on August 1. Bob Bell led the group singing and Paul Clingen gave a challenging devotional message.—BOB FITE, *Youth Director.*

The Foreign Fields

A Filipino Youth Conference

By Miss Maxine Immer

In May, I participated in the first youth camp of Sarangani District. This is in Cotabato Province near Sarangani Bay, an area which has been rather neglected because it is isolated from other parts of the field and because travel is so difficult. There are many Bilaan and Manobo pagans, as well as people who come from Indonesia and who speak the Malay language or the Sangil dialect.

The youth camp filled me with amazement and exceeded my expectations. Of the eighty-two registered delegates, forty-eight were from five different places; the others came from Margus, where the camp was held. They were bright, intelligent young people. Most of them could speak and read English, but as there were some who could not many of the messages were interpreted into Bilaan. On Friday night young people representing nine language or tribal groups brought brief testimonies. A Japanese *mestizo,* a Chinese *mestizo,* and an American *mestiza* were in the group who spoke.

I had the unexpected pleasure of speaking three times to the Indonesians who attended. They understood neither English nor the Bilaan dialect, so I had separate services for them in the mess hall during several evangelistic services. Two flannelgraph messages on salvation and one on the work of the Holy Spirit were given to them through an interpreter. Most of the twenty persons present stood to indicate their desire for the Holy Spirit to control their lives. The majority of them had been dealt with only that week in regard to their salvation. Some of these people had been Mohammedans (not strict ones) and some, pagans. A few Protestants had formal teaching but no heart knowledge of salvation. Pray that these Indonesians will be able to have a spiritual leader who can lead them on in the Word.

The day's schedule included an early morning prayer meeting, a prophetic study, chapel, flannelgraph lessons on "The Christian's Walk and Talk," character studies of Bible young people, and a recreation time. The evening service was usually evangelistic.

One of my flannelgraph lessons was on the Christian's two natures and another on the Holy Spirit and His desire to control our heart kingdom. I had prayed much that the Lord would especially bless these messages, and rejoiced over testimonies of delegates who had received help through them. One young Chinese *mestizo* testified as follows: "When I came to this camp I had a divided heart and was a carnal Christian, but now I can say 'Not I, but Christ.'"

The North Viet Nam Conference

By Rev. D. I. Jeffrey

The weather was cool in Hanoi when the delegates gathered for the North Viet Nam Regional Conference last April. Not many miles away the big guns continued to boom, but once again conference was meeting in an atmosphere of love and true Christian fellowship. Reports from missionaries and national workers indicate that this was an unusual time of blessing and joy. Note the number of children in the picture.

As you pray for North Viet Nam remember that all missionaries shown in this picture have left or are due for furlough. The R. M. Jacksons, Taylors, and Van Hines will be followed by the Irwins; Rev. and Mrs. Otis Fisher have been allocated to this area.

In addition to those working among the Vietnamese in the north, Rev. and Mrs. J. A. Poole are carrying on their effective ministry for the Chinese in that area.

Our total responsibility in North Viet Nam is more than 9,000,000 souls. Radio reports indicate that during the summer the temperature in July reached 120 degrees; but, hot or cold, the opportunities are great to witness in one of the neediest spots on earth.

"I am sought of them that asked not for me . . . I said, Behold me, behold me, unto a nation that was not called by my name."—ISAIAH 65: 1.

The North Viet Nam Regional Conference, Hanoi, Indo-China

United Israel Appeal

Many prefabricated towns are being set up in Israel to accommodate the continuous stream of immigrants

Ashkelon Lives Again!

By REV. ALVIN MARTIN

Beersheba, Israel

The prophets of Israel foretold the destruction and subsequent resurrection of the ancient royal city of the Philistines.

In 1187 A.D. the city was completely destroyed and has for seven hundred years lain in ruins.

But the word of the prophets cannot be broken. This year (1952) the ancient city of Ashkelon has been rebuilt and is being occupied by immigrants who are returning to the new State of Israel.

It is a solemn and assuring thought that the Prophet Zephaniah actually had this very day in mind when he penned his inspired words so long ago. Surely not one word of God shall fail till all be fulfilled!—EDITOR.

THE first Biblical references to the city of Ashkelon emphasize its most important historical characteristic; namely, that though Ashkelon is part of the land promised to the children of Abraham, it was never permanently occupied by the Jews.

Under the godly leadership of Joshua, the ancient tribes of Israel subdued many Canaanitish kings. Nevertheless, when Joshua was old the Lord reminded him: "There remaineth yet very much land to be possessed" (Josh. 13:1). There was all that territory of the Philistines, especially the five kings of the "Gazites, Ashdodites, Ashkelonites [the first mention of that city], Gittites and the Ekronites," which still survived and became a continual threat to Israel in the years to come.

After the death of Joshua, the tribes of Judah and Simeon set out to conquer more of the land around Hebron and westward as far as the Mediterranean Sea. They took Gaza and Ashkelon (Judg. 1:18), and their vicinities, but never did they really occupy this fertile coastal plain. The Philistines were still in possession of Ashkelon and its coast from the time of Samson, the judge, to Saul, the first king of Israel. The next reference occurs in Judges 14:19, when Samson "went down to Ashkelon and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle."

In Samuel's day it was these same people who captured the Ark of the Covenant from Israel, but soon discovered the folly of their transgression when smitten with tumors, or a plague of boils. When returning the Ark to Israel the Philistines sent along five golden tumors for a trespass-offering unto Jehovah: "for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one" (1 Sam. 6:17).

That exhausts the references to Ashkelon as given in the historical books of the Old Testament. They all attest the fact that, though included in the land promised to Israel, the coasts of Ashkelon were never occupied by them.

A few centuries later when the kingdoms of Israel and Judah were taken into captivity by the Assyrians and the Babylonians, these five Philistine cities were also destroyed and made desolate, even as predicted by such prophets as Amos (1:8), Jeremiah (25:20; 47:5, 7), and Zephaniah (2:4). Except for one rather strange prophetic utterance made by Zephaniah (2:7), all these prophets, including Zephaniah (2:4) and Zechariah (9:5), who spoke of a second judgment some years later, had Ashkelon earmarked for destruction and desolation.

And so it has been. For centuries the city has lain in ruins. The "Ruins of Ashkelon" were checked off my list of interesting historical places to explore about eighteen months ago. The Roman statues and temple pillars which I photographed were no doubt the remains of Herod's time. Herod the Great, known as the Great Temple Builder, not only rebuilt and enhanced Zerubbabel's Temple in Jerusalem, but also built beautiful temples and theaters in Caesarea, Samaria and Damascus. In his building mania he did not overlook his birthplace, Ashkelon. When my wife and I visited Ashkelon that first time less than two years ago, these Roman ruins and the sand dunes all around us graphically illustrated Jeremiah's and Zephaniah's predictions of destruction and desolation.

That was eighteen months ago. But a few days ago I was driving along the road that leads to these ruins, and instead of turning off onto the trail, I continued on a new road which had been laid out since my last visit. It soon joined a wide, double boulevard, minus the usual grass and flowers. As I drove over the next sand knoll there was suddenly stretched out before me a panorama of new white bungalows and wide avenues—a sight which will never be forgotten. While slowly encompassing this newly-built city I observed several strange features which were uniformly true of each dwelling place. There were no flowers, no grass, no children in the yards, no curtains in the windows, no furniture in the rooms. I had arrived in the new city of Ashkelon a few days before "housewarming" time. The following Monday (June 9, 1952) sixty-seven immigrant families took possession of their new houses. Soon the remaining six hundred dwelling units will be occupied.

Since that visit to new Ashkelon I have often reread the second chapter of Zephaniah, and especially that one isolated prophecy so different from all the other prophetic references to Ashkelon. Here it is;—read it for yourself and draw your own conclusion: "And the coast shall be for the remnant of the house of Judah; they shall feed their flocks thereupon; in the houses of Ashkelon shall they lie down in the evening; for Jehovah their God will visit them, and bring back their captivity." Is it really possible that the prophet was referring to our day?

This is just the beginning as far as building plans for Ashkelon are concerned. The State of Israel hopes to make a port here second in size to its chief port at Haifa. In a few months the new road to Sodom will be completed, and then the potash works located on the southern shores of the Dead Sea will be set in motion once again. Ashkelon is to become the chief port for the export of potash as well as other minerals from the Negev.

Very recently another major Negev project got under way. The giant project of irrigating the Negev with waters from the Yarkon River began almost simultaneously with the opening of the new garden city of Ashkelon. It will interest you to know that the sixty-six-inch concrete pipes now being laid are being manufactured at the Yuval Gad factory built only a year ago in the vicinity of Ashkelon.

Until the new shopping center is built, the inhabitants of Ashkelon will have to do their buying in the neighboring town of Migdal Gad. As a result of my visit that day, they will be able to buy food for the soul as well as provisions for the table. Through the kind coöperation of a friend, an outlet for the sale of Bibles in Migdal Gad and the Ashkelon area was arranged. I left him a supply of Bibles in Hebrew, Romanian, Hungarian, French, German and Polish, which he agreed to sell for us in his store. Another friend whom I visited that afternoon assured me he would direct his Hungarian compatriots to the store for Bibles.

Ashkelon lives again! As we seek to make available to its inhabitants the Word of God, we pray that Jehovah their God will visit them, and bring back their captivity from sin through His Word.

United Israel Appeal

The once-barren Negev is this year yielding a bumper crop. The Negev is irrigated from the Yarkon River, through sixty-six-inch concrete pipes manufactured near the new city of Ashkelon.

Missionary Treasury

★ ★ ★ ★ ★

JULY 1952

General Fund	$192,241.27
Designated Specials	38,909.38

Full allowances were paid to the missionaries for the month of July.

Gifts for the month of July are covered by our receipts Nos. 8506 to 10127 and 514 to 622. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides and Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

David Mason

Acting Treasurer.

The Ministry of Prayer

INDIA

Prayer is requested for all those who attended the summer school courses held for Indian workers that they may continue in their study of the Word and be blessed in it.

It is very desirable that the field dispose of certain properties so as to purchase others which will be of much more value to the work. Pray that the Lord may guide and direct in all of this.

FRENCH WEST AFRICA

There is a young Frenchman on this field who desires to train for missionary work. Pray that the Lord may lead him definitely in surrendering his life to Him.

There are some young men in Farakala, in Senefou country, who should go to the Bible school at Ntoroso for training. Pray that the door may be opened for them to do this.

Pray also for the needed funds for building work at headquarters in Kankan.

CONGO

Fourteen young men were graduated from the normal school in June and are now prepared to teach in the mission schools. Prayer is requested that they may be able to overcome the tempting offers from commercial men and be held true to their consecration to the Lord's service. Prayer is needed for divine wisdom in the choice of young men for acceptance in the Bible and normal schools for the coming year and that many will respond to the Lord's call.

INDO-CHINA

Prayer is requested for the tribespeople of the Dalat district who are facing famine. The crops have failed and animals are dying of disease. People are dying for lack of food.

Let us praise God that land has been secured in Giadinh, South Viet Nam, for the new church building. There is already one building on the property which can be used temporarily for the services.

SIAM

Buddhist priests are trying to effect the transfer of a high government official who is a devout Christian and a faithful supporter of Christian activities in his province. Pray that God will honor the faithful testimony of this official whose influence for Christ has been so effective that it has created much opposition.

Pray for a mighty moving of the Spirit of God in the hearts of the fifty-six students in the three classes in the Bible school this year. This fine group has great potential possibilities.

COLOMBIA

A number of special evangelistic conventions are to be held in different parts of this republic in the near future. Prayer is requested that God's blessing may be upon the ministry of the Word and that many souls may be saved. Pray also for the persecuted believers in this land. Some of the national workers are being severely tested in their bodies. Pray for their recovery.

Pray for Miss Betty Marstaller who has recently undergone an operation.

ECUADOR

Pray that the Lord may give a fruitful ministry to those who will be graduating from the Bible school this year. Also pray that the Lord will provide a pickup truck so greatly needed for the Bible Institute.

PERU

Recently there has been manifested a real spirit of repentance and revival in a number of large gatherings of the native church. Prayer is requested that this spark of revival may burst into a nation-wide flame.

Pray for Abram de Ita, an experienced worker, and his splendid Christian wife, as they serve the Lord in the pastorate of the interior church at Llata.

CHILE

Pray that a heaven-born revival may sweep all of the churches, that there may be an ingathering of many souls and a building up of the church.

ARGENTINA

Prayer is requested for Rev. and Mrs. M. S. Amstutz in Buenos Aires during the furlough of Rev. and Mrs. S. G. Barnes. They will later go to Chile.

SYRIA

Pray that all government hindrances to the work may be removed. Pray also that the church in this area, where it is weak and where it is a minority group, may fully recognize its place in the program of the Lord and that the Christians may be strong and alert in presenting their testimony.

JORDAN

Pray for the great need that exists among the refugees who have lost everything and are living in semiconfinement camps. They are in desperate need of material help, but even more of spiritual help.

Pray that adequate places of worship may be provided in all centers where there are people who are prepared to attend our services, but where in some cases there is not a place large enough for the group that desires to attend.

ISRAEL

Recently several have been baptized, and prayer is requested that each of those who have followed the Lord in this step of faith may go on to a life of spiritual victory and blessing and usefulness.

Pray for the building up of the young church and for the recognition of a unity among the followers of the Lord who were formerly connected with Jewish forms of religion. Pray that these people may know how to be a part of the political and economic life of the country even though they have disassociated themselves from the religious life of the Hebrew people. Pray also for the extension of our work in new areas where the population is increasing or where new settlements are being established.

PHILIPPINES

Considerable unrest is being manifested among the people on the Island of Basilan by bandit elements who have come in and are threatening to seriously disrupt the Lord's work. Pray that the Christians on the island may be kept from fear and danger.

Pray for the Baguio, Davao District, where some of our strongest Christians are being influenced by pagan sorcerers who have been performing alleged miracles before them.

JAPAN

Remember Mr. and Mrs. Anthony Bollback in prayer as they enter into the work in Japan, that their ministry may be blessed of God from the very beginning.

INDONESIA

Much prayer is requested for the twenty-five third year students of the West Borneo Bible School who are out in the work this year getting their practical experience before taking their fourth and last year of training in the school. The new term in the Bible school opened in June. Pray also for Mr. and Mrs. Schisler as they carry on with native teachers in the absence of other missionaries on furlough.

NEW GUINEA

Continued prayer is requested for Mrs. Lloyd Van Stone who has been seriously ill from an infection and had to be flown out from Wisselmeren to the hospital at Hollandia for an operation.

Recently during a vacation period two students spent a month ministering to the people in the village of Kito. They were able to gather a class of twelve young men and taught them to read the Word of God. Prayer is requested for these new literates and also for the students who from time to time go out in ministry among their own people. These students themselves have been miraculously taken out of primitive darkness and made new creatures in Christ Jesus.

The Alliance Family

CLIFFORD E. HARROD, Reporter

Missionary Departures. *Rev. and Mrs. G. O. Moffat* left Los Angeles by plane on August 4 for Ecuador, S. A. Mr. and Mrs. Moffat first went to the field in 1924 and are returning for their fifth term of service. Their daughter, Jean, expects to attend the Simpson Bible Institute in Seattle this fall.

Rev. and Mrs. G. W. Conn and children, Terrel, William and Philip, left New York on August 11 by plane for Ecuador, S. A. Mr. and Mrs. Conn are returning to the field for their second term of service, having first gone in 1947.

Phyllis Martin
Ecuador

Miss Phyllis Martin left Miami on July 31 by plane for Ecuador, S. A. Miss Martin was graduated from the St. Paul Bible Institute in 1948 and received her B.S. degree in Education from Taylor University in 1951. For the past year she has been teaching school in Lawtey, Fla. In Ecuador she will teach in the school for missionaries' children in Quito.

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Missionary Arrivals. *Miss Blanche Palmer* arrived in Quebec, Canada, on August 8 from the Philippine Islands. Miss Palmer is returning for her second furlough, having gone to the field in 1941.

The *Misses Elizabeth I. Arnold* and *Nancy Mack* arrived in New York on August 9, from Indo-China. Miss Arnold was transferred to Indo-China in 1949, after working in South China for two years. Miss Mack went to Indo-China in 1947.

On August 10 *Rev. and Mrs. K. E. Troutman* and their two children arrived in Cleveland, Ohio, by plane from New Guinea. The Troutmans went to the field in 1947.

Rev. and Mrs. R. W. Herber and children, Robert and Sharon, arrived in New York on August 12 from French West Africa. Mr. and Mrs. Herber first went to the field in 1947 and are now returning for their first furlough.

Rev. and Mrs. G. W. Conn and family
Ecuador

Miss I. M. Ficke arrived in Boston on August 12 from Gabon, French Equatorial Africa. Miss Ficke went to the field in 1948 and is returning for her first furlough.

•

Births. On July 25, to *Rev. and Mrs. Willard L. Lichtenwalner,* Cortland, N. Y., a daughter, Deborah Mae.

On July 3, to *Rev. and Mrs. N. A. Weber,* Swanville, Minn., a daughter, Mary Kay.

On July 19, to *Rev. and Mrs. Roland M. Gray, Jr.,* Shinglehouse, Pa., a son, Roland Malvern III.

On August 10, to *Mr. and Mrs. Archie Powell,* Paris, France, a daughter, Gloria Jeanne.

•

Marriage. On June 7 *Miss Frances I. Humiston,* daughter of Rev. and Mrs. Clarence E. Humiston, was married to *David L. Derk,* son of Rev. and Mrs. Francis H. Derk, at Binghamton, N. Y.

•

Burlington, Vt. An encouraging daily vacation Bible school was conducted July 7-18 by the Alliance Community Church, a pioneer church which held its first service October 21 of last year. The enrollment reached sixty-seven, with an average attendance of forty-nine for the two-week period. Miss Lavinia McCart, secretary to Rev. James Davey, District Superintendent, was the director, with Miss Joy Palmer, Schenectady, N. Y., assisting. A fine corps of teachers from the surrounding area helped with the teaching. The closing program was attended by over 125 persons.

Several new children have been added to the Sunday school as a result of the D.V.B.S., and a goal has been set of seventy-five enrolled by Thanksgiving Sunday, the first anniversary of

Rev. and Mrs. G. O. Moffat and Jean
Ecuador

Letter

Excellent Journalism

For some time I have been wanting to commend you on your excellent journalism. I could say that the WEEKLY has been a real blessing to me, but that would be trite and flat. The paper has been a blessing to me off and on for years, but of late both the editorials and the articles seem to me to be of the very highest type and should have a real contribution to make to pastors and laymen alike within and *outside* of "the Alliance."

I generally go first for your editorials, some of which I lay aside to be reread again and again. Then I read the leading articles, many of which have been outstanding of late. I recently have enjoyed the article on the "Antichrist," "The Christian Hope" (L. Newbigin), "Of the Right Ordering of Life" and several others. They make a definite contribution to Christian thinking and living. I would to God that more of our Christian editors had more courage—or shall I say a better taste—in their selection of material.

May the Lord continue to bless you within and without your denomination, if I may use that term. May He lead us who are one in Himself more and more together. We have our cherished traditions—Simpson, Wesley, Williams; but we have only one Lord, one faith, one baptism.—REV. THEODORE E. BUBECK, *Congo Belge.*

Joy and Profit

I cannot describe the holy joy, and the spiritual profit, that I derived from reading and meditating upon the articles, "The Tragedy of Waste" and "The Nature of True Revivals," in the July 2 issue of THE ALLIANCE WEEKLY. While I was deeply aware of being a great distance from these spiritual heights, yet I rejoiced to find my spirit in full harmony with the truth of each, and in full fellowship with the writers, and a godly urge in my soul toward the perfection that is in Christ Jesus.

How rich the WEEKLY is these days. I often wonder how many are getting their portion of the treasures contained in it. I believe that if these blessed truths were taken in and absorbed into the lives of believers, that they contain the seeds of a true revival.—E. L. WHITAKER, *Greene, N. Y.*

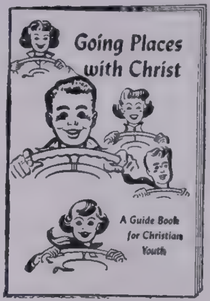
the school. Mr. John R. Carlson, the young pastor of this work, reports that this group is meeting in a little schoolhouse and is badly in need of a building. He would appreciate the prayers of the Alliance family that a strong spiritual church might be established here for the glory of God. There is no established Alliance church in Vermont at the present time, but efforts are being made to establish churches at Brattleboro and Bennington, as well as here at Burlington.

The Night Watch

* * * * *

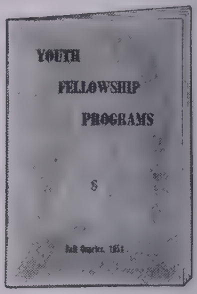
SEPTEMBER 1952

Monday 1	Meridian, Miss.
"	Newhall, W. Va.
"	Nutter Fort, W. Va.
Tuesday 2	Nimrod, Minn.
"	Northfield, Minn.
"	Naytahwaush, Minn.
Wednesday 3	Newton, Ia.
"	Norfolk, Nebr.
"	North Hollywood, Calif.
Thursday 4	Niagara Falls, Ont., Canada
"	North Battleford, Sask., Canada
"	Otisfield, Me.
Friday 5	Olean, N. Y.
"	Oneida, N. Y.
"	Owego, N. Y.
Saturday 6	Osceola, Pa.
"	Oil City, Pa.
"	Osceola Mills, Pa.
Monday 8	Oneonta, Ala.
"	Orlando, Fla. (The Alliance Church)
"	(Lake Mann)
Tuesday 9	Ormond Beach, Fla.
"	Oklahoma City, Okla.
"	Oberlin, Ohio
Wednesday 10	Orrville, Ohio
"	Onamia, Minn.
"	Oylen, Minn.
Thursday 11	Onigum, Minn.
"	Orange City, Ia.
"	Osage, Ia.
Friday 12	Oconomowoc, Wis.
"	Oconto, Wis.
"	Owen, Wis.
Saturday 13	Oak Park, Ill.
"	Ottumwa, Ia.
"	Olympia, Wash.
Monday 15	Oceanlake, Ore.
"	Oakland, Calif. (C. & M. A.)
"	(Neighborhood Church)
Tuesday 16	Ogden, Utah
"	Orillia, Ont., Canada
"	Ottawa, Ont., Canada (Gospel Tabernacle)
Wednesday 17	(Riverview)
"	Omaha, Nebr. (Benson Alliance Church)
"	(Gospel Tabernacle)
Thursday 18	(Omaha Heights)
"	Owen Sound, Ont., Canada
"	Pittsfield, Me.
Friday 19	Portland, Me.
"	Providence, R. I.
"	Peekskill, N. Y.
Saturday 20	Pleasant Hill, N. Y.
"	Port Chester, N. Y.
"	Poughkeepsie, N. Y.
Monday 22	Port Washington, N. Y.
"	Phillipsburg, N. J.
"	Pine Hill, N. J.
Tuesday 23	Pitman, N. J.
"	Paintersville, Pa.
"	Peckville, Pa.
Wednesday 24	Philadelphia, Pa. (Gospel Tabernacle)
"	(Wissinoming)
"	(69th St.)
Thursday 25	(Holy Tabernacle)
"	(Kensington)
"	(Faith Tabernacle)
Friday 26	Plymouth, Pa.
"	Pottstown, Pa.
"	Phillipsburg, Pa.
Saturday 27	Pittsburgh, Pa. (Northside)
"	(East End)
"	(Hazelwood)
Monday 29	(The C. & M. A.)
"	Portage, Pa.
"	Pottersdale, Pa.
Tuesday 30	Punxsutawney, Pa.
"	Portsmouth, Va.
"	Prattville, Ala.


Going Places with Christ
A Guide Book for Christian Youth

Going Places with Christ

YOUTH FELLOWSHIP PROGRAMS



Two Special Books for the Youth Worker

Going Places with Christ
By **T. E. Thompson.** A guide book for Christian youth. Should be in the hands of every pastor and youth leader. The analogy of an automobile has been used to present the efficient operation of a Youth Fellowship. In the words of E. W. Richards, National Youth Secretary of the Christian and Missionary Alliance, "It avoids needless generalities and involved techniques and is down to earth. The program chairman will discover worthwhile ideas and the pastor and youth leader will find it useful as a plan of operation. The book will encourage an enlarged program of activity for youth." **50c**

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Prepared by **T. E. Thompson.** This program book is published quarterly and contains 12 complete programs including songs, scripture, special ideas and topic material. All programs have been tried and proven successful before publication. The programs are not dated and, thus, may be adapted to your need. Each quarterly contains missionary programs, Bible study programs, discussion topics, and programs for special occasions. ....Per quarter **20c**

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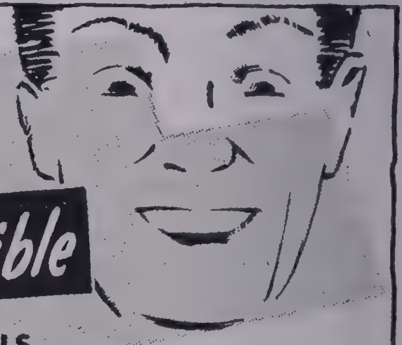

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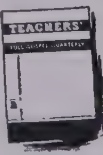

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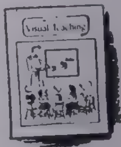

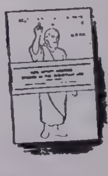

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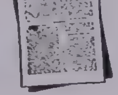

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Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Revelation 3: 14-22.
DAILY TEXT—*"I am rich, and increased with goods, and have need of nothing"* (verse 17).

More difficult to stand . . . than trial, is happiness and success. Many a soul that has stood with fortitude amid the storms of adversity has sunk into soft and languid weakness under the enervating influence of prosperity and the world's approval. The wealth for which you longed has come, but the liberal heart has gone. The opportunities for usefulness for which you craved have been bestowed upon you, but the unselfish and obedient spirit which once would have improved them has disappeared. The holy courage that stood for God when others quailed cannot now afford to sacrifice the good opinion of a world whose smile has proved too sweet for your once high purpose and principle. The world has become so necessary for your happiness that you cannot sacrifice it, and the work that once was strong in God in the day of small things is now, alas, like Laodicea, "rich, and increased with goods, [having] need of nothing"; but, alas, the Master is standing at the door and saying, "[Thou] knowest not that thou are wretched, and miserable, and poor, and blind, and naked."—*A. B. Simpson.*

Monday

DAILY READING—Hebrews 11: 1-10.
DAILY TEXT—*"Faith is the substance of things hoped for, the evidence of things not seen"* (verse one).

To many people faith is something effervescent, weak, and sentimental. Not so! Faith is volcanic, faith is evolutionary, faith is revolutionary.

Faith, to be effective, has three elements—vision, venture, and victory. We must have the vision of faith to bring things to pass. It was the vision of faith that made the prophets and apostles and pathfinders so mighty. William Taylor had the vision of the missionary—he saw India, Africa, and South America in holy vision and contested these countries for the gospel. J. Hudson Taylor had the vision of Inland China that led to the opening up of that country inland for the gospel. William Booth had a vision, and the Salvation Army with its blood and fire resulted.—*Rev. G. W. Ridout.*

Tuesday

DAILY READING—Numbers 17.
DAILY TEXT—*"Behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds"* (verse 8).

The almonds may represent answers to prayer. In the life of intercession the Lord continually fulfills His promises, and answers to prayer will be frequent and abundant. The blossoms may represent the things we are praying through with God. The almond has not appeared, but we have the blossoms. The answer has not come, but we have the assurance. The ministry of intercession should be filled with blossoms. Long years of waiting precede the answer to many prayers. . . . We must have the almonds; for without answers to prayer we should grow faint and discouraged. We need the blossoms; for the exercise of prayer strengthens our life in God. And may the Lord grant us the buds as well; for new subjects of prayer will broaden us and keep us in sympathetic touch with the interests of Christ's Kingdom. Let us not have the almonds at one time, the blossoms at another, and the buds at still another; but let them all grow in our hearts together.—*George P. Pardington.*

Wednesday

DAILY READING—Matthew 12:31-42.
DAILY TEXT—*"Every idle word that men shall speak, they shall give account thereof in the day of judgment"* (verse 36).

A white-robed angel flew adown the skies,
And gathered up the fleeting hours
And pressed them to his snowy breast,
Like faded wreaths of summer flowers.

And every careless thought and deed,
And every idle word and prayer,
And all the weary days and years
Were gathered to his bosom there.

"Oh, give me back my flowers," I cried,
"Good angel, give them back to me,
And I will give you fairer ones
To blossom in eternity!"

The angel looked, with pitying eyes,
Upon the drooping flowers he bore—
"God holds forever all the past,
And days and years come back no more."—*Unknown.*

Thursday

DAILY READING—Romans 5:1-11.
DAILY TEXT—*"We glory in tribulations"* (verse 3).

Tragedy is used by some as an excuse for self-pity and brooding bitterness; there are other souls whom it leaves defeated and hopeless; and yet to still others it has added strength and depth to lives already rich in spiritual experience. The mark of many tragedies in Paul's body assures us that his spirit had mounted up through pain and suffering like so many steps into a sort of high calm and an almost superhuman understanding. There is an old Russian proverb which reads, "The hammer shatters glass but forges steel." Some tragedy may break the shallow, self-centered, brittle spirit; but that same catastrophe may strengthen and reshape the soul whose strength is in the Lord, whose metal has been softened to pliability by the warm glow of a Christlike compassion for other sufferers.—*Selected.*

Friday

DAILY READING—2 Timothy 4:1-8.
DAILY TEXT—*"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day"* (verse 8).

This verse, taken together with the preceding one, gives the clue to Paul's incentive and urge in his Christian warfare, his spiritual race and his faithful adherence to the "faith . . . once for all delivered unto the saints" (Jude 3). It was love for the appearing of the Lord Jesus Christ. Paul had first seen Him on the Damascus road and the vision had blinded him. He never forgot that day and hour when he met Christ, for he was then and there a conquered man: the man with the "bored ear," forever the love slave of his Master! He longed to behold that lovely face again and to be forever with Him. This was the goal which enabled him to run his race well, fight his battles with vigor and keep the faith. And a sincere love for Christ's appearing in the bosom of any child of God will work the same fidelity to Christ and faithfulness in service that it did for Paul.—*Pameii.*

Saturday

DAILY READING—2 Timothy 2:15-26.
DAILY TEXT—*"If a man . . . purge himself . . . he shall be a vessel unto honour, sanctified, and meet for the master's use"* (verse 21).

It has been rightly said that work is the cure for spiritual poverty and disease; to some believers who had been seeking holiness apart from service, the call to work has been an unspeakable blessing. But to many it has only been an additional blind to cover up the terrible want of heart fellowship with the living God. They have thrown themselves into work more earnestly than ever, and yet have not in their heart the rest-giving and refreshing witness that their work is acceptable and accepted. My brother! listen to the message, "If a man . . . cleanse himself . . . he shall be a vessel unto honour, sanctified, meet for the master's work." You cannot have the law of service more clearly laid down.—*Andrew Murray.*

MRS HARRY WIKOFF
825 VISTA AVE
SALEM ORE

A Look at the Lesson

By REV. EARL R. CARNER

For September 7, 1952

A Humble and Greathearted Leader

2 Samuel 12:1-7a, 13-15a; 18:32, 33; 24:24

GOLDEN TEXT—*"Create in me a clean heart, O God; and renew a right spirit within me"*—Psalm 51:10.

DEVOTIONAL READING—Psalm 51:1-17.

Introduction

Left to his own inclination, David's biographer would probably have omitted the story of David's great sin. But whoever the biographer was, whether Nathan or Gad or someone else, and however he may have loved David and however patriotic he may have been, he wrote what the Author of all Scripture moved him to write. So we have in this lesson the story of the great warrior meeting a foe that was too strong for him, the foe that was in his own heart. David fell before that foe but, praise God, he did not stay fallen, and we see in his after life depths of humility and submissiveness to the will of God that he would never have known but for this terrible overthrow. Could Psalms 51, 32 and 139 have been written if God's chastening hand had not been heavy upon him, and if David had not been fully repentant and fully forgiven? Could David have told how "blessed is he whose transgression is forgiven, whose sin is covered," if he had not experienced that blessedness himself?

I. David Meets a Foe Too Strong for Himself (2 Samuel 11:2 to 12:23)

It was "the time when kings go forth to battle." Israel still had foes and David's warriors were on fields of battle. "But David tarried still at Jerusalem." Was he resting upon past achievements? He had been king over all Israel for more than a dozen years, and his fame among the surrounding nations and his popularity with his own people had grown with the years. He was a great king and servant to no one. But he was in awful danger because he was not conscious of the subtle foe that lurked in his own heart. We cannot ask, in our judgment of David, that his standard of morality be what is expected of Christians, and in an age with much more light. He was an Oriental king, in an age when customs were different, when the greatness of a king was measured somewhat by the number of his consorts and concubines. Yet David was not just another Oriental king. He knew the righteous laws given by Moses, knew the favor of Jehovah from whom these laws had come. Moreover, "That this was a crime for anyone the universal laws of mankind bear witness. One does not need to have a revelation from God to know that this was a dishonorable act. . . . David knew it was wrong. He did it deliberately. He was not being solicited as Joseph of old. In the very palace David had at least seven legitimate consorts and sixteen concubines; further additions were made later, certainly contrary to the will of God."—*Dr. Wilbur M. Smith.* Thus David's fall did not happen suddenly. Had he not lived sensually for a long period before this he would not have been a prey to the law of sin which now asserted itself overwhelmingly. The great enemies of the soul—the world, the flesh, and the devil—never take a vacation. If David had been about the work God had given him to do he would not have been overcome by the tempter. It is terribly hazardous for a child of God to neglect even for a brief time the solemn charge to be sober and vigilant, to watch and pray.

That David should follow the sin of adultery with the horrible crime of murder is understandable only when we again remember that he as a soldier was used to the thought of men's lives being lost in battle and, besides, he was a king who had the lives of men in his own hands. Though the first step in his sin was shameful, this was unspeakably worse. How sinful is sin when it can blind and paralyze all the noble sensibilities of a man as great and good as David was, and drag him down to acts so dastardly and so irremediably evil against one of his most loyal friends and subjects!

II. David Under the Rod of Chastening

We must include all of David's after life under this heading, for from the moment that David sinned until he "slept with his fathers" (1 Kings 2:10) he suffered for this sin against Uriah and for the polygamous life he lived. God forgave him as only God can forgive. How complete and marvelous that forgiveness was we may gather from David's own utterances. We may see it, too, in the fact that David was able to carry on the leadership of his people and to do so with the blessing of God upon him. Now we behold the vast difference between a man who serves God because he loves Him and one who serves Him only legalistically. Saul's sorrow for his sins seemed always to center in himself, in the losses *he* would suffer by them. David's sorrow had regard to the wrong he had done against God (e.g., Psa. 51: 3, 4). With a nature as affectionate as David's, and with his capacity for friendship, we may be sure he shed many a bitter tear, doubtless through years, for the wrong he had done Uriah—a wrong he could do nothing to cancel.

David was still a man of God. In the after trials, which came thick and heavy, he sought his help from the Lord, not from man. "A godless man would have been driven farther from Jehovah by these troubles, and might have been led to make proclamation of his utter atheism; but David went to God. The more heavily he felt the rod, the nearer he crept to Him who used it. . . . This shows that his sin was out of the usual course of his nature. It was like the deflection of the needle, due to certain causes, which at the time he permitted to have influence over him; but, these causes removed, his old polarity of soul returned, and in his time of trouble he called upon Jehovah. This was his habit."—*W. M. Taylor.*

III. The Better and Eventual David (2 Samuel 15 to 18)

In the chapters which follow we behold in David a greathearted man, enduring great suffering and accepting it humbly as that which he deserved, yet still expecting and receiving the goodness and mercy of the Lord. He was still imperfect, and we may criticize his treatment of Absalom and other of his actions. But we should take into account all the circumstances and relationships, the times when these things took place, the fact that human nature was then just what it is now, and then ask ourselves whether we should have done as well.

David's heart was always Godward. This was shown, for instance, in his flight from Absalom, in his desire that the sacred ark of the covenant be kept in Jerusalem which to David was the habitation of God (15:25). He released Zadok the priest and the Levites who had loyally accompanied him, and told them to return with the ark. Again in that flight, when one of the house of Saul named Shimei came out from Bahurim and cursed him, using most scurrilous language, David, instead of permitting his warriors to slay the bold traitor, submitted to all the abuse and bade his men, "Let him curse; for the Lord hath bidden him" (16:11). What an example of patience, and that from a king accustomed to honor and homage from all around him! Then when the rebellion was quelled and his rebel son had been slain, David's sorrow was deep and overwhelming. He would rather have died himself than that Absalom should have died (18:33).

Finally, as far as this lesson is concerned, David's reverence for God and the preëminence God had in his heart is seen in the manner in which he obeyed the Lord in the building of an altar "in the threshing-floor of Araunah." When urged by Araunah to accept the site for the altar as a gift, David insisted on paying the right price for it. His altar and his offerings should not be "that which doth cost [him] nothing" (24:18-25). These and other noble acts exhibit for our profit the real David. May the grace of God make us humble, reverent and loyal as he was.

Old Magazines Wanted

Rev. C. J. Peters would like to secure copies of THE ALLIANCE WEEKLY dated before 1933. Readers may correspond with him at 216 Wampum Ave., Ellwood City, Pa.

(Printed in U. S. A.)

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the Alliance Weekly

LEVEL
ONE

NOVEMBER 19, 1952

C. Williams

OAKLAND BAY BRIDGE, CALIFORNIA

In this issue

The Church and Conflicting Ideologies . . . By C. H. Erickson

Individualism Gone Astray, III . . . . By C. E. Notson

The Editorial Voice

ON BEARING OTHERS' INFIRMITIES

Our lofty idealism would argue that all Christians should be perfect, but a blunt realism forces us to admit that perfection is rare even among the saints. The part of wisdom is to accept our Christian brethren for what they are rather than for what they should be.

We do not wish to excuse the laziness of the saints nor to provide carnality with a place to hide; but it is necessary that we face facts, and the plain fact is that the average Christian—even true Christian—is yet a long way from being like Christ in character and life. There is much that is imperfect about us, and it is fitting that we recognize it and call upon God for charity to put up with one another. The perfect church is not on this earth. The most spiritual church is sure to have in it some who are still bothered by the flesh.

An old Italian proverb says, "He that will have none but a perfect brother must resign himself to remain brotherless." However earnestly we may desire that our Christian brother go on toward perfection we must accept him as he is, and learn to get along with him. To treat an imperfect brother impatiently is to advertise our own imperfections.

The Apostle says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Paul thus plainly accepts the fact that there will be infirm persons among the believing members of the spiritual community we call the local church. He tells us to bear them, or bear with them in their weakness.

Now who are the infirm persons in the church? How can we identify them? Not how can we find them, for they are sure to be easiest of all persons to find. Their very infirmities make them conspicuous. The infirm brother is the one who has painful conscientious scruples about foods (Rom. 14:1, 2); or he has deep convictions about certain holy days (Rom. 14:5, 6); or his grasp of gospel truth is weak and he is forced to support himself by various crutches which he may have found in some religious attic. To him these scruples are sacred; consequently he is likely to try to force them upon everyone else and in doing so he is pretty sure to make very much of a nuisance of himself. That is where the "strong" Christian gets opportunity to give his patience a workout. He dare not dismiss the overheated brother; he must bear with him in love, knowing that he too is of the company of the redeemed.

This brief list does not at all exhaust the number of infirmities we are likely to find in the Christian assembly. Who has not had to bear lovingly with the brother (or sister) who is afflicted with logorrhea, the incurable propensity to talk without pause or punctuation? That the talk is "religious" does not make it the less painful. And the unstable brother who spends his time either falling or getting up again, who is either leaping for joy or lying face down bewailing his hard lot—what church but has one or two such believers in it? Then there is the Mark Twain of the holy place, whose testimonies must always have their element of alleged humor; and to offset him somewhat is the man of heavy countenance who cannot smile and to whom a pleasantry is a mortal sin. Add to this list the sister whose prayers are accusations against the church or self-pitying complaints about the way she is being treated by the other members of the flock.

What shall we do about these infirm brethren? If we deal with them according to their deserts we may crush them beyond recovery, so the thing to do is to accept them as crosses and bear them for Jesus' sake. In the great day when we have become like our Lord and have left all imperfections behind, we will not be sorry we endured patiently the infirmities of the weak.

THE SUBSCRIPTION CAMPAIGN

Everyone seems to be enthusiastic about the Subscription Campaign this year! Local committees are working hard, hoping to be high on the list; pastors everywhere are doing all they can to make the Campaign a success. Individuals are giving those *extra* gift subscriptions which boost the circulation as well as bring blessing to others. With coöperation like that we must go over the top this year!

A hearty "thank you" to those churches which have been sending in their subscription lists each week! It helps our staff in Harrisburg tremendously, and enables us to tabulate the returns accurately and systematically. The Campaign ends November 30, and all subscriptions must be postmarked no later than December 3 in order to be counted in the Campaign.

DR. SNEAD IN EUROPE

The Foreign Secretary, Dr. A. C. Snead, left New York by tourist plane on Saturday, November 1, for Holland to take up governmental and mission matters related to our work in Dutch New Guinea. He will also visit briefly our missionary groups studying in Belgium and France, returning to New York on November 16.

◆

Set not your hearts upon the world, since God hath not made it your portion; for it will not fall to you to get two portions and to rejoice twice, and to be happy twice, and to have an upper heaven and an under heaven also.
—SAMUEL RUTHERFORD.

The Church and Conflicting Ideologies

By REV. CLIFFORD H. ERICKSON

THERE are in the world today five great conflicting ideological groups and, significantly enough, the Scriptures declare that these will be alive and strong at the end of this dispensation. They are the Ten Kingdom Confederacy which will result from the Democratic ideology of our day; the Northern Confederacy growing out of the Communistic bloc; Apostate Christianity; Roman Catholicism, and the true Church.

You can trace the beginning and development of the Democratic ideology in Daniel 2 and 7 and in Revelation 13. It may be of some interest to note that this ideology is mostly theistic, though not consistently so; but it is definitely not Christian. In fact, it is startling to note that the Antichrist may come out of this ideological group. We refer to the little horn of Daniel 7.

The Communistic ideology is easily located in Scripture in Ezekiel 38, 39, and Daniel 11. The Bible indicates that this Northern Confederacy carries on to the end time and is atheistic in religion and opposed to the Democratic approach. The great question of our day is, Which of these ideologies will win out? The Bible indicates they will both carry on to the end of the age but neither one will win any decisive victory; they will both be overthrown by our Lord Jesus Christ at His second advent.

But there are other ideologies that add to the storm of our day. Roman Catholic ideology is violently opposed to Communism but at the same time is not in full accord with democracy, though Revelation 17:1-7 indicates that the Roman Church will be in league with the Democratic group in the end time.

Apostate Christianity offers another ideology which is closely allied to the Democratic group but at the same time is independent of it and has a more pronounced sociological approach. This group is theistic and professes to be more or less Christological. We have named it Modernism or Liberalism, but the Bible calls it Apostasy.

The most important ideology for us to understand is that of the true Church of Jesus Christ. She differs radically from all the others and has little in common with them. She knows that none of the other groups present God's way of life. Unregenerate men have created a number of schools of thought centering in materialistic sociology. Modern man lives only for the things of time and sense, so attempts to build his little world on this sinking sand. And while his philosophy of life does not have the answers, it is blindly followed because it is geared to the thinking of the fallen world.

From all this the Church differs widely, for her ideology is God-given. The Christian approach to life begins in spiritual regeneration by faith in Jesus Christ. Our way of life is found in the New Testament. There God has given a perfect, workable, wonderful way of life that is from above. It is heavenly in origin and blessed in its outworking in the human life.

The materialistic ideologies, however, have at times led Christian thinking into compromise and confusion. This has brought about the demoralizing condition in the Church today. We must realize that we are constantly under the barrage of the materialistic philosophy of the unregenerate world. For instance, in the educational system our children face it constantly. Of course, we cannot expect an unregenerated teacher to view life in any other way than his own. By the same token, all Christians are constantly under fire from the materialistic-minded news writers and authors. Literature, music and art have also been taken over by these same forces.

In too large a degree Christian practices have taken on the color of the world about us. The unregenerate ideologies have been so effective in infiltrating the church that we often innocently accept unregenerate standards as Christian.

For instance, Christian thinking has been so colored by selfishness that it is often accepted as a passable if not ideal factor in the Christian life. And this selfishness is so subtle as a motivating force that we are often completely fooled by it, so that a good deed is thought to be good even if done with a selfish motive. Nothing is farther from the truth. In fact, when we do a good deed out of selfish motives the whole act is sinful before God.

Worldliness is another sin that has colored Christian thinking and led to serious compromise. What does it mean to be worldly? Without going into the whole meaning, worldliness is an attitude that expresses itself in what we think and do. It is essentially an inner attitude. It may express itself in wrong amusements, wrong conversation and wrong living.

Another wrong principle that has colored the thinking of the Church is the impersonal attitude toward responsibility. We have a tremendous fight on our hands to overcome this tendency. For instance, people avoid the personal burden of intercession for the lost. They avoid the personal responsibility of witnessing and soul winning. They love to be at ease in Zion, to come and go as they please without too much responsibility.

We are more concerned with the future of the Church in the midst of these conflicting ideologies. There is no doubt that the Church will triumph eventually, for Jesus said, "The gates of hell shall not prevail against it." Over against this truth there are the exhortations to the individual child of God to use the spiritual resources provided. These resources are at least threefold: the Bible, the mystical life of the believer in the Church, and the Holy Spirit.

We must be settled in the truth that God's spiritual way of life is the only ideology for the Christian. We must search the Word and then walk in its light. We must cleave unto the Lord in everything, live in the unity of the Holy Spirit, love one another in the bonds of Jesus Christ, bear one another's burdens, rejoice in the hope of Christ's return and present a clear gospel to the lost of our day. Beloved, "if ye do these things, ye shall never fall."

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Alliance Churches

Oakland, California

FROM cottage services held in 1890 to four thriving churches today—that is the history of The Christian and Missionary Alliance Church in Oakland, California.

This represents a combined active membership of more than 800, with approximately 1,200 weekly worshipers, and an annual missionary giving in excess of $50,000. As the East Bay has grown to an area of well over one million, each of the sixteen successive pastors in the first organized group has accepted the challenge to proclaim the Fourfold Gospel.

The first years found the congregation faced with many problems resulting from using rented buildings. In 1910, with the help of Dr. A. B. Simpson in launching a building program, a Baptist church was purchased on Twenty-first Street and used until 1922, when the membership built a new edifice on Thirty-third Street. This was occupied until 1948, when the church was sold and the congregation moved to 1300 Grand Avenue. Here the congregation has worshiped in the first unit of a new structure, but now construction has begun which gives promise of a completed sanctuary and educational units in January 1953.

The members always have been eager to enlarge the scope of their testimony by reaching into the surrounding sections of the East Bay area. Three flourishing churches are the fruits of these efforts. The Neighborhood Church in East Oakland has had a phenomenal growth under the able leadership of the Rev. Earl Sexauer. In Richmond, several additions have been made to accommodate the growing congregation of the Rev. Charles Dale. In Berkeley, a beautiful new chapel was added to care for the congregation of the Rev. Thomas Williamson. Several of the members have opened a Sunday school in San Lorenzo, which has been most encouraging and gives promise of a new branch for the Society in the near future.

Oakland is located very strategically for missionary contacts. A majority of Alliance missionaries embarking or debarking for the Orient and the Islands pass through the city, resulting in active missionary societies. Following the war, the church did much to alleviate the hardships of missionary internees who passed through.

Scores of young people have been converted and called to full-time service as the result of the church's ministry through the years. An active men's group functions. The latest project is to circulate the community with 500 copies of THE ALLIANCE WEEKLY for a twelve-week period (see page 750).

With ever-increasing demands being placed upon churches in metropolitan areas, the Oakland worshipers are desirous to set forth a true testimony in the area for Him. A week of prayer services was recently held which proved a great spiritual impetus to the church. The Fourfold Gospel message is still adequate, but the power to proclaim it is still dependent upon our yieldedness to the Holy Spirit.

The Rev. Everett Montgomery, present pastor, has just completed his first year of ministry in Oakland.

* * *

Call to the Prodigal

Return, O wanderer, return,
And seek thy Father's face;
Those new desires that in thee burn,
Were kindled by His grace.

Return, O wanderer, return,
Thy Saviour bids thee live;
Go to His bleeding feet and learn
How Jesus can forgive.

Return, O wanderer, return,
And wipe away the tear;
'Tis God who says, "No longer mourn,"—
Mercy invites thee near.

—COLLYER.

Individualism Gone Astray

III. The Collective vs. the Collection

By REV. CHARLES E. NOTSON

ONE sure mark of a spiritual church is the ability of its members to do things together.

The spirit of the world emphasizes the individual, and the only thing the spirit of the world at its best can suggest for the accomplishment of great tasks is coöperation. This seems at first a very high ideal, for by it individuals multiply their strength in becoming parts of a team, a business organization, or a work unit; but the more anyone subordinates himself to the interests of the team or organization the less personality he retains. Notice the heartless indifference of some capitalistic business concerns to the welfare of the individuals they employ; and notice, at the same time, the equally ruthless indifference of some labor unions to the welfare of their own personnel as well as to the public good.

Communism is simply this same worldly idea of coöperation carried to its logical extreme—the collective. And, strangely enough, it is in the collective that the individual is finally stripped of all his rights as a person, and is exploited by the state without protection. The lush promises he swallowed of a classless society with just and equal rights fade completely. By seeking to save his life (his individuality, his self), he thus loses it.

It is the traditionally strong emphasis on individualism in China that has made that great people singularly vulnerable to the onrush of Communism. It has often been reiterated that military weakness was not the real reason for the failure of the Kuomintang to resist Communism successfully. Nor was corruption in the government the primary reason. The corruption was a result of this individualistic attitude. Repeated appeals from the nation's executive for selfless coöperation on the part of the officials fell on deaf ears. Each one publicly applauded the appeals, but in his own heart said, "Why should I pass up opportunities to make personal gain when none of the others do? My refraining will benefit the government very little, and will only leave more for others to grab." The Communistic threat to other nations is strong in proportion as this attitude of mind prevails among its leaders and its people.

Coöperation between persons or organizations has certain valuable uses; but *the Church of the Lord Jesus Christ is not a coöperative, it is a body. It is not made up merely of individuals, but of members who have a vital relationship in the Lord Jesus Christ.* By willingly surrendering their individuality to Christ and His Church they gain true personality. They are not cogs in a machine, but breathing, thinking, loyal members of a living organism. They are not all shaped by one cooky cutter, nor set in the same mold. The variety among the members, yes, even among denominational expressions of the Church, is infinite. Communism forcibly molds thoughts and runs them in the same prearranged groove. The Church stimulates creative thinking.

*

There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertility; and God has to break our hearts to pieces by the slow processes of His discipline, and grind every particle to powder, and then mellow us, and saturate us with His blessed Spirit, until we are open for the blessing He has to give us. Oh, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what God the Lord will say.—A. B. SIMPSON.

All the important features of a church's activities and functions should reflect this concept of freedom in personal devotion to Christ. It is this which accounts for the joyful spontaneity of churches that are truly led of the Spirit of God. "Where the Spirit of the Lord is, there is liberty."

It is this freedom and joyful spontaneity that the devil hates more than all the orthodoxy of the church and more than all the Bibles it owns and distributes. For a church can be very correct in doctrine, can treat the Bible with great respect, and yet never once threaten Satan's dominion. On the other hand, a church that is free is invincible.

In all church vows that I know of, four things are always stressed. The members promise to pray, to attend, to serve, and to give. To some people, the last item is the important one, and it has often been given undue prominence above the others. For some years past in China, there has been a reaction against this among churches that sincerely aim at making the New Testament their standard. The strength of the reaction has come from an appeal to the strong individualistic viewpoint of the Chinese. Unfortunately, however, it is this very viewpoint which Satan has worked so successfully against the church, frequently preventing groups of born-again believers from achieving the status of a victorious church.

Many people think the method of collecting money in the church is a question of individual taste and preference, and it makes little difference as long as the money comes in.

This attitude would even tolerate a practice found among some churches in the United States, which solicit pledges for support in the same crude manner that articles are sold at public auction. Full op-

"Jesus and I Walk Together"

Among those baptized last spring in the Mitsogo district in Gabon was "Mother Motombi," whose Christian name is Anna.

During the examination concerning her faith in Christ, given by the missionary and the church elders, she was asked: "Do you love Jesus?" "Oh," she replied, "I do love Him! Have I not received life through Him? Have I not been delivered from the wickedness and sins of the long ago? Yes, I love Jesus. Jesus and I, we walk together. But please don't ask me any hard questions!"

Like Anna of old, this Christian woman gives thanks to God and speaks of Christ to all who are looking for redemption.—Mrs. J. A. Parliman.

portunity is thus given for a fleshly display of one's generosity and self-importance. With true instinct the Chinese sense of delicacy shrinks from anything that resembles this—and flees to the other extreme. This other extreme relegates the collection to as obscure a position as possible—a box at the back of the church into which individuals may inconspicuously slip their contribution.

If the mere accumulation of money for the support of the church were the main objective of the offering, as some critics think, certainly this method has points in its favor. But when the offering is regarded as an expression of the faith and devotion of the whole assembled body, and is to be accompanied with joy and even "hilarity,"* one is at loss to find adequate reasons to support the use of such a collection box.

It must be admitted that in some long-established churches, whose members have clearly and repeatedly demonstrated their ability to work together in the Lord and in all forms of service for Him, the offering might conceivably be eliminated from the public worship without doing the church fatal injury; but among comparatively new Christians such is not the case, particularly among a people whose propensity toward individualistic independence of action is already a notorious national weakness. They need the practice, as a church body, in the doing of things together such as taking the offering during the worship service of the church.

Under these circumstances, to persist in the use of a collection box is to destroy the public offering as such. It is no longer a church offering at all, but a mere collection deposited by individual donors, much as charitable people drop coins in the lap of a blind beggar sitting by the roadside. The offering is thus removed from any place of honor. It is banished to the outer fringes of recognition, as though it had no rightful part in the worship of the Lord. There it is barely tolerated as a kind of necessary evil. It is degraded to the level of being considered a carnal, yet indispensable, side of church activity.

The inference one draws from this practice is that the consecration to the Lord of a portion of one's substance is a shameful matter that must not be allowed to intrude upon the time of worship. Christians met for worship might have their minds diverted to business matters if, in the midst of the worship, an offering is taken. By this same token it would be logical to conclude that spiritual people should always treat with contempt—or at least politely appear to do so—all "filthy lucre."

One is strongly inclined to conclude that money has an association of guilt in the minds of some if they cannot endure its presence in a worship service. Perhaps what is needed is a sanctification of their business so that the money handled there can be brought happily along to church and, without embarrassment or shame, be lifted in dedication to the service of the Lord.

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*The Greek word translated "cheerful" in the English Bible is *hilaros,* meaning "prompt, willing, cheerful" (2 Cor. 9:7).

Meditation

by the St. Lawrence River

"And of his fulness have all we received, and grace for grace" (John 1:16).

These words are being written on the banks of the St. Lawrence River, which at this point is about a mile wide. Slowly, steadily, with scarcely a ripple, and with but a faint, perceptible murmur, the waters are flowing toward the Atlantic Ocean, a thousand miles away.

The waters which were flowing past me as I began to write a moment ago are now gone; they have been replaced by new waters. "Yet the sea is not full," nor is the source exhausted from which they come. How like the infinite and matchless grace of God! Like the sea which receives the waters, we cannot receive too much; and like the source from which the waters come, it is all-sufficient and inexhaustible.

The waters of the St. Lawrence have been flowing day in and day out, year in and year out, from time immemorial; so has the grace of God. Some earthly cataclysm could conceivably stop the flow of these waters, or man-made dams could divert them; but no cataclysm or earthly obstacle can stop up the grace of God. So be of good cheer, child of God, whoever you are who are finding the way rough; there is grace all-sufficient for your daily need. Like Job you can say: "He knoweth the way that I take . . ." The grace that you required and received yesterday to meet your problem is followed by more grace for today's problem. Even as in the river water is followed by more water, so your heavenly Father gives grace for grace.

Do you find that your soul, like that of the Israelites of old, is "much discouraged because of the way"? Never mind: "He giveth more grace." Do your burdens seem too heavy for you? Read Paul's account of his sufferings (2 Cor. 11:22-33), and you will soon realize that your burdens are by comparison insignificant, and that your heavenly Father will say to you, as He said to the apostle: "My grace is sufficient for thee."—Paul Geymonat.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

YFC launches teen-age crusade: Youth for Christ International launched a nation-wide teen-age crusade to enroll 10,000 youth pledged to win a hundred converts each to a faith in Christ. Dr. Robert A. Cook of Chicago, YFCI president, said the crusade will be carried on through 1,000 rallies and 1,500 high school Bible clubs sponsored by the organization. Eight-day youth crusades will "spill busloads of Christian youth into various cities of the nation for an all-out effort to reach specific areas with the gospel through house-to-house visitation, radio and TV programs, mobile units and mass meetings."

●

Church members to boycott grocery stores selling beer: More than 1,200 church members of various denominations in Atlanta, Ga., unanimously passed a resolution protesting the sale of beer in grocery stores in Fulton County. The churchmen pledged that they would patronize only those food stores which do not sell beer or other alcoholic beverages. The church members also appealed to municipal, county and state authorities charged with the granting of beer licenses to "reconsider" their policy of giving such licenses to food stores.

●

NAE head clarifies position on Revised Bible: The National Association of Evangelicals has taken no action either approving or disapproving the new Revised Standard Version of the Bible, Dr. Paul S. Rees, national NAE president, reported. Dr. Rees, pastor of First Covenant Church in Minneapolis, made public announcement to this effect after the NAE's official organ, *United Evangelical Action,* published an article unfavorable to the new translation and it was quoted in a local newspaper. Dr. Rees said the article "represented the views of the editor and one distinguished Presbyterian scholar." An early issue of the NAE magazine "will carry an article by another competent scholar who will present the new translation in a favorable light," Dr. Rees said.

●

"Christ for Everyone" Campaign under way: The national program of evangelism in large and small communities throughout the United States and Canada is engaging thousands of evangelical pastors and churches throughout the months of October and November. First campaign to report is a community-wide Christ for Everyone effort which was held in the small farming community of Elizabethtown, Pa. Thirty-eight conversions were reported. . . . In a letter to Director Horace F. Dean, at Chicago, Premier Ernest C. Manning, of the Province of Alberta, wrote, "There has been a splendid response in the western Canadian provinces. In the city of Edmonton close to fifty pastors and churches are participating . . ."

MISSIONS

Church pledges $57,111 for missions: A new high of $57,111 was pledged for foreign mission work by worshipers at Colonial Hills Baptist Church, Atlanta, Ga. —the largest amount pledged by any church in Georgia, according to the Rev. Paul R. Van Gorder, pastor. The church supports fifty-five missionaries.

●

Launch pioneer work among Moslems: The Baptist Union of India, Pakistan, Burma and Ceylon has launched a pioneer mission among the Meos, a group of about 600,000 Moslem peasants. Outpost of the new mission is at Nuh, a town about fifty miles south of Delhi. The missionary heading the work is the Rev. Abdul Majid Khan Paul, who was converted from Mohammedanism in 1937. The Union feels the Meo area is "really promising and may afford the first opportunity of a mass movement from Islam to Christianity." Originally, the Meos were Hindus.

PEOPLE SAY

Ben-Gurion, Israel's Prime Minister: "I do not have the slightest doubt that these days are those of the Messiah. We cannot hinder the regathering of our people. We must help our suffering people to come to their homeland from their dispersion. If you want, for some better reason, to call me a *visionaire*—then I am such. So were the prophets. This is another 'exodus out of Egypt.' We cannot deal with this matter merely on a business basis. Such problems can only be faced on a basis of spiritual vision."

SIGNS OF THE TIMES

Survey finds TV cutting church attendance: Television has cut attendance at evening church services in the Louisville, Ky., area by ten per cent, according to a survey conducted by the Rev. J. Dan Williams, pastor of a Baptist church at near-by Shepherdsville. Questionnaires were sent to 476 Protestant clergymen by Williams in an effort to find out what was happening in their parishes, and 190 filled-out replies were received. On the question of what ought to be done to remedy the situation, answers ranged from "nothing" to "take a positive stand at once." One minister warned that "we had better begin at once to make sure that TV stays in its place," while another said the only answer was providing more challenging services in the church. Five pastors suggested scheduling evening services at an earlier hour. One minister who had tried this plan said it was a failure and resumed the old schedule.

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

The Humanist's Call

By Rev. J. C. Wenninger
Instructor, St. Paul Bible Institute

Our Saviour, when He hung on the cross, was not the only one to whom the passers-by called, "Come down." Nor was the thick atmosphere of Calvary the only air that bore these wicked words.

It was whispered in the very perfection of Eden. Even yet its echoes are heard by every virile American youth who separates himself unto the Lord.

"Come down," these voices call. "Come down from your belief in heaven and hell! Come down from your belief in chastity! Come down from your belief in the dire fate of the unevangelized. Come down from your belief in the infallible Scriptures! Come down! Come down!"

We dare not come down!

If there is any hope in the world it rests in the hands and hearts of believers in Christ. If there is any hope for the future of the world it lies in youth's devotion and dedication to the doctrines of Scripture. It is not enough to be religious.

We dare not come down from our belief in the doctrine of repentance and regeneration! The business of those who have been born again is to teach men, so that they cannot forget it, that the wages of sin is death. Every young person around us should know that we believe that the gift of God is eternal life! It is the gospel that makes weak men strong, bad men good, and that leads whole nations from darkness to light.

We dare not come down from our belief in the Holy Spirit's work of sanctification. The odds which face any young person in this ominous age demonstrate again that nothing can take the place of real Holy Spirit power. To the Christian this is not the atomic age: it is the age of the Holy Spirit!

We dare not come down from our belief in the doctrine of healing. The miracles of Scripture are a fact. There is nothing to indicate that the power to heal exercised by Jesus has been shut off! Jesus still has the power, the ability, the willingness to heal!

We dare not come down from our belief in the doctrine of the soon coming of our Lord! This is the great hope of the Christian Church. We must live more for His appearing than we do for sinking roots into this crumbling world.

To submit to the humanistic cry that says, "Be scientific; come down from these beliefs of yours," is to deny everything for which Christ died on the cross. Sin cannot be "solved" or "cured." Education will not remove the blight. It is only the blood of Jesus Christ that does the supernatural work—and this is what the world needs most right now!

Is this too high a standard for American youth? To the contrary: *it is the only standard worthy of an American youth.* The gutter groveling that describes worldlings in our daily newspapers is a far cry from the standards suggested here. To be humanistic is to be sensual and lost. To maintain the standards of Christ is to be spiritual and confident.

"What we have felt and seen
With confidence we tell;
And publish to the sons of men,
The signs infallible."

Rally Briefs

McKeesport, Pa. The young people of the Greater Pittsburgh area report that their Labor Day Rally, held in the McKeesport Christian and Missionary Alliance Church, was a spiritual success.

Miss Ellen M. Owens, from Indo-China, Rev. W. G. Weston, of Elizabeth, Pa., and Rev. William E. Allen, of Rochester, N. Y., were the speakers.

Miss Owens used for her text in the morning meeting the last thought of Acts 10:29, from Weymouth's translation, "Hence, when sent for, I came without raising any objection." Her theme was Vision. She stated that first is needed a vision of ourselves; second, a vision of the Lord, and third, a vision of the world lost in sin.

Mr. Weston's message was about "the best and worst that can happen at a rally." He said that God wants us all to enjoy the best but the outcome depends upon what we do with the Lord Jesus Christ.

Mr. Allen proved that the doctrine of atheism is false. He said human life, the solar system, and nature pointed to a Creator which must be greater than man to produce with such perfection.

These heart-stirring messages were climaxed by a fruitful altar service. The next rally in this area will be held on New Year's Day in the Northside Alliance Church in Pittsburgh.—EDITH STARR.

November 30

Youth Sunday is just around the corner. Have you made your plans for the day's activities?

1. Have a planning committee meet, with your pastor present to counsel and advise.
2. Set some goals or objectives.
3. With these in mind decide what you want to do by way of special activities.
4. Set your plans in motion by giving responsibility to someone to work out details.
5. Get going on your publicity.
6. Don't fail to pray much that the observance may be outstanding in its spiritual achievements.

—THE EDITOR.

The Foreign Fields

Foreign Briefs

Gabon. The opening of the French school, for which the Lord has principally called us to Gabon, will be the beginning of a new ministry particularly among the youth. It is a real burden, for we feel the tremendous responsibility which is ours toward these young boys and girls who must be released from the power of Satan and led to the foot of the cross. Pray for us that God might give all the love, wisdom and strength necessary to accomplish this great task.—*René Wendling.*

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Argentina. Fifty-four students are enrolled this year in the Bible Institute of Argentina. They come from five different countries and from ten distinct evangelical groups. This year there is the beginning of a deep spiritual movement among the students.

Gatherings are held at all hours, day and night, throughout the big building, to wait upon the Lord and call upon His name. There are mighty hungerings for God, and especially for the baptism of the Holy Spirit. One morning, in devotions, a student declared that only five knew personally this blessed experience when the classes began in March. Now more than half testify that they have found the glorious and satisfying secret of His fullness.

On week ends the building is practically deserted: the students are abroad in the land, seeking lost souls and caring for the souls that have already believed.

Three weeks ago a young married student from the far north received a strong letter from his father that he must give up at once his mad idea of studying the Bible. The son wrote back that he could not give it up. His brothers sent him a telegram stating that his father had thrown all his furniture out on the street. He wired them to sell the stuff, or give it away, for he was going on with God. Then his father took the train and made the long trip to Buenos Aires, to try to force his son to leave the Institute. But some of the other students met him at the door and took him to their room, where they prayed with him and exhorted him until he repented and gave his heart to the Lord.

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Siam. We have pioneered in gospel radio work in Siam and are producing the only Christian radio program in Siamese. A few days ago I had the joy of meeting Mrs. Jaroonee, a Thai woman of Indonesia who found Jesus Christ as her Saviour solely as a result of these programs. She was bubbling over with joy and praise to God as we talked and prayed together in the lobby of Bangkok's Oriental Hotel the evening before her departure for Holland. The twice-daily gospel radio programs over the Far East Broadcasting Company's transmitters in Manila give us even more than a nation-wide audience. . . . The Thai (Siamese) manuscript for Dr. A. B. Simpson's book, *Life More Abundantly,* has been turned over to the printers. . . . The printers are setting the type from which plates will be made in triplicate for the quickest possible production of a beautiful, new, large-type, three-color-cover edition of the Gospel of John in Thai. Nearly half a million salvation tracts have been printed and the translation of the seven-lesson correspondence course, *The Heart of the Gospel of John,* is nearing completion. Our goal is to put a Gospel of John, two salvation tracts, and Lesson One of the correspondence course in a million homes.—*Rev. R. M. Chrisman.*

A Saturday "Sunday School"

"The Chinese," writes Missionary John Bechtel from Hong Kong, "have always been described as doing things the wrong way, just the opposite to the method used in the West."

As far as the "Sunday school" pictured here is concerned, this is true. Instead of conducting the "Sunday school" on Sunday, this group of children in the North Point section of Hong Kong gather on Saturday afternoon to study the Bible. On the mission field our national workers and foreign missionaries have to be prepared to buy up every opportunity, even if on some occasions traditional customs have to be waived. By holding the "Sunday school" on Saturday they are able to reach scores of children who otherwise would not attend, and they have the additional advantage of using this commodious building for the accommodation of the children.

The Saturday Sunday School, Hong Kong

Rev. Everett Montgomery and the officers of the Piedmont Men's Fellowship, of Oakland, Calif., examine copies of The Alliance Weekly *before sending them out to 500 homes in the neighborhood. Left to right: A. I. Potter, president;' Mr. Montgomery, pastor; Philip Specht, teacher, and G. H. Schlightmann, secretary-treasurer.*

Church Makes New Friends Through THE ALLIANCE WEEKLY

WHEN the Oakland, California, church of The Christian and Missionary Alliance moved to a new location and began work on their new building they felt the need of acquainting the neighbors with what was going on. The method they used is unique.

The forward-looking men of the church knew that the best way to make people aware of the value of an Alliance church in any neighborhood is to put in their hands a copy of The Alliance Weekly. So the Piedmont Men's Fellowship Class, led by Mr. A. I. Potter, its president, wrote to the Weekly and arranged to secure 500 copies of the magazine each week for twelve weeks, covering the period paralleling the most critical stages of the work of construction on the new building.

Each week the men of the class gathered around a table in the home of Mr. Philip Specht, teacher. A special insert was placed in the magazines and they were then mailed to five hundred homes within walking distance of the new church. Each week the insert consisted of a well-written and friendly chat, explaining what the new church was and why it had come into the neighborhood.

One week the mimeographed insert started off this way: "A church on Grand Avenue at Fairview—or a liquor store: Which would you choose? Yes, it could have been either—the church now under construction, or a liquor store." Another insert begins, "Whether you like it or not, you are caught in a life and death struggle between Theism, belief in God, and Atheism, the denial of God." Then follows a serious discussion of the world situation as it pertains to the average man in the average home. All this is tied in with the fact that there is a new church in the neighborhood that preaches a divine message for the critical needs of the hour.

When those familiar delays came in the work of construction and it looked as if the project had been abandoned, the whole thing was cheerfully explained to the neighbors through the medium of the Weekly with its insert. "They've arrived at last," said one insert, "the Glulam Elaminated Arches, the delayed arrival of which has held up work on our new church building at Grand and Fairview. Neighbors have been asking, 'What happened? Why the delay?' Here's the story. Those ornamental ceiling arches for the auditorium are made in Oregon, and were shipped here carefully wrapped for protection."

The Alliance Weekly itself carries a broad message of life through Christ Jesus our Lord and serves to acquaint its readers with the world-wide work of the Alliance. The inserts served to tie the magazine in with the local church. Thus the local reader receives the benefits of the content of the Weekly plus the information that there is in the immediate neighborhood a church which stands for exactly the same truth that is found in the magazine. The last issue will contain an invitation to the dedication services, which will be held soon.

"The project," writes Mr. Potter, "affords an opportunity for us to place in these 500 homes a weekly paper we believe has no peer in the country. It also affords us opportunity to send into these homes a message of local interest. We tell them what The Christian and Missionary Alliance is, and the scope of her ministry throughout the world. We invite them to bring their children to our Sunday school and to attend our church services if they do not already have a church home. We tell them they will like our pastor, that he stands ready to answer their call any time they have a spiritual problem in their home."

The pastor, Rev. Everett Montgomery, plans to visit every home where the Weekly has been sent.

The men of the class are practical men who have no illusions about the reception the Weekly receives in the homes where it is sent. They do not expect a return of 100 per cent on their investment. "But," they say, "the project has been bathed with prayer, and we believe the investment of time and money will be honored of the Lord."

The Growing Sunday School

ALMA L. GILLEO, Editor

Christmas in the Sunday School

The Program

Each year both youngsters and adults eagerly look forward to the Sunday school Christmas program. Perhaps Johnny and Marie are anticipating the candy they will receive, and mother and dad are anxious to see how well the youngsters carry out their parts; but each should leave the service with a sense of gratitude for what God has done for him.

A Christmas program should not merely entertain—it should present the gospel. Many unsaved relatives and friends of members who will not attend regular church services would not think of missing the Christmas program. For this reason, especially, your program should present Christ as a personal Saviour.

If you have been delayed in getting your program under way, perhaps the simple, yet effective, program suggested here may help you.

Present the Christmas story in picture, Scripture and song. Good colored slides may be obtained from most public libraries. You will want to make your selection and reserve them early, though, so you will be sure of having them the date you have chosen for your program.

Choose Scripture portions relating the Christmas story —and do not hesitate to give more than this. Christ's death and resurrection show why He came, and should be included in the story. Have a man and a woman, with clear strong voices, alternately read the Scripture as the pictures are shown.

Carols may be used to tell part of the story, and you will want to use solos, trios, quartets and group singing for variety and to give as many members as possible an opportunity to participate. Possibly some of your classes or a department would like to sing as a choir.

At the close of your program have your pastor give a brief talk on "Why Christ Came," making a personal application. Then dismiss so that the message may be carried away with each person.

Caroling

Traditionally young people and adults have enjoyed caroling after a Sunday night service or the Christmas program or for a full evening. Caroling can be more than just fun. It can be a real ministry as well.

Primary, Junior or Intermediate classes will enjoy caroling for shut-ins in the afternoon. Keep the group small so you may go into each home. Small gifts, such as a hanky, fudge, or a game, may be given along with a good Christmas tract. The children will enjoy caroling in front of other homes, too. Hot chocolate and cookies and a gift exchange at teacher's house is a nice climax for the afternoon.

Many hospitals are pleased to have adult groups carol in the wards or corridors, if arrangements are made in advance. Gaily wrapped inexpensive gifts and a good Christmas tract may be presented to the patients also. Your young people will enjoy an evening wrapping these gifts and practicing the carols. You will want to plan trio or quartet numbers, too.

Authorities in old people's homes usually welcome a youth group with a well-planned Christmas program. Here again you may distribute small personal gifts or candy, fruit or cake.

Have you ever caroled in penal institutions? You'll be surprised to see how appreciative the audience is.

What are You Giving?

Sunday school teachers seem to be getting into the habit of giving hankies, scarves, wallets, etc., to their pupils instead of items with spiritual significance. Probably the reason is that it is sometimes difficult to obtain a variety of religious items.

You'll find a good variety of gift suggestions in your catalog from Christian Publications or William H. Dietz, Inc. Carefully select gifts for your pupils now, and send in your order right away so there will be plenty of time for the materials to reach you.

A Sunday School Teacher's Thanksgiving

I am thankful
to be used in God's work
to be given an incentive for systematic Bible study
to be provided with excellent study materials
to be given opportunities for soul winning
to be given opportunities for expression
to make lifetime friends of young folk
to have close fellowship with other Christians

—OUR SUNDAY SCHOOL COUNSELLOR.

FOR SUPERINTENDENTS ONLY

Do you need help in solving some of the problems in your Sunday School? Be sure to read the frequent bulletins from the National Sunday School Secretary which are sent to you or your pastor.

Miss Mavis Anderson is most anxious to be of help to you. She travels as much as possible, giving help to individual Sunday schools. If you'd like to have her to talk to your staff and counsel with them, write her at 260 West 44th Street, New York 36, New York. She will tell you when she plans to be in your area.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Departures. *Rev. and Mrs. J. W. Brill* sailed from New York on October 26 for Indonesia. Mr. and Mrs. Brill first went to the field in 1929 and are returning for their fourth term of service. Upon his arrival Mr. Brill will take up his duties as Board Representative of our Indonesian field.

Rev. and Mrs. P. C. Haagen and children, Ada Mary and Alice, sailed from New York on October 30 for India. Mr. and Mrs. Haagen are returning for their second term, having begun their service in India in 1945.

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Missionary Arrivals. *Rev. and Mrs. J. D. Olsen* arrived in New York on November 3 from Indo-China via Norway. Mr. and Mrs. Olsen first went to the field in 1917 and 1919 respectively and are now beginning their fifth furlough. Mr. Olsen has been serving as the Regional Representative of the Central Viet Nam section.

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Birth. On October 12, to *Rev. and Mrs. William M. Bouw,* Kalimantan, Indonesia, a daughter, Lois Elizabeth.

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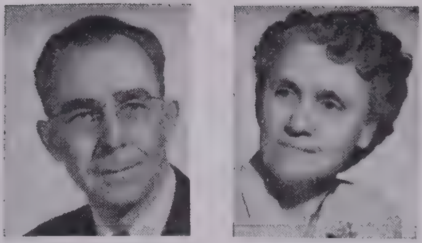
Personalia. *Mr. Ray McGarvey* is available for evangelistic ministry. He may be addressed at Box 333, Irvona, Pa.



Rev. and Mrs. J. Wesley Brill
Indonesia

Rev. F. B. Miller, evangelist of Beulah Beach, Ohio, will be spending at least three months on the West Coast and still has some openings in his schedule. Should pastors desire to contact Mr. Miller for meetings, they may do so by addressing him in care of Rev. R. S. Dougherty, 812 Sycamore Street, Clarkston, Wash.

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District Sunday School Conference. Three hundred and twelve Eastern District Sunday school workers were enrolled for the first District-wide Sunday School Conference held October 3 and 4 at the Pine Street Presbyterian Church, Harrisburg, Pa. Forty-six churches were represented.

Held under the direction of Mr. H. M. Collins, District Sunday school representative, and a committee appointed by the 1951 District and Prayer Conference, the convention had as speakers the following Sunday school leaders: Rev. Beauchamp Vick, Detroit, Mich., pastor and superintendent of one of the world's largest Sunday schools; Miss Mavis Anderson, New York, National Sunday School Secretary of the Alliance; Mr. Paul Milburn, well-known youth director of Altoona, Pa.; Mrs. Edwin Bustard, Collingdale, Pa., director of intermediates and daily vacation Bible school; Miss Dorothy Bamford, Upper Darby, Pa., children's evangelist; Miss Margaret Kott, Christian Publications, Inc., Harrisburg, Pa., and Miss Elsie Erickson, Director of Child Evangelism, Washington, D. C.

(Continued on page 755)

Questions and Answers

Conducted by

Rev. E. R. Dunbar

The Ministry of Elders

In this district there are some Alliance churches which have no pastors. For some time there have been two Scriptures on my mind. I know what they mean—the Scriptures concerning the elders (Acts 20:28 and 1 Pet. 5:1, 2), that they should feed the flock of God. In Alliance churches, in the absence of the pastor and when they have no pastor, the elders always invite other speakers to speak to the congregation. My question is: When will the elders obey the Holy Spirit? These Scriptures should be in the Alliance *Manual* in the suggested constitution for churches. There is nothing said about the elders feeding the church of God, only assisting the pastor in the spiritual work of the church.—*Canada.*

• The office of elder in the early church included more than is understood for that office in the church today. The Apostle Peter speaks of himself as being an elder; and it would seem that the office included preachers and other workers as well. According to modern church usage their ministry is to be responsible for the spiritual work of the church under the pastor; and when the pastor is absent or there is no pastor, they see that a preacher is provided. I would think that if they saw that the pulpit was supplied with an able and spiritual preacher they would have fulfilled the injunction to "feed the flock of God." It is often the case that an elder has no platform ability, and any attempt on his part to minister from the pulpit would end in pathetic failure; hence the advisability of making provision for a suitable speaker.

Questions may be sent to Mr. Dunbar at Upland Drive, Nyack, N. Y.

Rev. and Mrs. E. H. Lewellen and son, who sailed for India on September 30

Rev. and Mrs. P. C. Haagen and family, India

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Genesis 22:1-14.

DAILY TEXT—*"Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him . . . for a burnt-offering"* (verse 2).

Self-sacrifice. This is among the things that are lofty, and this alone can lift us to the noblest heights of character and conduct. The mountaintops of sacred biography all reach their summits on some Moriah height where something was sacrificed for principle or for God, where Abraham gave up his Isaac, or Mary poured out her costly ointment, or David's heroes dashed through the ranks of their foes and gladly risked their lives to bring back to their king their helmets filled with the water of Bethlehem's well for which he longed. This was the glory of the great apostle and the only way in which he could expect to win a prize. For preaching the gospel he tells us there was no glory. That was simply duty. But for preaching the gospel without charge there was a chance of winning a crown, and this was the glory of his life. God will give to every true life such opportunities for sacrifice and reward if we only desire to meet them and thus alone can the jewels of the eternal crown be won.—*A. B. Simpson.*

Monday

DAILY READING—1 Corinthians 4:1-8.

DAILY TEXT—*"It is required in stewards, that a man be found faithful"* (verse 2).

The idea that every man is accountable to God is the highest conception of life known. It makes life purposeful for the individual. It gives eternal significance to what we do and how well we do it. It gives a sense of belonging to God. He endows us with talents. He gives us every opportunity to improve ourselves. He puts His own infinite resources at our command. But He expects something of us. Who among us can be selfish enough to accept all these blessings and make no effort at return? Jesus attached infinite worth to every human soul. That worth, however, grows less valuable unless we renounce self and dedicate our living to God. True stewardship must be lived up to strictly, if we would not have it become carelessness and selfishness. Let us beware lest we be too easy on ourselves and presume upon the goodness of God. Every one of us has a responsibility to God and must eventually render an accounting to Him. —*Selected.*

Tuesday

DAILY READING—Mark 1:35-45.

DAILY TEXT—*"And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed"* (verse 35).

If Jesus prayed in the morning, how much more important it is for us, before the world gets possession of our thoughts, before Satan fills us with unholy feelings, when we rise fresh from beds of repose, and while the world around us is still! David thus prayed (Psa. 5:3). He that wishes to enjoy religion will seek a place of secret prayer in the morning. If that is omitted, all will go wrong—our piety will wither, the world will fill our thoughts, temptations will be strong, and through the day we shall find it impossible to raise our feelings to a state of proper devotion. The religious enjoyment through the day will be according to the state of the heart in the morning, and can, therefore, be measured by our faithfulness in early secret prayer.—*Albert Barnes.*

Wednesday

DAILY READING—Matthew 25:31-46.

DAILY TEXT—*"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"* (verse 40).

If ever Jesus has need of me,
Somewhere in the fields of sin,
I'll go where the darkest places be,
And let the sunshine in;
I'll be content with the lowliest place
Of earth's remotest rim;
I know I'll see His smiling face,
If it's done with a thought of Him.

I may not be called to some great thing,
That would blazon my name on high,
But only to mend a broken wing,
Till ready again to fly;
Or only to give the cooling drink,
Or sight, when eyes are dim;
It doesn't matter at all, I think,
If it's done with a thought of Him.

—ANONYMOUS.

Thursday

DAILY READING—Matthew 11:7-19.

DAILY TEXT—*"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force"* (verse 12).

There is a difference between leisurely walking down an aisle to join a church, and desperately pressing into the kingdom. Why should we not be as desperate in laying hold of all Christ offers us as the world is to lay hold of all the devil offers? Joshua did not invade Canaan in a rocking chair and we do not take our Promised Land on a vacation jaunt. The saints of the ages have made the kingdom of God their absorbing passion. With them religion was not a matter of an hour at church and a few dollars in a duplex envelope. Paul said, "To me to live is Christ." The business of getting saved, living a Christian life, winning others to Christ, is a full-time occupation. We have to pray over it, weep over it and work over it and, if we possess it, it must possess us.—*Vance Havner.*

Friday

DAILY READING—Psalm 63.

DAILY TEXT—*"Early will I seek thee"* (verse one).

David evidently had reference in this Psalm to his seeking of God in the early morning hours. He needed to do so at that particular time since he was supposedly in exile in the wilderness in Judah. However, his determination is a good one to follow by children of God in every age and under all circumstances. All the great saints were known to have kept an early trysting hour with the Lord. Like their great Example, Jesus, they arose "a great while before day" to pray. But, although David presumably referred primarily to prayer, and stated it in present and future tenses, yet he could have expressed a like determination in the past tense, regarding his seeking God as his Guide early in life as a young Hebrew lad. It is never too early for a child to seek God. Indeed, the wise "preacher" admonishes: "Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).—*Pameii.*

Saturday

DAILY READING—1 Thessalonians 5:16-26.

DAILY TEXT—*"The very God of peace sanctify you wholly"* (verse 23).

This prayer is for wholeness. I cannot believe that Paul would pray God to sanctify you and me wholly, to preserve our whole spirit and soul and body blameless, unless he felt positive that He could and would do this. Paul is assured that the Master Workman can reweave the threads of our ill-knit personality into one coherent pattern. The sanctifying grace of God is like a pure river of water flowing from the throne. It refreshes, restores, purifies, invigorates. It restores a right relationship of my soul to the Fount of Blessing. It washes away selfishness and clears the way for me to love God with all my heart and soul and mind. It invigorates and challenges me to seek Him with my whole heart. It makes me love my neighbor in the next block as well as the man on some foreign strand. It makes and keeps me pure within, as that inner room has been swept and garnished and made a fit dwelling for the Divine Presence.—*Selected.*

A Look at the Lesson

By REV. EARL R. CARNER

For November 30, 1952

Jesus' Law of Doing Good

(Temperance)

Matthew 12:1-14

GOLDEN TEXT—*"Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."*—Third John 11.

DEVOTIONAL READING—Ephesians 5:11-20.

Introduction

To the believer it is ever a matter of wonder how men can look at the altogether differentness of Jesus from all other members of our race and still deny Him the right to be who He is, and refuse to believe that He is who He claims to be—the very Son of God. In the lesson before us we are to study once again the strange phenomenon of man's unbelief.

I. The Pharisees Find New Causes for Opposing the Work of Jesus, the Lord (Matthew 12:1-14)

When the Pharisees saw the disciples of Jesus plucking the heads of grain on the Sabbath day they challenged Him with permitting an unlawful act. If in all its details the law had to be followed literally and undeviatingly, the act *was* illegal. But Jesus, with divine patience, reminded these critics that some of the minute details of the law may be overshadowed and eclipsed by something more important, and that the Sabbath was made for man's good (Mark 2:27, 28) and not to enchain him in a galling system of excessive attention to petty details. He did this by citing two things from Old Testament Scriptures in which acts proscribed by the law had been done, yet were recognized as perfectly righteous. Had these men been seeking for the truth, the answer of the King would have satisfied them fully. But envy and prejudice are ever blind and their hearts were but kindled to deeper hatred—hatred which was to lead them on to their own destruction. The disciples were hungry, and what they did in plucking the heads of grain and eating was an act perfectly honest in the eyes of the law. A similar custom prevails in the Orient today. Think how poor the King of Glory had made Himself in that He did not have enough with which to buy food for His followers. In any case, He who had created the fields and the beautiful wheat or millet, that was now bending its heads in goldening harvest, was "Lord even of the sabbath" (v. 8).

Matthew next relates another incident which occurred in their synagogue on a Sabbath day. There was a man present whose hand was withered. The Pharisees, probably the same ones, were present again and again challenged the King with their hate-filled question, "Is it lawful to heal on the sabbath days?" Again the Lord's answer was such that only stubborn unreasonableness could have found fault with it. Any one of them having a sheep fallen into a pit on the Sabbath day would rescue it, of course—if it were his own! How the illustration must have convicted them when Jesus asked them, "Is not a man worth more than a sheep?" Then, turning in love and pity to the crippled man, He said, "Stretch forth thine hand." As the man obeyed, his hand (the right one, Luke tells us) was made well. For this benign act, these servants of Satan—these wise interpreters of the law—went out and held a committee meeting, the main purpose of which was to devise the best and safest way to kill the Prince of Life!

II. Satan's Servants Persist in Pursuing Their Prey (Matthew 12:15-33)

The King knew of the hatred that was seething in the hearts of His enemies. He did not run, nor did He defy them. He just went on doing the Father's will. He withdrew Himself from the presence of His unreasonable accusers, and was followed by great crowds of people, many of whom had ailing bodies, as is ever the case wherever there is a multitude of people in our sick world. "And he healed them all" (v. 15). But He charged those whom He healed not to make Him known. In this, too, there was being exhibited to His enemies, had they not been blind, that He was the Messiah. For in this beautiful ministry, so free from the noisy, ostentatious way in which men perform their great deeds, was an exact fulfillment of a prophecy of Isaiah: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth . . . He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and smoking flax shall he not quench" (Isa. 42:1-4). That the "flax" was indeed smoking is seen in the terrible blasphemy uttered by His persecutors. Upon the King's having cast out of Satan's victims a demon which had caused blindness and dumbness, these madmen charged Him with being in league with Beelzebub and doing such miracles by his power. Thus did they persist in their evil course and invite the wrath of God. But again the patient Lord showed them mercy in His answer to their evil thoughts, proving to them Satan would not divide his forces into camps opposing one another. Then He warned that their sin was dangerously near to being blasphemy against the Holy Ghost, and unforgivable.

III. Jesus Warns Against Idle Words (Matthew 12:34-37)

The words these men were uttering were idle words, useless words, according to Strong, and worse than useless. They showed the "evil treasure" of the hearts of those who uttered them. Yet, for all these words there would be an accounting in the day of judgment (v. 36). What a solemn word for all of us. If our words are useless they should never pass our lips, and much more if they hurt or destroy.

IV. A Sign Asked for and the One Given (Matthew 12:38-45)

What a solemn warning the Lord gave to these men who now asked Him for a sign—these men who had poison in their hearts and were conspiring to kill Him, who had rejected the many signs already given. "Evil and adulterous," they were, and representative of their generation. No sign would be given them but that of Jonas—no sign except the death and resurrection of the One greater than Jonas, the One among them. That sign rejected, they would be irrevocably lost. They had light, much light, and were rejecting it. Nineveh had repented with but one brief warning, with only a little light. The Queen of Sheba had come from afar to hear the wisdom of Solomon; they had rejected One greater than Solomon even when He came among them. Outward reformation would only open their hearts to greater evil, for a house swept and garnished but unoccupied was an invitation to its evil tenant to return with more and worse of his own kind (vv. 43-45).

V. The Ones with Whom Jesus Feels Kinship (Matthew 12:46-50)

Our chapter ends on a more joyous note. While Jesus taught the multitudes, word came that His mother and His brothers waited without to see Him. Jesus loved His mother and His brothers, but His greater kinship was that with those who loved and did His Father's will. This could include, though it far transcended, His earthly relationships. Oh, how glorious that the love of God takes us into such sacred and satisfying relationship that He should say of us, "Behold my mother and my brethren!" What wondrous grace that we have been made "heirs of God, and joint-heirs with Christ"!

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THE ALLIANCE FAMILY

(Continued from page 752)

The following Sunday schools received awards offered by Christian Publications for having the largest percentage of staff members present: Under 100 membership, Lock Haven, Pa; between 100 and 150, East End Williamsport; between 150 and 200, Mechanicsburg; between 200 and 250, the Gospel Chapel, Allentown; between 250 and 300, Lewistown. Awards consisted of books for the Sunday school libraries.

The conference was financed by contributions from the five rally zone ministeriums and offerings received during conference meetings.

■

Walton, N. Y. The "Singing Brands" of Fort Wayne, Ind., conducted special meetings in the Christian and Missionary Alliance Church from September 21 to October 12, with the blessing of God on the meetings from the first service. Mr. Brand preached in the power of the Spirit, with the result that many souls were saved, believers were sanctified, and the whole church edified. Mrs. Brand played the musical bells, piano, and organ, and both sang to the glory of God. The pastor, Rev. Henry Roe, writes that the revival fires are still burning and God is continuing the good work begun under the anointed ministry of the Brands.

Local Conventions

* * *

Convening November 23—December 14

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Eastern District

Springtown, Pa.	November 25-30
Bethlehem, Pa.	November 25-30
Carlisle, Pa.	November 25-30
Allentown, Pa.	December 2-7

Western Pennsylvania District

Egypt, Pa.	November 23-26
Croft, Pa.	November 23-26
Pottersdale, Pa.	November 26-30
Girard, Pa.	November 23-26
Greenville, Pa.	November 26-30
Washington, Pa.	November 23-30
Clearfield, Pa.	November 30–December 3
Curwensville, Pa.	December 3-7
Sharon, Pa.	November 30–December 3
Ellwood City, Pa.	December 3-7
McKeesport, Pa.	November 30–December 7
Clarion, Pa.	December 7-10
Union City, Pa.	December 10-14

South Atlantic District

Reidsville, N. C.	November 24-30
Roanoke, Va.	November 24-30

Southeastern District

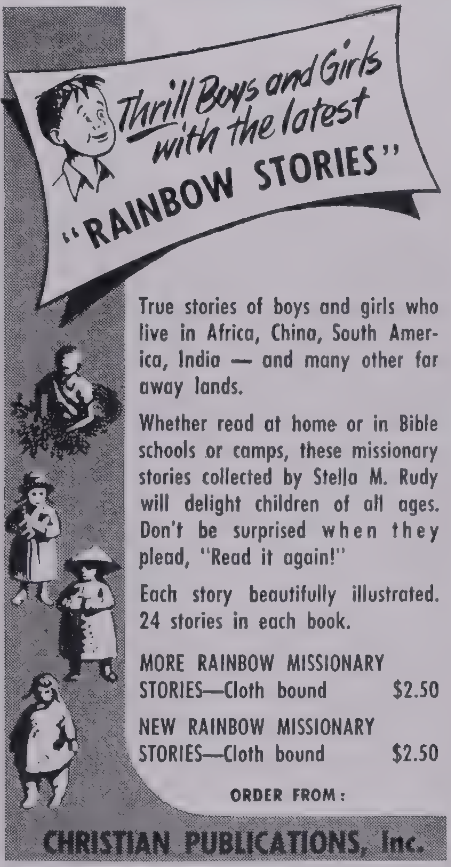
Jasper, Ala.	November 23-26
Greenville, Miss. (Open Door Church)	November 23-26

Central District

Morgantown, W. Va.	November 23-30
Fairmont, W. Va.	November 24-30
Dayton, Ohio (Grace Gospel)	November 24-30
Hamilton, Ohio	November 24-30
Flint, Mich.	November 24-30
Mount Pleasant, Mich.	November 24-28
Arbela, Mich.	November 9, 30
Newhall, W. Va.	November 23-26
Huntington, W. Va.	November 27-30
Clarksburg, W. Va.	December 1-7
Nutter Fort, W. Va.	December 1-7
Harrison, Ohio	December 1-7
Aurora, Ind.	December 1-7
Pontiac, Mich.	December 1-6

Western Canadian District

Calgary, Alta.	November 23-30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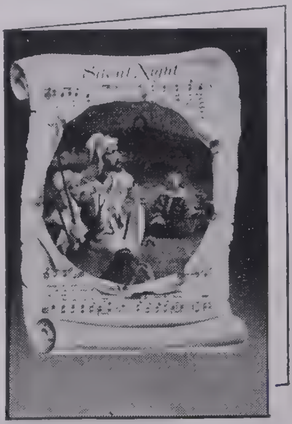

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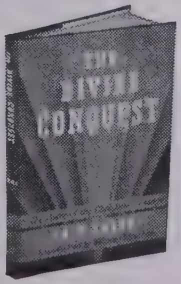

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Harvest Time in Indonesia

THE Christian and Missionary Alliance has responsibility for three principal areas in Indonesia: East Kalimantan (Borneo), West Kalimantan (Borneo), and the Lesser Sunda Islands (Bali, Lombok, Sumbawa), with a total population of 5,000,000 souls.

During the past year the missionaries in each section, as well as the national workers, have been doing all possible to encourage the Church in self-support and in self-government, but there remains much to be done and it is urgent that the field be more fully manned.

East Kalimantan. In February this year a conference of delegates from all five fields of East Kalimantan—the Sesayap, the Apo Kayan, the Lower Kayan, the Pujungan, and the Mahakam—was held at the Long Bia Bible School, and the native church organization, the KINGMI of East Kalimantan, with a membership of 10,000, was formed.

West Kalimantan. Here there is a Dyak population of about 450,000 and a geographical area of more than 30,000 square miles honeycombed by thousands of miles of navigable rivers. Much of this area has not yet been touched in gospel ministry. Our Mission is hoping to enter soon the Sekadau area, which has a population of 32,000 Dyaks, and the Sanggau and Kayan River areas, with 15,000 people. The largest membership and the greatest church growth and development is in the Belitang district where the churches are truly self-supporting and self-governing, liberal in giving and faithful in tithing. There are now nineteen national workers supported by the churches, including two teachers in the Bible school at Balai Sepuak. Recently two paramount chiefs in the Kayan River area, with 3,000 Dyaks under their jurisdiction, gave a hearty invitation to our workers to settle in their districts.

The Lesser Sunda Islands. Bali is again open for missionary efforts and presents a mighty challenge. Two missionary couples will go there soon. Two Indonesian workers are pastors of churches in Bali and three groups are now considered part of the Alliance church organization in Sulawesi and the Lesser Sunda Islands district. Four Balinese young men and one young woman are in the Bible school in Makassar. The two Alliance churches in Lombok, one among the Balinese and the other among the Sesaks (Mohammedans), are members of the district organization also.

The Bible schools (at Long Bia and Balai Sepuak) should be enlarged and a more adequate staff of teachers provided in order that needed Dyak workers may be trained. The missionaries in this important work urgently call for help.

Although not absolutely essential to all parts of the field, plane service is practically a necessity in the Apo Kayan district. This will be provided as soon as possible.

The national church is beginning to take more responsibility in the work in several areas, but an increase in the missionary staff is urgently needed if we are to buy up the present opportunities for widespread evangelism, soul winning and the building of the Church. Two couples and one single woman are under appointment to sail as soon as permits are received, and two additional couples and three single women are expected to sail in 1953. More than half of our missionaries are in America on regular furlough or because of illness. Pray earnestly until they are healed, and are able to return to the field.

We must go forward in the work in Indonesia. God has given us the beginnings of a bountiful harvest. This is the hour of opportunity not only for widespread evangelism and soul winning, but also for the teaching of believers and the strengthening of the Church.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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DECEMBER 10, 1952

Chamber of Commerce photo

MUSEUM OF ART, TOLEDO, OHIO (PAGE 794)

In this Issue

The Art of Ministering - - - - - - Rev. P. S. Allen
Preparation for Healing - - - - - - A. B. Simpson

The Editorial Voice

HOLY MEN AND HOLY DEEDS

Emerson in one of his essays complains that society tends to overlook our essential humanity and to think of us as *being* what we *do*. There should be no farmers, he argues, nor carpenters, nor painters; there should only be *men* who farm and paint and do carpenter work.

This distinction is fine but vastly important, for the most vital thing about any man is not what he does nor what he has, but what he *is*. And first of all, a man must be a man—that is, a human being free in the earth, free to do anything his basic humanity requires him to do. And apart from sin (which is a moral abnormality, a disease in the heart of the man), whatever the man does is good and natural and pleasing to God. Man was made in the image of God; it is that image that gave him his high honor as a man and marked him out as something unique and apart. His occupation—farmer, carpenter, miner or office worker—is altogether incidental. Whatever he may do for his living, he is always a man, the special creature of God.

Except for the presence of sin in human nature, there could be no nobler sign than the one seen so often on city streets or in the middle of busy highways: "Men at Work." Whatever he may be doing, the significant thing is that he is a man. "Thou hast made him a little lower than the angels." And nothing he does can change in any degree his essential humanity. His work can neither elevate nor degrade him; being made in God's image he can elevate work by the very fact that he engages in it. A prince walks casually across the field and his path becomes to the populace something different and wonderful. A thousand oxen had walked there before, but now the field is royal. The humble cow path did not degrade the prince; rather he elevated it by his presence. That is as men see things, but it serves to illustrate a higher truth.

"Your calling," said Meister Eckhart to the clergy of his day, "cannot make you holy; but you can make it holy." No matter how humble that calling may be, a holy man can make it a holy calling. A call to the ministry is not a call to be holy, as if the fact of his being a minister would sanctify a man; rather the ministry is a calling for a holy man who has been made holy some other way than by the work he does. The true order is: God makes a man holy by blood and fire and sharp discipline. Then he calls the man to some special work, and the man being holy makes that work holy in turn.

The anonymous author of the *Cloud of Unknowing* sets this truth sternly before his readers: "Beware, thou wretch . . . and hold thee never the holier nor the better for the worthiness of thy calling . . . but the more wretched and cursed, unless thou do that in thee is goodly, by grace and by counsel, to live after thy calling."

Our whole point here is that while good deeds cannot make a man good, it is likewise true that everything a good man does is good because he is a good man. Holy deeds are holy not because they are one kind of deed instead of another, but because a holy man performs them. "Every good tree bringeth forth good fruit . . . a good tree cannot bring forth evil fruit."

Every person should see to it that he is fully cleansed from all sin, entirely surrendered to the whole will of God and filled with the Holy Spirit. Then he will not be known as what he *does*, but as what he *is*. He will be a man of God first and anything else second: a man of God who paints or mines coal or farms or preaches or runs a business, but always a man of God. That and not the kind of work he does will determine the quality of his deeds.

●

DR. TOZER ILL

We wish to request the prayers of our readers in behalf of our Editor, Dr. A. W. Tozer. He has carried a very heavy schedule for the past two and a half years since he assumed the editorship of THE ALLIANCE WEEKLY in addition to his pastoral responsibilities, and this has put considerable strain upon him physically. On Saturday, November 22, following a radio broadcast, Dr. Tozer became so ill that he was taken to the hospital. Examinations show that though there has been severe strain upon the heart there is no organic damage. He has, however, been ordered to take a complete rest. Please pray that God will strengthen and heal him quickly.—A. M. B.

●

REVIVAL BOOKLETS

Readers have written to inquire whether the series of articles on Revival, by James A. Stewart, which appeared recently in THE ALLIANCE WEEKLY, could be obtained in booklet form.

We are pleased to inform inquiring friends that the articles, along with several others on the same subject, may be obtained in booklet form from Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa. Please ask for *God's New Thing*. The price is 50c.

●

Though God has replenished this world with abundance of good things for man's life and comfort, yet they are all but imperfect goods. He only is the perfect good to whom they point. But, alas! men cannot see Him for them; though they should always see Him in them.—*William Penn.*

The Art of Ministering

By REV. PAUL S. ALLEN

An article of importance to every Christian, whether his service be public or personal. The author is president of the Simpson Bible Institute, in Seattle, Washington.

THE book of Job is not a well-worn part of the average Bible. It is considered by many to be hard reading.

Those who do study the book usually find it a treatise on the ways of God with men, with special reference to trouble and misfortune. Men have read it and discovered that behind the seeming irreconcilable phenomena of the world there is a golden thread of divine providence interweaving the warp and woof of life. The opening scene reveals a reason for such things as sorrow, illness, financial reverses, and other troubles which all too frequently invade our lives. Were it not for the enemy who seeks our overthrow, and the desire of our God to reveal His abundant grace in redeemed lives, such things would never need to be.

But the book of Job has other values as well. It is a message to preachers and all those aspiring to be comforters of mankind. Much of the book is taken up with the speeches of Job's three friends. They found him suffering from a series of misfortunes. They spoke in turn, each (with one exception) having three attempts at the task of comforting. Job's last bitter and fiery defense of his character and reputation effectively shut off further "comforting." It remained for young Elihu to bring a fresh point of view, and finally it was God Himself, speaking through a whirlwind, that wound up the arguments with an awe-inspiring picture of His power and greatness.

One is struck with the monotony of the speeches attempting to comfort Job. Though spoken by three men they have one subject matter. Though delivered on three different occasions, they maintain one viewpoint. They reveal men who have adopted an oversimplified view of life, one which fits their particular circumstances, and they are conscious of no shortcomings in their message. They stick to their simple theme that righteousness produces prosperity and sin produces misfortune, and they feel that Job should begin to experience conviction for sin. They notice his rising anger, but that does not deter them. They may have been told in their Bible school days that to make an audience mad is just as effective as to bring them to repentance. At any rate, they press home their point while Job builds up formidable defenses against their preaching.

The final result is recorded for us in verse one of chapter 32: "So these three men ceased to answer Job, because he was righteous in his own eyes." The meeting closed with no response to the altar call. The so-called sinner remained unconvinced. There was a lot of hard feeling. Most important of all, God was displeased, not alone with Job because he had so ardently justified himself, but with the three comforters, who were supposed to be giving him God's Word. In fact, He was more angry with them than with Job. Listen to His words (42:7): "My wrath is kindled against thee (Eliphaz), and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath." Job was wrong; there was no question about that. He had a distorted sense of his own righteousness. But these men had taken the wrong line to show him his need. They were directed by God to bring offerings for their errors, and Job was permitted to intercede for them. What "miserable comforters," as Job phrased it!

We today often have a one-sided approach to the complex problems of human need. Our answers, born in a certain remoteness from the worldly rough-and-tumble plane of life, sometimes appeal to our listeners as being endless repetitions of a theme to which unfortunately they have become allergic. In contrast, there was infinite variety in the approach of our Lord. No two interviews were exactly alike. As the master physician of souls, He would teach us by His example the art of multiplied effectiveness through multiple attack. Oversimplification on our part will be interpreted more often than not as a lazy unwillingness to probe deeply into the problems that beset men.

Needs vary not only with the person but with the hour. There was a time when Isaiah preached judgment. Beginning with his fortieth chapter the note changed: "Comfort ye, comfort ye my people, saith your God." So great is the change in emphasis from this point on that many have thought it was an entirely new Isaiah. Such a supposition is not at all necessary. The Holy Spirit simply indicated it was time for a change of tone and direction in his ministry.

If our audiences dwindle, we would like to believe it is because they have itching ears and are seeking frothier sermons in contrast to our deeper ones. It might be they are merely registering their protest at a one-sided diet. Or again it might be that like Job they will not accept our diagnosis of their ailment (right though it may be) and refuse to listen to it longer. Job would probably have left after the first round of speeches had he not been chained by his infirmity to the ash heap.

Not only do we notice in Job's comforters a monotonously inflexible approach, but an unimaginative one as well. "If your soul were in my soul's stead" is Job's plaintive plea for a better understanding on their part of the man with whom they were dealing. As twentieth century comforters we are often unaware that the content of the gospel is one thing; its interpretation and application, another. The former is unchanging and immutable. The latter is as flexible and varied as is the shifting level of human experience. It is not enough to be against sin. We need to realize what are some of the secondary ailments stemming from the fundamental ailment of sin. The secondary ailments, while fundamentally not so important, are nevertheless more acutely present in the consciousness of our troubled Jobs. The skilled comforter may find an approach through these secondary channels to the hidden disease of the heart.

My God and My All

While Thou, O my God, art my help and defender,
No cares can o'erwhelm me, no terrors appall;
The wiles and the snares of this world will but render
More lively my hope in my God and my all.

Yes; Thou art my refuge in sorrow and danger;
My strength when I suffer; my hope when I fall;
My comfort and joy in this land of the stranger;
My treasure, my glory, my God, and my all.

To Thee, dearest Lord, will I turn without ceasing,
Though grief may oppress me, or sorrow befall;
And love Thee, till death, my blest spirit releasing,
Secures to me Jesus, my God and my all.

And when Thou demandest the life Thou hast given,
With joy will I answer Thy merciful call;
And quit Thee on earth, but to find Thee in heaven,
My portion forever, my God and my all.

—W. YOUNG.

Again, are we justified in a take-it-or-leave-it attitude? Can we say that we have fulfilled our responsibility to men if we have proclaimed the remedy for sin even though no one has come to hear it? Can we be entirely indifferent to this question of audience reaction to our ministry? In reading the book of Job one cannot escape the conclusion there is a right way and a wrong way of presenting the remedy. Paul tells Timothy to give diligence to the matter of "handling aright the word of truth" (2 Tim. 2:15, R.V.). We owe it to our Jobs to get the remedy across if at all possible. The mere offer of a remedy would not suffice were the life of our own child at stake.

Finally, let it be noted that when Job was finally brought to his knees it was a vision of the Almighty that did it. Had Job's friends had that vision their speeches would have shown it. And Job, seeing that vision through the word pictures of his comforters, would have been brought to his knees in sackcloth and ashes long before he was. Today, with the revelation of Calvary superimposed upon the Old Testament message, there must be added to the picture the overtones of His grace and love, as expressed in fullest measure by the cross.

To center the attraction of men upon sin does not always make men sin-conscious. To harp upon sin's retributions is not necessarily to produce conviction for sin. The thunderings of Sinai are not a guarantee of holy living. How well the Old Testament spiritual leaders realized the futility of their efforts under the law to establish righteousness. But Calvary changed all that. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). There is more melting power in Christ's redemptive love than in the threats of Sinai.

To us has been committed the task of painting before the eyes of sinning men the picture of the Saviour. We are artists rather than attorneys. Our tools are a brush in hand and a heart fired by a vision. He will be "lifted up" before the eyes of this generation as our brush works deftly and tirelessly at its task. That vision which our lives and testimony portray still has power to bring to men's lips the confession, "I abhor myself, and repent in dust and ashes."

If we want to win rather than alienate our Jobs, we had better adopt a different line from that of Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.

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The Spiritual Preparation
Necessary for Physical Healing

By A. B. SIMPSON

IT IS doubtless true that outward forms are the outgrowth of interior qualities. Why is it that one plant produces roses and another thistles? There is some interior quality in the one which clothes it in the beauty and fragrance of the rose, and in the other which grows into prickles and thorns. It takes on its own appropriate expression.

Why is it that from one little egg there comes a gentle and soft-winged dove, and from another, apparently the same in its form and organism, there comes a cruel hawk with its fierce nature and its corresponding weapons of attack?

In each case it is something inherent and internal which develops into the external form. And so in our physical life: interior conditions affect the exterior states. A flash of anger will quicken the heart's pulsations. A malignant emotion will bring a stroke of pain to the brow and brain, and a peaceful spirit will bring peaceful repose and quietude to the whole nervous system.

Persons are constantly coming to us to learn the secret of God's healing. We often tell them that the best way to get what they seek is to forget it for a time, and turn their thoughts to something which they need much more and which will bring them the help and health their bodies require. We encourage them to look to Christ through the Holy Spirit for His incoming life and power, and when they get right spiritually it is very easy to receive the physical help they need.

What are some of the spiritual conditions which must precede a real touch of God's healing?

First, it is necessary that we ourselves belong to God and know Christ as our Saviour. God often does for the unsaved much more than He promises; but the promise of divine healing is for the household of faith. "Is any sick among *you*? let him call the elders of the church; . . . and the prayer of faith shall save the sick."

God may often answer the prayers of Christians for their unsaved friends to bring to men a conviction of the truth, but no one can retain the healing strength of Christ unless he is abiding in Him.

Second, it is necessary that we should be walking with Christ in holy obedience and living up to His present will for us. The old ordinance of healing has never been revoked. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15:26).

Not only obedience in a general way to the best we know is required, but an intelligent and watchful obedience which hearkens to His voice and takes pains to understand His will. When we are out of God's order He often has to let sickness come as a sort of checkrein to arrest us in some wrong course and turn us unto His will. The right course to adopt in case of sickness is not to fly to some human resource to help us out of the hands of our God, but to search and try our ways, and see whether our Father is dealing with us in loving chastening to turn us from some forbidden course and lead us into some path of obedience and duty.

Third, specific faith is necessary; that is, the definite belief that God gives us the healing that we claim and gives it now. His own Word has made this very plain. "When ye pray, believe that ye receive the things ye ask, and ye shall have them." It is not enough to believe that we may be healed, or to believe in God's power to do this; but we must definitely claim the blessing, count upon it, confess it, and commit ourselves to it by going forth to reckon upon it, and act as if it were a reality.

Fourth, in order to receive the Lord's healing, we need to know the Holy Spirit. In the days of His flesh Christ was present among men in physical form, but He reveals Himself now through the Spirit, and unless we have the Spirit and know the spiritual and unseen world we cannot receive Christ and His help and healing. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Therefore, we say to the sick and suffering, surrender yourselves to God for a baptism of the Holy Spirit. Receive Him in His personal indwelling as your inner life, and as He fills your spirit His life and power will overflow into your physical being, and every extremity will feel the touch of life and blessing.

Fifth, we need to know Jesus as a living Person, and to touch Him and abide in Him as our living Head and living Bread, in order to know the fullness of His physical life in our body.

Divine healing is the result of a personal union with a personal Christ. "We are members of his body, his flesh and his bones," and our bodies are "members of Christ." It is as we thus know Him and live in Him that His life is imparted to us, and we are strengthened with His strength and quickened in every fiber of our being.

Toledo

FROM humble beginnings in the early 1900's to the present location at Twenty-second and Monroe Streets, the Toledo Gospel Tabernacle is a product of the Lord's working.

For fifteen years the Rev. Isaac H. Patterson preached the Fourfold Gospel in Toledo. When the Rev. D. J. Davies came to the Tenth Street Church in 1921, there was a small nucleus of people. In 1921 the Bosworth campaign, followed by meetings with the Rev. Paul Rader, gave impetus to the Alliance group and in 1922 the cornerstone was laid at the present location.

In May, 1925, the Rev. L. H. Ziemer was called to the pastorate. He has faithfully served these twenty-seven years, and his son Paul has assisted in many phases of the work. As a result of the growth of congregation and Sunday school, an annex was added to the building: the first floor and basement in 1934, the second floor, later. The present building has an auditorium seating one thousand, some twenty classrooms, a nursery, a library containing 1,800 books, offices for pastor and office staff, and a small bookstand.

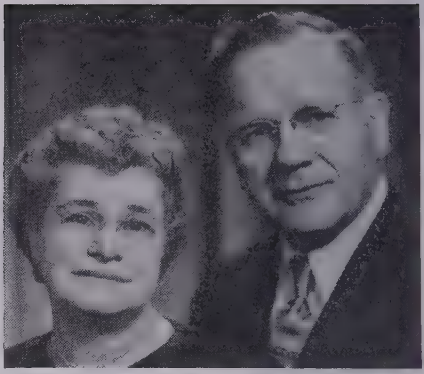
The membership has grown from 185 in 1925 to approximately 450 in 1952. The Report of the Home Department for 1951 lists the Toledo Tabernacle as having the largest attendance of all Alliance Sunday schools. The Lord gave this increase from less than 100 in 1921 to an enrollment of 870 in 1952, with an average attendance of 575. Included in the Sunday school are twenty-six classes with a teaching staff of forty and an administrative staff of seven.

The Alliance Youth Fellowship includes three groups: senior, teenager, and junior. The teen-agers put out a monthly paper called *Youth Truth.*

A ministry which has brought the gospel message to hundreds of thousands during the past twenty-two years is the weekly broadcast over radio station WSPD. Within a radius of 150 miles, the message in music and spoken word goes into thousands of homes every Sunday afternoon. Through this, a mailing list of some 3,500 has been built up, and to this list is mailed the *Tabernacle Tidings,* a paper containing sermons, missionary news and local church news.

As the vision for missions has increased through the years, so has the missionary giving. In 1925, receipts for missions were a little more than $2,500. In 1948, the receipts were a little more than $70,000. The goal for the past few years has been $65,000. Over-all receipts for all phases of the work grew from $21,000 in 1925 to more than $105,500 in 1951.

Not only has money gone out for the cause of missions the world around, but the Tabernacle now has twenty-nine missionaries in active service; also, some thirty-one are serving the Lord in the home field. In Toledo, the activities include street meetings, cottage prayer meetings, mission services, and the yearly daily vacation Bible school. The first DVBS was held in 1935 with an enrollment of 189. In 1952 there was an enrollment of 320, with an average attendance of 244—the largest DVBS in Toledo.



Dr. and Mrs. L. H. Ziemer, who have served in Toledo, Ohio, for more than twenty-seven years.

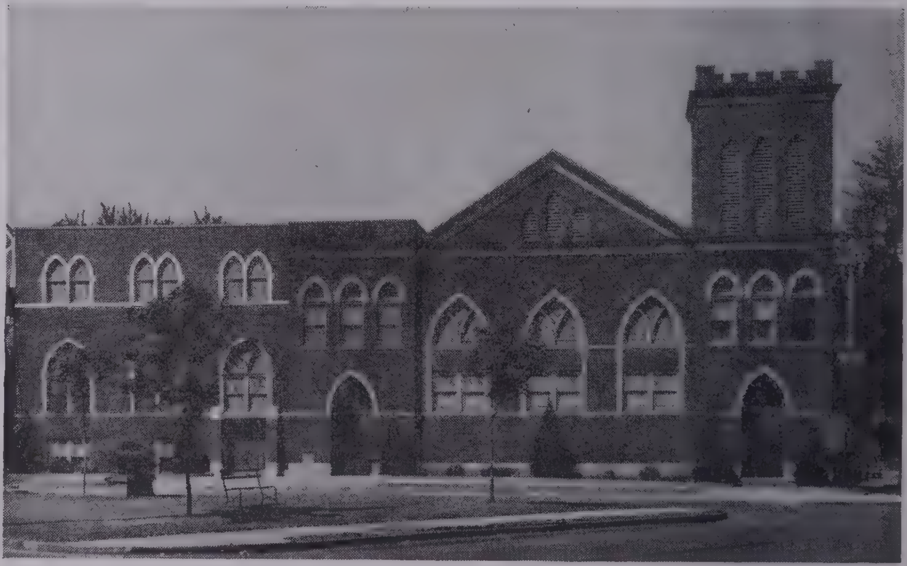
A second Alliance work in the city is the Toledo Gospel Chapel, an outgrowth of the original group under the Rev. I. H. Patterson. The present pastor is the Rev. Fred Isch.

The Lord has built the house. Only eternity will reveal the number of souls won, not only in the local area but in an ever-widening circle as the ministry of the Tabernacle has reached around the world.

★

Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee, Thou art
  found,
And every place is hallowed ground.
—COWPER.

The Toledo Gospel Tabernacle



The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

ACC hits National, World councils: The American Council of Christian Churches, at its eleventh annual meeting, attacked the National and World councils of churches and urged U. S. withdrawal from the United Nations unless the UN ousts Communist Russia. A resolution approved by the fundamentalist group said Russia has no rightful place in a federation of free nations. If the UN does not ban the Soviet Union, the resolution said, the U. S. should have "the self-respect to withdraw."

●

Ministers dedicate household: Ministers of three Protestant denominations joined in a service at the home of a Trenton, N. J., family dedicating the household "to the service of God." The three denominations are represented among the family's members. The home is that of A. Roger Trout, member of Grace Baptist Church in Trenton and a former president of the New Jersey Baptist Laymen's Council; his wife and their children, who belong to Trenton's First Methodist Church; and Mrs. Trout's parents, Mr. and Mrs. Robert Walker, who attend a Presbyterian church at nearby Morrisville, Pa.

●

Incorrect report used against Graham: Some religious journals made capital of a report from a Pittsburgh paper that Billy Graham was sending converts back to the Catholic Church, and denounced the fiery evangelist for compromising and watering down the gospel. The report, written by staff writer William E. McElwain of the *Pittsburgh Sun-Telegram,* was later corrected by McElwain, who admitted hearing Graham say only that Catholics were coming forward as converts. The writer declared that he added the statement that they returned to the Caholic Church. Though McElwain readily admitted his error, corrections were not forthcoming in any of the religious papers who used it to speak against Graham.

ABROAD

1,400,000 Lutherans behind Iron Curtain: There are 1.4 million Lutherans behind the Iron Curtain in Europe, not counting those in Soviet Russia proper and Yugoslavia, Dr. Igor J. Bella, of Geneva, Switzerland, told delegates to the eighteenth biennial convention of the United Lutheran Church in America in Seattle. Dr. Bella, representative of the U. S. A. Committee for the Lutheran World Federation, now on a three-month furlough in the United States, warned that these Lutherans, belonging to five different churches, "are in the embrace of the Communist State, the purpose of which is to liquidate religion." Freedom of worship may be permitted behind the Iron Curtain, the European representative explained, but religion is isolated from public life. The sermons of every pastor are carefully watched by the political police, he continued, spies are planted in congregations and church councils to report every activity to the Communist authorities. Editors of religious magazines may be imprisoned for twenty-five years for "misuse of spiritual activity," that is, for any statement which might be understood as being anti-Communist, the speaker added.

MISSIONS

Bible class collects trumpets for missions: Because African natives go "wild about horns and trumpets," the Pilgrim Bible Class of Northminster Presbyterian Church, Baltimore, Md., is collecting two hundred trumpets for missionary work in Africa. The collection was undertaken following an address by the Rev. Austin Paul, of the African Inland Mission. He told how such sturdy hymns as "Onward Christian Soldiers" are a sure way of rallying natives from the African jungles and bush to the Word of God. As a part of his missionary work, Paul teaches teams of boys to play the brass instruments. These teams accompany the missionary and his wife on their safaris through Central Africa to reach natives who have never heard the gospel.

●

Nazarene workers arriving at posts: Beginning to arrive at their foreign destinations are fifty-two new missionaries commissioned by the Church of the Nazarene at its recent quadrennial General Assembly in Kansas City, Missouri. Last year the Nazarenes gave more than one and a half million dollars for foreign missions. Ninety thousand people are members of the Nazarene Foreign Missionary Society, an active organization which does much to further the cause of mission work. The new appointees, assigned to seventeen different countries, will bring the total for this international denomination to 234 missionaries on twenty-four fields.

SIGNS OF THE TIMES

Greek Church institutes new holy day: A new holy day of "the Holy Shelter" was observed for the first time this year in Greek Orthodox churches throughout Greece. The observance coincides with the Greek National "Ochi" ("no") Day, which commemorates the defiant note of refusal sent by Premier Metaxas on October 28, 1940, in reply to the Italian government's demand that Greece capitulate. The purpose of the new holy day is to "strengthen the religious and national spirit" by joining the secular holiday with "a religious act related to the Virgin Mary who has always protected, sheltered and liberated the Greek nation."

Edited by
REV. E. W. RICHARDS
National Youth
Secretary

Alliance Youth

The Verse of Scripture I Like Best

A "Bible Sunday" Story

By a Chinese Refugee Boy

It was a clear, cool and silent mid-autumn night. The sea was quiet and the full silver moon shone brightly on the water and on the seaside. The top of the hill and my own little tar paper house were lit up by the moonbeams. There I stood for an hour in one place and looked up at the glorious moon. As I stood, I said to myself: "What a pretty face the moon has." I watched the moonlight on the rippling sea water. Joy overflowed my heart and the love of God filled my mind. It must have been about midnight when I entered my tar paper house. I lit the lamp to study my daily lessons and then went to sleep.

Suddenly I saw some strangers, carrying sticks and other things, come into my room. Evidently their purpose was to break open my boxes and my luggage. After they had broken into my luggage they took out many of my letters. I knew that something was about to happen but I did not know what to do, so I asked myself the question: "What shall I do?"

I felt the peace of God in my heart. I knew God was with me, so I couldn't be afraid. I prayed God to keep me and help me. The men said I would have to go with them and, as we were walking, one of the men accused me of something that was false. I knew that the accusation was wrong, but sorrow and trouble filled my mind. My heart was almost broken because at this time darkness filled my spirit. I felt that the moonlight had left me—the terrible night was creeping in on my life.

They compelled me to go into a little room of a house, where they left me alone. In my sorrow, I sat down on a chair because the trouble was so great. However, I had peace, joy, and freedom as I recalled the words of God in Psalm 39: "And now, Lord, what wait I for? my hope is in thee. . . . I opened not my mouth; because thou didst it" (vv. 7, 9).

As I thought of these precious words, I said: "Lord, if this trouble is according to Your purpose, then I will keep silent. Oh, my Lord! What shall I do? My only hope is in You." Again and again as I thought of these valuable verses I prayed unto God. About five hours later, I was set free again, and then I felt the full comfort of the peace and joy of God, and I had a song in my heart.

Because of the comfort they brought me, I like these two verses of Scripture best.

The Secret of Success

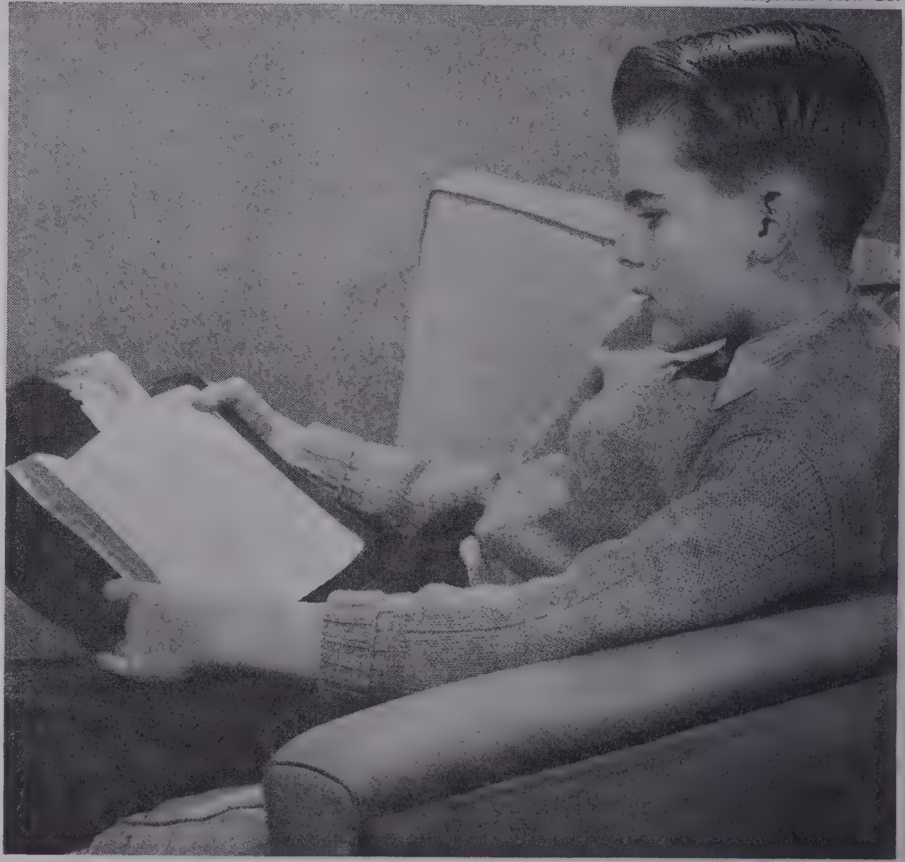
When asked for the secret of his success, General William Booth replied: "I will tell you the secret: God has had all there was of me. There may have been many men with greater brains than I, and men with greater opportunities; but from the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth. And if there is anything of power in my work it is because God has all the love of my heart, all the power of will, and all the influence of my life."

❧

AYFers: Keep us informed of your activities and the progress made in your society. Write the National Youth Secretary, 260 West 44th Street, New York 36, N. Y.

"Thy word was unto me the joy of mine heart"

Keystone View Co.



The Foreign Fields

Spiritual Springs in Baouli

By Mrs. G. C. Timyan, Africa

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

To those who live in a land where water, any water, is a very precious item, these words take on new meaning. Before the sun has quite risen in the damp mistiness of the jungle, the women, their heads burdened with huge clay pots, go on their way to the nearest little pool of water. There is a word in the Baouli language for a spring of water, but few Baoulis know what it is. Most of their watering holes are stagnant, scummy pools, or if perchance it might be a small stream, the water is scant, the mud and filth abundant. The people think nothing of walking from ten to eighteen kilometers in some sections of our forest country to get water; it is necessary to life.

For fifteen years the Baouli churches of this area have subsisted on scant rations of spiritual refreshing. A few hymns, a few testimonies and some prayer made up their worship service. The more or less regular monthly visit from a native worker who could read to them the Word of God and teach their young men to read was not in the least adequate. Twice a year, sometimes more but more often less, they would be visited by the missionary, whose time was already well taken up in his own district of Bouaké or Toumodi. It is no wonder that they wanted meetings all day long when the missionary came, no wonder that they arose before dawn to ring the old brake drum for the first service of the day and kept the missionary preaching until late at night. Hungry and thirsty they were, and the exposition of the Word was vital to their spiritual lives. No thought was given to the distance that they had to travel to hear the message.

A year ago we took up our residence among these people. We found a deplorable condition. The churches that had been so hungry and thirsty in years gone by were now rather satisfied with things as they were. When native workers were sent to preach and teach the truth, they would come back discouraged, telling us the truth was not wanted. So long had the people waited for teaching that the little bit of truth which penetrated their hearts in the beginning had become contaminated with the condoning of a few fetish practices, and the silt and filth of hidden sin. Their taste accustomed to this strange mixture, pure truth was too strong and the Word of God much too revealing to be to their liking.

This past year has been a sifting time. The truth still sets free, and many have left their sinful ways and sought and found cleansing and freedom. Others have left the church entirely. But a pure church is the desire of our hearts and it is the only kind of church that can make glad the heart of God. It would be presumption indeed to think that we could give all the teaching necessary to these thirty-five churches. God must raise up Spirit-filled laymen, preachers and evangelists from the native church, to finish the task; men with that touch of God in their lives that would set them aflame for Him; men walking in the fullness of the Holy Ghost, out of whose innermost beings would flow the springs of water for these needy people.

Joseph Koffi and his family, Ivory Coast. Joseph is a catechist of the Baouli tribe and also has assisted in the translation of the New Testament.

G. Timyan

The short term Bible school was the immediate answer to the need. By December God had so worked in hearts that churches that had grudgingly given five francs a month per person to the work were now tithing not only their money but the produce of their fields. With joy they were bringing their offerings to God, and with joy they agreed to provide for their young men while they studied the Word of God.

And the young men who came to study were eager for teaching. How they drank in the truth, memorizing many Scripture portions. By the first of the year, these young men had returned to their villages and prepared over a hundred inquirers for baptism, teaching them to read, drilling them in the catechism and living exemplary lives before them.

But this was not enough.

With expectant hearts we awaited the coming of Rev. Paul Kenyon and our field chairman, Rev. R. S. Roseberry. Their united ministry was peculiarly blessed of God and at the close of a week's heart-searching the break came. Church leaders flocked to the front of our newly built chapel to receive all that God had for them in the Person of the blessed Holy Spirit. Like the sound of a heavy shower sweeping through the forest was the united prayer arising to God. One by one they were filled, confessions were made, and the heart-searching went on. Sunday evening a very simple message on the gifts of the Spirit was given by Mr. Roseberry and hardly had the invitation been extended when the whole congregation went to its knees, some at the front and some at the pews. What hunger for God! Old Paul Kwadio, the chief of the churches of this district, went among the young men, laying his hands on their heads and praying for each one to be filled with the Holy Ghost, even as he had been filled. Then we heard him cry out with tears streaming down his face, "Oh, Lord, I'm not asking Thee to fill *me* any more; I'm too full now!"

We saw nine of our short term Bible school students yield unreservedly to God. One after another testified to God's call and the intense desire that was born in them with the coming of the Holy Spirit to see their own people reached with the gospel.

God has "opened the rivers in high places, and fountains in the midst of the valleys." We can see new hope for the little churches back in the bush that have drunk for so long from the scummy pools of inadequate teaching defiled with the sins of their ignorance.

We dare not falter in our teaching ministry; we dare not let up in earnest prayer for these Spirit-filled young men until the wilderness has become a "pool of water, and the dry land springs of water." We depend on you for prayer.

Bible school at Rennie's Mills Camp, Hong Kong

Schools Start Fall Term

By Rev. John Bechtel

Two Alliance Bible schools for the Chinese in Hong Kong opened their fall terms the second week in September. The photograph below shows the faculty and students of the Alliance Bible Institute on Cheung Chau Island. Doctor Charles Roberts, of BIOLA, brought a message of inspiration and challenge to the assembled students and faculty. Seated in the front row, from left to right, may be seen Miss L. Chan, Miss C. Ho, Mrs. J. Bechtel, Miss H. Ho, Miss T. Y. Tse, dean of the school, Rev. R. Patterson, principal, Rev. John Bechtel, Dr. C. Roberts, Mrs. C. Roberts, Rev. A. Tse, Mr. David Ho. There are twenty-one students enrolled.

The second week in September also saw the opening of the Alliance Bible School at the Rennie's Mills Camp for Chinese refugees, Junk Bay. With an enrollment of sixty-five students, the opening exercises were attended by the entire student body, who were addressed by Dr. Charles Roberts. Seated in the second row, surrounded by students are (left to right) Mrs. A. Kao, Rev. A. Kao, Rev. John Bechtel, and Rev. David Wang. Support the students and faculties in prayer.

The Alliance Bible Institute, Cheung Chau, Hong Kong

Let Us Go On

Hebrews 6:1, 2

By JOSEPH T. LARSON, Evangelist

THE book of Hebrews was written to Hebrew Christians to keep them going onward. They knew Christian doctrine and the principles of the faith; yet Paul reminded them to *go on* beyond these.

Christ set us an example even in the garden of Gethsemane. "He went a little farther (forward), and fell on his face, and prayed" (Matt. 26:39, R. V.). He went forward in His example of godlikeness, perfection, and holiness. He went a little farther forward in His humiliation, even unto the death of the cross. He went forward in surrender and obedience to the Father, in facing the cruel mockings and crucifixion. He did not fail in His earthly mission, in His miracles, in meeting His enemies by the power of God, nor did He fail in His bodily resurrection. Christ went forward in the will of God, in sufferings and sacrifice, in meditation and prayer, in love for the Father, and in His self-denial.

Let us go on unto perfection of life. This perfection must come by daily yieldedness to God, constant abiding, and complete separation from the world. Health and beauty of body are good, but a beautiful soul life is better. Our characters may become like unto His if we abide in Him. His life dwells in us for further blessedness of life. His victory will enable us to endure our Gethsemane, our Calvary, and give to us our resurrection by faith in Him.

Let us go on in love. "Love suffereth long, and is kind." Let us go on loving the unlovely, forgiving those who wrong us, caring for those who need help. The love of God is manifested in our lives by the things we do for others in the name of Christ. It manifests itself in sacrificial love, in enduring sufferings for another.

Let us go on in faith. The eleventh chapter of Hebrews reveals the many heroes of faith, men and women who believed God and did exploits. Faith is the hand that reaches out and takes God's offered gift of salvation. By faith we are able to accomplish the will of God. "If thou canst believe," was Jesus' answer to the unbelieving father. Faith comes by taking God at His word. When others doubt and fear, let us go on by faith in Christ. Let us never waver, but walk by faith and sing the song of faith until we see the answer.

Let us go on in the will of God. Paul prayed "that ye may stand perfect and complete in all the will of God" (Col. 4:12); "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9). Too many Christians go on in their own will and ways. This is displeasing to God. We need to learn what the will of God is, and go on in His will. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Christ said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). "David, after he had served his own generation by the will of God, fell on sleep" (Acts 13:36).

What is the will of God? It is the will of God that we should grow in grace and in the knowledge of Christ. It is the will of God that we should flee all appearance of evil. It is the will of God that we should help the poor and needy. It is His will that we love Him with all our heart and our neighbor as ourselves. It is the will of God that we should read His word and pray daily—that is, establish a family altar in our homes. America is suffering from godlessness and prayerlessness in our homes. It is estimated that only about 15 per cent of our homes have family altars. (There are supposed to be about 80,000,000 nominal Christians in the United States.)

It is the will of God that we attend divine worship somewhere on the Lord's Day, that we give of our money, our time and our talents. It is the will of God that we should "follow peace with all men," forgive freely, and not be "easily offended." It is the will of God that men should restore that which they have taken or wherein they have defrauded anyone.

Let us go on in perfection of holiness. The words "holy," "holiness," "sanctification," are mentioned in the Bible over seven hundred times. This indicates the importance of holiness in the sight of God.

In the Old Testament we are told that God labored in creation, perfecting it; in the New Testament, that Christ labored in redemption, perfecting its plan. The Holy Spirit now labors to make God's people holy and perfect. Thus while each Person of the Trinity has His own sphere of work the three Persons work together for a final result.

"Perfecting holiness in the fear of God" (2 Cor. 7:1). This is the will of God, and we need to heed this admonition. God is able to sanctify our hearts, perfect our lives and cleanse our motives until they become like unto His own. Man is body, soul, and spirit; and our salvation must affect all three parts in making us Christlike. Holiness is to the soul of a Christian what health is to the body. We need more of both.

Let us go on in perfection of consecration. This means presenting our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service." Most Christians have room for improvement in their yieldedness to God, in carrying out their consecration vows. This means yielding our lives, our wills, our plans, our time and talents to the Lord without reservation.

Whatever your state is now, make up your mind that you will go on to do His will in all of these. Then you will eternally profit, and God will be eternally glorified!

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Departures. Rev. and Mrs. A. Paul McGarvey and children, Arlene, John and James, sailed from San Francisco on November 21 for Japan. Mr. McGarvey has served as assistant pastor in Asheville, N. C., pastor of the Gospel Tabernacle in Daytona Beach, Fla., from 1941 to 1948, and pastor in Orlanda, Fla., from 1948 until 1952. They will be stationed in Hiroshima, Japan, and Mr. McGarvey will be the Board Representative for that field.

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Missionary Arrivals. Rev. and Mrs. W. E. Evans and children, Gene and James, and *Rev. and Mrs. A. E. Mitchell* and children, Rebecca and Loretta, arrived in New York on November 20 from Indo-China.

Mr. and Mrs. Evans went to the Kansu-Tibetan Border in 1947 and were transferred to Indo-China in 1949. They have been conducting the tribes' Bible school in Pleiku, Viet Nam. Mr. and Mrs. Mitchell left for the field in 1947. They have been serving in the home and school for missionaries' children in Dalat.

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With the Lord. Leonard Hall, of Columbus, Ohio, passed away October 16 at the age of eighty-two. Early in the history of the Alliance work in Columbus he and his wife were converted and for nearly fifty years he served the Lord in the Third Avenue Alliance Church. He early became a staunch supporter of the missionary program of the Alliance through prayer and sacrificial gifts. He is survived by his wife, Mrs. Sarah J. Hall, and two daughters, Miss Ruthe Hall, of Baltimore, and Miss Isabelle Hall, of Quito, Ecuador.

Esther Grace Paul, eight-year-old daughter of Rev. and Mrs. William A. Paul, Chicago, Ill., went to be with the Lord on November 5. She was born on December 16, 1944, in Colombia. Her parents returned from Colombia four years ago and were forced to remain at home because of their daughter's serious heart condition. Mr. and Mrs. Paul wish to thank friends for their prayers and sympathetic interest.

Birth. On October 20, to *Mr. and Mrs. H. M. Beardslee*, Camden, N. J., a son, Howard Moreland.

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Sunday School Editor Retires. On October 31, 1952, *Miss Addie B. Anderson* retired from the employ of the Publication Department of The Christian and Missionary Alliance where she had served for twenty-seven years. On this day the entire Headquarters staff gathered in the lobby of the Headquarters' building where a farewell gift was presented to Miss Anderson and a few brief remarks were made concerning her years of faithful service. Following this presentation, Miss Anderson was the guest of honor at a luncheon attended by members of the Publication Department and those closely associated with her in the publishing work.

Miss A. B. Anderson

Miss Anderson began her service with The Christian and Missionary Alliance as a secretary in the Publication Department in September, 1925. After serving approximately ten years in this capacity she was transferred to the editorial department where for the past seventeen years she has served efficiently and well. At her retirement, Miss Anderson was Associate Editor of *Council Fires* and first assistant in general charge of all editorial work in the Sunday school literature department.

Although much of her work has been done behind the scenes, Miss Anderson's many years of service in the publishing work of our Society has contributed greatly toward the dissemination of the Word of God wherever our literature has gone. May God reward her abundantly for these years of effective ministry which have been rendered as unto Him.

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Shinglehouse, Pa. Special meetings were held in the Alliance Church September 30 to October 12 with F.

(Continued on page 803)

Letters

The Revised Standard Version

It seems to me that Mr. Dunbar said exactly nothing in answer to a very important and vital question. The reliability of the new Revised Standard Version of the Bible is a subject upon which our Alliance folk here in Victoria are waiting for a statement from our Society. I have no sympathy with the subtle evasions of this revision. I am therefore suggesting that THE ALLIANCE WEEKLY give consideration to the publication of a critical review of this revision.

And while I am apparently in a critical mood may I say that it is my conviction that an editor of a Question and Answer column should set forth his convictions on a subject in a positive and forthright manner, right or wrong, so that at least the questioner will feel that his question has been answered.

And now in a different strain: the WEEKLY is tops. Keep up the good work. We are with you 100 per cent.—REV. R. F. MERRILL, *Victoria, B. C., Canada.*

The Back Cover

Let me say that I think the missionary information on the back cover of THE ALLIANCE WEEKLY is such a wonderful idea. Many will read the back cover now. —REV. JOHN L. STIRZAKER, *Allentown, Pa.*

Dr. Kroh's article (Congo, ALLIANCE WEEKLY, Oct. 15) was most enlightening. The back cover page of the WEEKLY is *very striking.* "Many Tongues—One Word" is a masterpiece. The Arab picture is very precious to me.—MRS. HELEN A. SUTTON, *Chicago, Ill.*

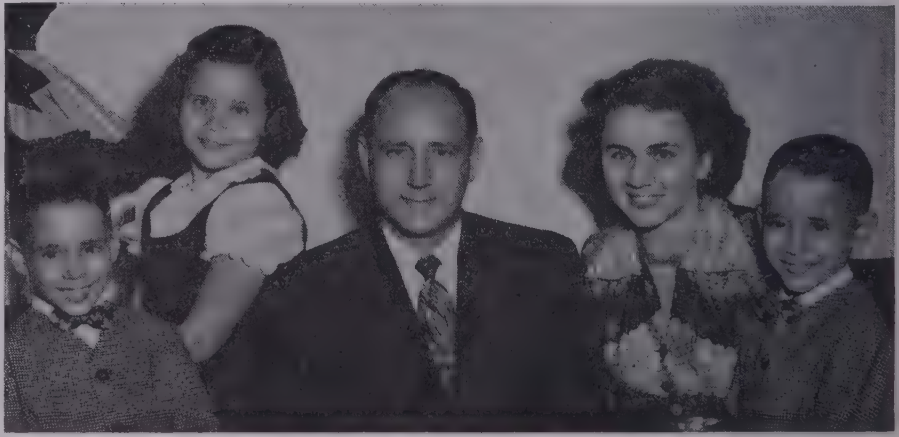
Likes Book Reviews

I am always so glad when the book reviews appear in the WEEKLY. Your comments on Martin Bucer's book caused me to send for it quickly.

Please keep us readers informed of the old reprints as they make their appearance on the market.

THE ALLIANCE WEEKLY is a great little paper. I love it.—MRS. O. KORNFELD, *Mt. Ephraim, N. Y.*

Rev. and Mrs. A. Paul McGarvey and family, Japan



Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—2 Corinthians 5:14-21.
DAILY TEXT—*"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"* (verse 17).

Don't try to sanctify the flesh. Don't attempt to evolutionize the kingdom of heaven out of the kingdom of hell. It is not evolution, it is creation. It is not morals or manners, it is a miracle of grace and power. Take no risks upon the old man. He will fail you every time. You may think your trained hawk is a dove, but in an unsuspected moment its beak will be buried in your flesh. Your little wolf may have all the manners of the lamb, but in an evil hour it will destroy all your lambs and perhaps rend you limb from limb. It is hopelessly, eternally corrupt. It cannot please God. It must be utterly dethroned, renounced and crucified with Christ.—*A. B. Simpson.*

Monday

DAILY READING—Psalm 139:14-24.
DAILY TEXT—*"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting"* (verses 23, 24).

Holy Spirit of truth, disclose to me myself! Let me not think that I love duty, if I merely love praise and ease of conscience. Let not prayer for virtues satisfy me, while I have not the virtues for which I pray. Let me not be proud of Bible-reading if I read only as a curious scholar, and not as a lover. . . . Lord, give me a straightforward, accurate, imperious knowledge of myself, a knowledge that endures no lies and permits no equivocation; a knowledge that is not morbid or timid; an open, manly, sunshiny knowledge of my evil and of my good. But with the disclosure of my weakness disclose also Thy power. With my sins show me also Thy forgiveness and Thy salvation. With my virtues show me, far ahead of me, the perfection Thou dost require. Let me not know myself unless I can also know Thee.—*Amos R. Wells.*

Tuesday

DAILY READING—Genesis 49: 22-33.
DAILY TEXT—*"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall"* (verse 22).

As in the late afternoon the shadows of the great rugged mountains stretch themselves across the low valley, as if the proud mountain peaks had knelt down to pray on the dewy meadow in the evening hour, while the stars of evening begin to light their lamps, as if to make a sanctuary of the spot; so it often happens that sorrow is an afternoon gospel on many a stubborn soul, and gets many a proud heart to bow down in the valley of tears. Joseph had more sorrow than all the sons of Jacob, and it led him out into a ministry of bread for all nations. For this reason, the Holy Spirit said of Joseph, "Joseph is a fruitful bough . . . by a well; whose branches run over the wall" (Gen. 49:22). It was through sorrow his heart grew big enough to run over the Jewish wall, and feed the Gentiles with bread.—*George D. Watson.*

Wednesday

DAILY READING—Job 42:7-17.
DAILY TEXT—*"The Lord blessed the latter end of Job more than his beginning"* (verse 12).

I know somehow that time will heal this sorrow,
This bitter grief; and that the years will bring
Forgetfulness and peace, that some tomorrow
Will hold no memory of my suffering.
And I believe that there will be a blurring
Of the jagged edges of the wound I bear,
And in my heart again will be the stirring
Of laughter that has long been absent there.
I know all this, yet still cannot remember . . .
I cannot see beyond this wall of tears;
Yet as the falling ashes cool an ember,
So will my heart find comfort through the years.
I know, but God, dear God, my need is great!
Give me the inner strength this day to wait.—*Grace Noll Crowell.*

Thursday

DAILY READING—Romans 8:28-39.
DAILY TEXT—*"Who shall separate us from the love of Christ?"* (verse 35).

Stars shine brightest in the darkest night; torches are better for beating; grapes come not to the proof till they come to the press; spices smell best when bruised; young trees root the faster for shaking; gold looks brighter for scouring; juniper smells sweetest in the fire; the palm tree proves the better for pressing; camomile, the more you tread it the more you spread it. Such is the condition of all God's children: they are most triumphant when most tempted; most glorious when most afflicted; most in favor of God when least in man's and least in their own; as their conflicts, so their conquests; as their tribulations, so their triumphs; true salamanders, that live best in the furnace of persecution: so that heavy afflictions are the best benefactors to heavenly affections; and where afflictions hang heaviest, corruptions hang loosest; and grace, that is hid in nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under it to distill it out.—*Bogatzky.*

Friday

DAILY READING—Luke 11:1-10.
DAILY TEXT—*"I have nothing"* (verse 6).

Applied spiritually this is one of the great truths of Christian service. This man of the parable needed bread for a hungry soul, but his cupboard was bare. Instead of going to his friend and making excuses or alibis, or even qualifications concerning the truth of the situation, he bluntly acknowledged, "I have nothing." And it brought results. As Christians seeking to serve God and humanity acceptably it were well if, instead of trying to self-improve our spiritually empty "cupboards," we came to Him with the frank admission, "Lord, I have nothing to offer this hungry soul, and I beseech Thee to give me some good, palatable, wholesome *bread* to pass on to them." Such an acknowledgment never goes unheeded by our gracious Lord. He will give if we know and confess our need. And bread freshly baked and taken from the oven is always more acceptable than that which has passed through many hands! Books and helps are good in their place, but people do relish fresh food from the Book.—*Pameii.*

Saturday

DAILY READING—1 Chronicles 4:9-20.
DAILY TEXT—*"Oh that thou wouldst . . . keep me from evil, that it may not grieve me!"* (verse 10).

The story is told of a poor engraver who possessed great skill and who, by illness and other misfortunes, was brought to extreme poverty. His furniture had been sold, and in his bare room there was neither food nor fuel. His wife repined and his children cried for bread. To him came a man with an offer of work. How gladly he was welcomed may be imagined. It was work that he could do, the remuneration would be large, and a part of it would be paid at once to relieve his immediate necessities. What work was it? Only to make a plate of a five-dollar bill, an exact copy with which counterfeit bills could be printed. He refused to put his powers to such a purpose. "I will starve first," he said; "it is not necessary for me to live, but it is necessary that I keep my integrity."—*Selected.*

A Look at the Lesson

By REV. EARL R. CARNER

For December 21, 1952

Emmanuel—God With Us

Matthew 1:18-25

GOLDEN TEXT—*"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."*—Matthew 1:21.

DEVOTIONAL READING—Isaiah 9: 2-7.

Introduction

In our workaday world, when one of the rank and file of men does some extraordinary thing, distinguishes himself by making some momentous discovery, or achieves some notable benefaction for mankind, all who hear of him want to know his background, who were his ancestors, and what is the explanation of his greatness. Place all such men in a company, search all the pages of history and pick them out—heroes and philanthropists, philosophers and sages, warriors and savants; list them all, all the great and good men ancient and modern, and know that Jesus Christ is infinitely higher and better than they are and cannot be listed among them. He is a Man, but when we think of men we know that He is apart from men. Notwithstanding all this, He comes closer to us than all others, understands us better, inspires our trust more deeply, has perfect sympathy with our every weakness, convicts us of our every flaw and appreciates our every conflict with evil; so that we feel at home with Him, even while we know that only divine grace gives us the right to lie at His feet.

I. The Miracle of the Genealogy of Jesus (Matthew 1:1-17)

How proud men are if they can show a list of their ancestors two or three hundred years long! We are told that even George Washington's family cannot be traced with certainty for as much as two centuries. The same is true of Abraham Lincoln, and today, in less than a century after this great man's death, there is no direct male descendant to carry his name. Yet for two thousand years, from the time when God gave to Abraham the promise that in his seed blessing would come to all the families of the earth, He overshadowed Abraham's descendants with omnipotent providence against all the hatred and craft of Satan. Then in the fullness of time, Jesus was born, Abraham's direct descendant and in line for the throne of Israel. Not only so, but the genealogy runs from Mary back to Adam, the father of us all. Sometimes the line of David and Abraham hung, so to speak, by a mere spider web. God's omipotence and God's omniscience were in the thread and it held! After Jesus was born the Jews lost their carefully kept genealogies, and today no Hebrew can trace his ancestry in this way. To accomplish the fulfillment of His promise God had to keep His divine power operative constantly.

II. The Miracle of Christ's Birth (Matthew 1:18-25)

Our Lord and Saviour was born of a virgin. So speaks the beautifully simple record, with ample proofs surrounding it to convince of its truth all except willful doubters in the miraculous. Matthew wrote for the Jews and confirms his inspired statement of this stupendous fact with quotations from the prophets upon whom all devout Jews relied. Luke wrote for all mankind, and his more lengthy record of this beautiful and wonderful story of love tells of Gabriel's commissions and of a whole choir of angel voices, of miraculous intercourse between earth and heaven to bring about this greatest of all miracles, the ineffable fact that God has incarnated Himself in man. To hearts that will not believe, though the truth be shown them, this all seems a fable or a fantasy. To all who will draw near and believe there will be revealed its wonderful truth. "While, through Mary, Jesus was vitally incorporated with the race, and without sin, inherited our entire humanity, he had a paternity befitting a life indwelt with all the fullness of the Godhead. Surveying the breadth and length and height and depth of the Incarnation, must we not say that it would have been unnatural if the birth of the Saviour had been natural?"—*Quoted by Dr. Wilbur M. Smith.*

III. Joseph's Obedience (Matthew 1:19-21, 24, 25)

As we study the record of the coming of the Son of God into our world, we should not overlook the part which obedient and kindhearted Joseph had in protecting the Babe in whom were met "the hopes and fears of all the years." Joseph would without doubt have "put away" Mary, who was espoused to him, had there not happened just what the record tells us. He would have done this in the kindest way the Jewish law then allowed. This was divorcement instead of death, and could be accomplished privately in the presence of witnesses. Joseph was reluctant to do this, and while he pondered it God revealed to him in a dream what he should do. Thus Joseph's part in the story is further confirmation of its truth, if confirmation were needed.

IV. The Relation of the Christmas Story to Old Testament Prophecy (Matthew 1:22, 23)

Matthew was especially desirous of convincing his own nation, the Jews, of the truth of the story he was telling. For this reason he constantly reverts to the great prophets of the Old Testament. Having stated that the birth of Jesus was supernatural, that His mother was a virgin in the very hour of His birth, he quotes the promise of this fact given by Isaiah more than 700 years before it took place (Isa. 7:14). While that prophecy may have had immediate application, its greater meaning and fulfillment was in the birth of Jesus the Lord. "The phrase 'Immanuel,' God with us, . . . occurs twice in Isaiah, and never again until the angel whispered it to Joseph. . . . While the words of Isaiah had local applications, they had vaster values than such applications contain. So the birth of Jesus was for the fulfillment of those vaster values that lay within the old-time prophecy. This hope must be interpreted in its local setting, and yet with that more spacious attention which it evidently contains."—*G. Campbell Morgan.*

V. The Name of Jesus (Matthew 1)

Our great Saviour has many names, all of them full of wondrous meaning, yet none of them nor all of them put together adequate to tell what God's gift is. Sweetest and best of all to him "whose transgression is forgiven, whose sin is covered" is the name of *Jesus.* This is the name His Father gave Him in heaven and sent to earth by one of His mighty angels. What hymns have been sung, what sermons preached, what books written through the centuries, in an endeavor to tell the love His loved ones bear to Him who bears that name! One of the very best estimates of the name of Jesus known to the writer is that given by God's honored servant, D. M. Panton, in his splendid pamphlet on *The Godhead of Jesus,* and though the quotation is lengthy for our limited space we believe it will be appreciated by our readers. Mr. Panton concludes his treatment of the subject as follows: "We close on one name which is conspicuously absent from all the judgment scenes, and never uttered in the prophecies of the Apocalypse, but which, shrined forever in our redeemed hearts, holds all the secret of our joy in His coming. God has poured His whole heart in a single word: 'Thou shalt call his name JESUS: for he shall save his people from their sins' (Matt. 1: 21). There is awe in the name of God; there is eternity in the name of Jehovah; there is infinity in the name of the Son of God; there is incarnation in the name of Immanuel; there is stainlessness in the name of the Holy One of God; there is omniscience in the name of the Logos; there is unction in the name of Christ; there is mastery in the name of the Lord; there is a sob in the name of the Son of man; there is pity in the name of Mediator; there is Gehenna in the name of the Lamb; there is absolution in the name of the High Priest; there is succour in the name of the Advocate; there is heaven in the name of the Paraclete; there is wedlock in the name of the Bridegroom; there is empire in the name of the King of kings and Lord of lords: but, although all these titles are heaped upon our Lord, *there is none other name given under heaven whereby men must be saved but the name of* JESUS."

THE ALLIANCE FAMILY

(Continued from page 800)

Bertram Miller, Beulah Beach, Ohio, as the evangelist. The meetings were attended by many outside the church and town. Several definite decisions were made by seekers after the Deeper Life, and several professed salvation, including some children who responded following an object lesson given to the Sunday school.

This group, pastored by Rev. Roland M. Gray, Jr., has made great advances recently. The interior of the auditorium has been completely refinished, new lighting installed, and Venetian blinds fitted. A nursery room has been provided and it is now planned to remodel the church basement for more adequate Sunday school accommodations.

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Buffalo, N. Y. The Home Convention of the Kenmore Church was held September 22-28, with Rev. F. Bertram Miller, Beulah Beach, Ohio, as the guest speaker. The sound Bible messages of the speaker resulted in real benefit being received by this congregation and a definite effort being made to clear off the mortgage remaining on the building. Rev. Paul R. Brittin is pastor of this group, which hopes in the near future to either remodel the building or erect a new edifice on the splendid corner location owned by the church.

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Pastoral Personnel *(Continued from last week).*

New Workers. *Mr. Russell Reid,* Official Worker, Assistant Pastor, Beulah Tabernacle, Edmonton, Alta., Canada.

Mr. Philip P. Wilson, appointed Christian Worker among the Indians, Western Canadian District.

Mr. Arnold Shareski, appointed Official Worker, Benson and Arcola, Sask., Canada.

Miss Helen Ballard, appointed Official Worker, assisting Mercedes, Tex.

Mr. William J. Blackwood, Jr., appointed Official Worker, Austin, Tex.

Miss Geraldine Hoffman, appointed Official Worker, assisting at Mercedes, Tex.

Mr. James Walker, appointed Official Worker, assisting at Mercedes, Tex.

Ordinations. *Rev. James Woehr, Rev. J. Olan Jones, Rev. Emerson C. Ross, Rev. J. Warren Rhodes, Rev. Floyd E. Meier, Rev. David K. Muir, Rev. John J. Strimel, Rev. Warren H. Turner, Rev. Rolland M. Ayers, Rev. Jearl J. Barr, Rev. Fred E. Lantz, Rev. David C. Lowe, Rev. John C. Nevius, Rev. Herbert A. Wiggins, Rev. Richard H. Johnston.*

Rev. Wilbur Jorgenson, Rev. Robert R. Wyllie, Rev. Thomas A. Hayes, Rev. August L. Martin, Rev. Joseph A. Nicholson, Rev. Edward D. Poser, Rev. Charles W. Shepson, Rev. Douglas G. Herbert.

New Works. *Donegal, Pa.* Unorganized, The Christian and Missionary Alliance Church.

Pateros, Wash. C. & M. A. Church.

Cook, Wash. Affiliated, Willard Community Church.

St. Vital, Man., Canada. Alliance Tabernacle, 141 Hindley Ave.

Benson, Sask., Canada. Alliance Tabernacle (Unorganized).

Arcola, Sask., Canada. Alliance Tabernacle (Unorganized).

Charlottesville, Va. Mayo Chapel (Unorganized).

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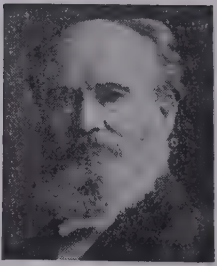
Christianize or Evangelize: Which?



A. B. SIMPSON

BACK of all foreign missions work there is one of two radically different schools of thought. These may be summed up under two words which sound alike but which actually mean two directly opposite things: *Christianize* and *Evangelize.*

1. *Christianize*

We should, says one school, go into all the world and Christianize the nations. Get to the sources of education in a country, teach men and women to read and write, introduce Christian principles, teach Biblical ethics, build hospitals, introduce improved sanitation—in short, civilize the heathen according to Christian ideals.

- With this position The Christian and Missionary Alliance disagrees completely. All of these things are good and altogether desirable, but the point is that *they are not the things Christian missionaries are sent out to accomplish.*

2. *Evangelize and win souls to Christ*

The first thing to do on any mission field, says another school of missionary thought, is to preach the gospel to the heathen with the purpose of winning as many souls as possible to Christ. . . . When these have been won, organize them into a church, appoint capable leaders to care for the flock, establish Bible schools where the new converts can learn to read and write, translate the Scriptures into the native language, found printing presses so as to assure the young church a good supply of Christian literature . . . then move on farther in and do the same thing again.

- With this policy the Alliance fully agrees. According to this plan it has carried on its work for more than sixty-five years.

In 1893 the founder of The Christian and Missionary Alliance, Dr. A. B. Simpson, wrote:

> *"God's plan for world evangelization is not the salvation of the whole human race in this age, but the immediate preaching of the gospel among all the tribes of the earth. . . . The conversion of the world is beyond our powers; but the evangelization of the world is within our grasp."*

From this philosophy of world evangelization the Alliance has not wavered in more than half a century of her history. . . . Every Alliance missionary goes to the field with one idea—*that he is sent there to win men to Christ.* . . . The social benefits of Christianity invariably follow, but they are never sought as ends in themselves.

If you are concerned with the direct evangelization of the foreign fields according to the New Testament pattern we invite you to write for fuller information and suggestions about how you may help.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 145 Evelyn Ave., Toronto 9, Canada

the Alliance Weekly

LEVEL
ONE

MAY 5, 1954 89-18

hilip Gendreau

"SCENTED BREAT

In this issue

The Spiritual Hideaway . . . . By J. Furman Miller
How to Retain the Blessing . . . . . By William P. Nicholson

The Editorial Voice

WHAT MEN LIVE BY

As the body has its food so does the soul. In both nourishment is to be found not in what we eat but in what we digest. One may take food and not be able to swallow it. Or, swallowing it, one may not be able to retain it. Either way there is no nourishment because digestion and assimilation are wanting. Bread may not remain bread; it must become brawn to the toiler and brain to the thinker.

Bible knowledge and moral information may exist quite apart from spiritual life. These may be received as facts drawn from the natural world. (The sun is ninety-three million miles from the earth. Light travels at the rate of one hundred eighty-six thousand miles per second. These facts have no moral implications. "Heat is caused by motion"; repeat this. "Christ died for sinners"; repeat this. But the mere recitation of either fact makes no difference.)

Like undigested food, unassimilated truth lies heavy on the life that takes it. Most of us consume enough of the raw material to make us strong and vigorous, if the raw material becomes nourishment. We have the ingredients of knowledge and instruction; what is desired is that bread shall become life and truth shall become sustenance.

Truth by assimilation must become life. One's creed is the raw material for the fashioning of character. It is lumber for the spiritual house and cloth for the garment of the soul.

Little value is to be placed on the mere possession of truth. It is as valueless as unused food in the body. Many a post-mortem has shown an abundance of food in the stomach. And yet there was death. Why? Because the body had not been able to take up the food and convert it into life substance. So with the spiritual. Angelic post-mortems upon deceased professors of grace may reveal an abundance of truth—resurrections and raptures numbered correctly and in order, the fourfold gospel neatly tabulated, dispensations catalogued and classified, free will and divine sovereignty checked and balanced—but while they knew their duty they did not do it and the knowledge without obedience that the delinquents fondly supposed to be a through ticket to glory was invalid and their status remains in question even unto this day.

Let us learn to place little value upon any doctrine which cannot be converted into life force. If it is not spiritually digestible it is poor stuff. The toiler, hungry and spent, crosses the threshold of his humble home. You may provide him with every modern comfort but you mock him if you do not provide a sustenance from which he can extract the revitalizing forces of life.

Christ is the believer's bread, the soul's food. We live as we assimilate Him. The sun, the air and the rain are the blood in the rose, the blush on its cheek and its perfume on the breeze. Sever it from its source of nourishment and it dies. Why? Because it has nothing out of which to construct life. Severed from Christ, the branch withers and becomes fuel for the burning.

Christ is the soul's bread—not the church, the sacraments, or a doctrine. We are in the church; are we in Christ? We have a religion; do we have a Redeemer? We have a gospel, have we grace? Only as Christian character exhibits the soundness of our faith will men about us mark the spiritual vigor that belongs to those who draw their sustenance from Him who is the Tree of Life.

Wholesome atmosphere and holy activity are aids to moral health. No matter how good the meal, a foul and putrid atmosphere will arrest the digestive processes. For the Christian to be volitionally where he should not be is to stifle the assimilating processes of faith and to shorten his life expectancy. Holy activity is a divine condition of spiritual development. None can sit stuffed and idle and be morally sound of wind and limb. Every believer has a part in kingdom endeavor, and there is a real and vital sense in which his task is his life preserver.
—H.J.S.

◆

MEETING OF THE GENERAL SOCIETY

A meeting of the members of the General Society is hereby called to take place on Thursday, May 13, 1954, at 3:00 p. m., in the Morrison Hotel, Chicago, Illinois, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials, and to conduct such other business as may properly come before this body.

W F Smalley
Secretary.

◆

QUOTES FROM OUR CONTEMPORARIES

T. STANLEY SOLTAU, writing on the Christ-centered life in *The Sunday School Times*, says:

"There are no off-duty seasons in the life of a true Christian. It is his duty to make every minute count for the glory of the Lord and for the fulfillment of His divine will and His magnificent purposes."

According to LESTER C. BRENNER, in *Church of Christ Advocate*, intercessory prayer is reciprocal in its benefits:

"You can never pray unselfishly for someone else but what at the conclusion of the prayer you are a better person for having prayed."

The Spiritual Hideaway

By REV. J. FURMAN MILLER*

IN THIS age of tension and turmoil the most important lesson for the believer to learn is to abide day by day in God's secret tabernacle. If we would be personally victorious and a blessing to others, if we would have the needed power for life and service, we must discover the daily experience of renewal and strength which is available freely by God's grace in the hidden place of the soul.

We should not have to be reminded of our need for such a place of renewal and refuge. Both the experience of life and the words of the Bible proclaim it clearly. In fact, the evidence is so abundant that overfamiliarity has brought about a most regrettable contempt. Therefore, let us pray that the Holy Spirit may enlighten our eyes that we may see our need and accept God's provision.

That there is in human nature something which craves a hiding place should be obvious to all. One of the earliest recollections of childhood is the thrill of having one's own secret hideaway. Whether it be a cave in the woods or a closet in the house, the child craves a hidden place to which he can retire. It may be as a refuge from the hurt of a correction by a parent or as a room in which to dream up exciting adventures, still this urge for solitude is one of the strongest impulses of every normal child.

Furthermore, it is carried over into adulthood, though in the adult it manifests itself in more varied and more complicated forms. The man under tension may hide away by "burying himself," as we say, in his work. Or another man under pressure of trouble may try to "drown" his worries in drink. A third may find the suffering too great to bear and his mind may snap or he may even take his own life. For good or evil, then, each one of us is at times confronted by the necessity of getting away from it all.

And the marvelous thing is that our Creator, knowing well our frame and remembering that we are dust, has graciously provided for us a spiritual hideaway completely certain to produce the desired effects. "There remaineth therefore a rest to the people of God." The entire teaching of Scripture concerning the Sabbath bears this out. Just as God gave Judah over into the hands of the Babylonian taskmasters for seventy years because Judah failed to keep seventy sabbatical years from Saul to Zedekiah, so do many of our personal "captivities" come from our failure to keep the spiritual Sabbath and rest in Christ.

In addition to the testimony plainly observable in life, there is that of the great literary men of all lands and times. One of the first to discover the therapeutic virtue in a spiritual hideaway (though, of course, on the level of man and not of God) was the Greek pastoral poet Theocritus, who lived three centuries before Christ. When he became aware that the corruption and intrigue of court life were defiling his soul and dragging earthward his winged Pegasus, the poet would cleanse himself by going out into the country and communing with the simple, rustic shepherds and their swains. Twenty-two hundred years later, even more desperately than he did, we need an effective escape for the recuperation and purification of the soul.

We need not agree with the humanism of the poets in order to derive benefit from the principles which they set forth. We need only see how they are attempting to meet a need which the believer knows God has met through Jesus Christ our Lord.

In Shakespeare's *Forest of Arden* a father, son and daughter, all suffering spiritually and unjustly because of the cruel ambition of a ruthless usurper, find that in the forest the striving and intrigue of court life is translated into an Arcadia of quiet and harmonious existence where even the erstwhile harsh stones speak blessed sermons of comfort and peace. Then, having at last found both happiness and usefulness in Arden, they are all ready to go back to their positions at the court, transformed and victorious over the powers of evil, because they themselves have become inwardly refreshed in the spiritual hideaway of their souls.

This *Forest of Arden* provides us with many powerful lessons which we can transfer to the realm of the spirit. For one thing, Arden is particularly advantageous as a type of the believer's spiritual hideaway because it has no geographical limitations. This is exactly as the poet intended. It is both everywhere and nowhere. It cannot be found on any map, and yet it is as near as one's hand upon the door of his prayer closet. Nothing ever happens there in terms of action, and yet it is the place where every minutest detail of all your life is planned out and foreordained by the Father in heaven.

It is no wonder, then, that Christian poetry, especially hymns, abounds with testimonies about the blessing of such a place. Let us make certain that the deep significant message of our cherished hymns be not lost amid the bedlam of the current religiosity masquerading as Christianity in many areas today. Let us sing these old hymns from the heart, having shared the rich experiences of the saints who wrote them: "The Haven of Rest," "A Shelter in the Time of Storm," "Hiding in Thee," "In the Secret of His Presence," "Precious Hiding Place," "In the Shadow of His Wings," to mention only a few. I doubt if you can find among all our Christian hymns a single subject of spiritual experience so widely attested to as this. Yet how few have entered in!

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*Instructor, Toccoa Falls Bible College, Toccoa, Ga.

Not only, then, from the message of our intuitions and our literature but also, and most importantly of all, from the Scriptures themselves comes additional eloquent pleading that we labor hard to enter rest. God has graciously provided us with a much-needed spiritual hideaway in the Christ of Calvary because He knows the greatness of our need and deceitfulness of our hearts. Therefore, He has given us an intuition, an instinct, to enter in. He has also given us the abundant witness of both secular and religious literature because He knows that no matter how holy our calling, no matter how great our responsibilities, no matter how busy our ministries, there will inevitably arise occasions of tedium and tension when, tired in body and mind, the overwrought disciple cries out with a myriad of fellow sufferers such as Elijah and Jonah, "O Lord, it's much too much."

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Prayer Leaders to Meet at Council

A special meeting of district and local leaders of the women's prayer bands of the Society will be held at the General Council in Chicago.

Rev. H. E. Nelson, Home Secretary, announces that this group will meet in the ballroom of the Morrison Hotel on Saturday, May 15, at one o'clock. An open forum will be held, and several papers concerning the ministry of the prayer bands will be read. All the ladies attending Council are cordially invited to attend this special meeting emphasizing the women's work.

David learned the necessity of having such a spiritual hideaway while he was fleeing from the undeserved wrath of Saul, and he gave eloquent testimony to its effectiveness when he wrote:

"In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me . . . Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

Habakkuk learned the secret of the life of faith the moment he quit trying to reconcile the holiness of God with the apparently unchecked course of evil, as personified in the fierce threat of the Babylonian invasion. The prophet testifies that, having made his complaint unto God, he has climbed into his secret hideaway. There, apart from all men and from the cares of the world, like a sentry standing silent and alone, alert and eager, Habakkuk patiently waited for the answer of the Lord. What more important ministry is there in all the earth than to listen for the word of God? The prophet was rewarded, too, because it was to him the revelation came: "The just shall live by his faith." Thus God restricts His revelations of Himself to the secret place and to the hidden saints.

Many New Testament passages bear this out. Hebrews 4 is perhaps the most significant, for it is there that the Spirit has revealed for us that the land of Canaan is a type of God's place of rest for the people of God. And when the trials and self-intrusions of one's worship and service for the King of Kings become unbearable, the disciple must learn to betake himself immediately into his own personal sentry tower, his own Canaan, where in the secret embrace of the Lover of his soul he can once again be filled with his first love for Jesus only, filled more and more completely until he rests effortlessly in his Saviour's finished work. There he must learn to abide.

Just as we sometimes inscribe the words "Rest in Peace" upon tombstones, so we must inscribe these words upon the tomb of self and, under the sanctifying hand of the Holy Spirit, rest as completely in Christ as a body in its tomb. There alone will we find perfect peace, lost in our union with Jesus Christ the Prince of Peace. Identified with Him in His death for our sin, self, sickness and all suffering, we find that we have entered not an empty tomb but the resurrection rest of Christ's continuing ministry, through the instrumentality of our yielded members, from the Throne.

The place of rest is a part of the provision of Christ upon the cross, and as such it is painful and hard to attain. Crucifixion is a lingering, hideous death; self dies unwillingly as it stubbornly fights for its life, every cell in the natural man fiercely rebelling against such a death. Only God the Holy Spirit can accomplish this for us and how He longs to do it now! He yearns to be our Comforter, but He can comfort those alone whose senses have taken on new resurrection life.

What matters there in the secret of His presence whether the circumstances of our lives make us lonely and afraid, whether failures test our endurance, whether weaknesses assail our victory, or whether doubts beset on every side? For each one who has died and entered fully into rest there is the abiding assurance of the Saviour's own white stone of approval (Rev. 2:17), and if He be for us who can be against us? In the spiritual hideaway there is full victory and strength for the troubled soul.

The Unfinished Work of the Holy Spirit

Conclusion

VII. How to Retain the Blessing

By REV. WILLIAM P. NICHOLSON

BEFORE dealing with the subject I desire to answer some questions and to explain some difficulties.

Question No. 1. *Can one lose the blessing?* Yes, indeed. Sad to say, there are many who have experienced the blessing and who continued for a time, then lost out. How? Sometimes by *doubt*. They began to question God's dealings in their life and charged God with folly by their doubting. Sometimes it is lost by *disobedience*. Clearer light came on some line of conduct or some habits; they resisted and refused and the Spirit was grieved. They remembered some wrong committed in the past that had never been righted. They refused to obey and lost the blessing. They felt the Spirit urging them to cut clean and come out from among them and touch not the unclean thing. They disobeyed and the blessing ceased. They were in some sinful secret society and felt they ought to come out of it, but they refused and all they have now is a void and aching memory of the fullness of blessing they once had.

Question No. 2. *Will I be free from temptation and testing?* No. You will be tempted more frequently and more keenly than ever, but you will always find a way of escape. You will be more than conqueror. You will not only overcome, but the testing will enrich your life and increase your joy and confidence. Temptation is not sin; yielding is sin. Christ Himself was tempted in all points and yet without sin.

Question No. 3. *Can one be filled and not know it?* If you cannot be saved and not know it, how can you be filled with the Spirit and not know it? The Spirit witnesses both to your salvation and to your sanctification.

Question No. 4. *Is it a second experience?* Yes. The disciples received it three years after their conversion. Paul received the blessing three days after his conversion. The Samaritans and the Ephesians received the blessing after their conversion. Some say they received all at conversion. Judicially this is true, but experientially it is not. Paul declares, God hath blessed us with all blessing in Christ Jesus; then he prays that we might be filled unto all fullness of God. He even commands us to be filled. At conversion we receive a full Christ. At Pentecost He receives the full believer.

Let us now consider our subject. It is a very real and important one. How can I retain the fullness of the Spirit? Will it be permanent? Will it last? You have received by faith the blessing. There is no doubt about that. Remember the blessing is a very definite crisis, but a crisis with a view to a process. It is instantaneous and progressive. It is also a life of faith. "The just shall live by his faith." There are four words closely associated with this life of faith. We shall consider them separately. Perhaps it will help us more clearly to understand how to live this life of faith.

1. Reckon. In Romans 6 this word is used twenty-eight times. It means "to conclude." What are we to conclude? "Reckon ye also yourselves to be dead indeed unto sin." Sin is not dead, but we are to reckon ourselves to be dead to sin. Sin is ever present and is as alluring and seductive as ever, but we are to reckon we are dead to it, and it shall not have dominion over us. We died with Christ. We were baptized into His death. This is not a theory. It is a fact. To make it effective we reckon it done.

Suppose someone left you a million dollars. You have never seen the money, but you believe that it is in the bank to your account; so you reckon it a fact and make out your checks accordingly. Act the very same way in this matter. Every claim you make will be honored by God.

There are three ways of doing this: By *amputation*. "If thy right eye offend thee, pluck it out, and cast it from thee: . . . If thy right hand offend thee, cut it off, and cast it from thee." This is one way of reckoning yourself dead unto sin. There are certain things that can only be dealt with by amputation. Cut it out and be done with it. It may be a habit or some besetting sin or some companionship or association. Die to it by ceasing to have anything to do with it. Make a clean cut at any cost. Amputate it.

The second way is by *mortification*. Make it to die by neglect. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." "Mortify . . . your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. . . . Put off . . . anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another." These are things we cannot amputate, but we can mortify them. Neglect them, have nothing to do with them and they will die.

Another method of reckoning is by *limitation*. Paul said, "One thing I do." We are in a race, therefore limit yourself. Cast away every weight. An overcoat is a fine thing in cold weather, but a dead weight in a race. A big meal is fine when hungry, but when we are in a truceless war, such indulgence could insure our defeat. There are many things that are right in themselves but if indulged in at a wrong time and in a wrong place will become a hindrance in our lives.

2. Respond. "Yield yourselves unto God." Let there be complete and constant surrender. Consult God about everything and let Him control your conduct. Let there be no reservation or evasion in your yielding. Let it be spirit, soul and body, which is our reasonable service. Some give God a place in their lives, others give Him prominence; but He demands preëminence. He must be Lord of all, or He will not be Lord at all. Let us respond to every command: "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye holy." "Be not conformed to this world." "Perfecting holiness in the fear of God." Let us respond to every call. *Go into all the world and preach and teach. Take up your cross, deny self and follow Me.* Obey His every call. God called Abraham and immediately he responded, "Here am I." Moses said, "Here am I," and Jacob also. Let our response be immediate and full.

3. Receive. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." "Have ye received the Holy Ghost since ye believed?" This word is used eleven times regarding the Holy Spirit. This retaining and maintaining is not an attainment but an obtainment. It is not of works lest we boast. It is all free grace. Jesus is the answer to our every need and problem. Do we need love? Receive it. Do we need power, joy, victory, faith, patience, wisdom, courage? Receive them. We must receive moment by moment, as each need arises. God shall supply our every need, but the supply must be appropriated. As our capacity enlarges, so our supply increases.

4. Rest. "Come unto me . . . and ye shall find rest." The Spirit-filled life is not a life of struggle or fret, but of sweet rest, and it is a rest that remaineth. It gives freedom from all worry and care. It passes all understanding. We are not only saved, we are safe: safe in the arms of Jesus, safe from corroding care. He tells us to rest in Him. Rest not in ourselves nor in circumstances nor in friends nor possessions but in Him—a sure, safe resting place.

Mr. Spurgeon once noticed a weather vane with the words "God is love" written on it. He said to the farmer, "I never thought the love of God was like a weathercock, changing constantly." The farmer said, "You have understood it wrong. God is love no matter how the wind blows." Let us ever rest in this blessed resting place.

If we would retain this Spirit-baptized, Spirit-filled life we must keep on reckoning, responding, receiving and resting. As we do, we will be filled unto all the fullness of God. Then rivers of love, joy and peace will flow through us in unceasing and increasing fullness to a thirsty and dying world. There are two sides to this life of faith and fullness: God's side and ours. As we do our part God will do His. May it be so.

* * *

How secret art Thou that dwellest in the heavens in silence, O Thou only great God, sprinkling with an unwearied providence certain penal blindnesses upon such as have unbridled desires.—Augustine.

The Spirit's Intercession

By George Matheson

There are times in this human life in which we have no language but a cry, a wail that can find no words, a groaning that cannot be uttered (Rom. 8:26). There is no speech and there is no language; the voice of supplication is not heard; only from the inmost recesses of the soul there rise up unspoken cries which are eloquent in their very speechlessness. They ask for nothing; they know not what they ought to pray for. But Paul says that to every one of these cries there is imputed the value of a prayer. Each of them is counted an intercession of the Spirit. The Father translates the lispings of His child into His own language; He imputes to me what I would say if I could speak. He helps my infirmity in asking by reading between the lines. He interprets the groans of the heart not by its feeble capacity for expression, but by the largeness of His own love. The prayers of the Spirit are the unuttered voices of the soul.

One of the Art Institute's twin lions gazing out on Chicago's famous "Boul Mich"

Louis C. Williams

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Youth to distribute 8,000,000 tracts: Eight million tracts are being printed to be distributed by Assemblies of God youth during the coming year. Impetus and text for the crusade are taken from Acts 1:8, "But ye shall receive power . . . and ye shall be witnesses." Hence, the name: "One-Eight Crusade." At the outset of the tract distribution crusade a nine-lesson course in personal evangelism has been prepared for local Assemblies of God pastors to present to their youth groups. Special emphasis will be placed on Scripture memorization.

•

Form Passenger Ships Chaplaincy Service: Formation of a Passenger Ships Chaplaincy Service was announced by the National Council of Churches' department of evangelism. Its aim is to provide Protestant worship services "on every possible passenger ship traveling the ocean lanes this year." (NCC is the liberal arm of Protestantism.)

ABROAD

Hong Kong servicemen in troopship disaster: Missionary John Bechtel of Hong Kong writes that three servicemen who were regular attendants at the Monday night services held at the Christian and Missionary Alliance Home in Kowloon, Hong Kong, were involved in the fire disaster recently when the troopship *Empire Windrush* was wrecked off the coast of Algiers with more than 1,450 passengers on board. "Praise God," writes Mr. Bechtel, "that the lives of the three men were spared. . . . At nine o'clock on Monday evenings our Servicemen's Group remembers in prayer all those who have attended the meetings down through the years. As we sang our theme song, 'Blest Be the Tie that Binds,' to farewell our friends we could not foresee the catastrophe that awaited them on their journey homeward, but we thank God that He is faithful. Pray for the servicemen of the American and British armed forces who meet with us every Monday night."

•

Colombia's President backs curb: President Gustavo Rojas Pinilla of Colombia says he will support freedom of conscience for the individual, but that it is essential to "control" non-Catholic "propaganda" to preserve public order. The President made clear in a public address the government's intention to protect the Roman Catholic religion. He thus supported the Interior Ministry's recent order forbidding non-Catholics to proselytize or propagandize outside their places of worship.

•

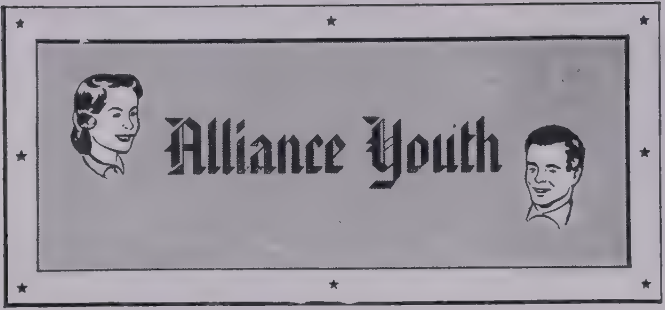
Appelman concludes meeting in Mexico: Major Mexico City daily newspapers for the first time in the history of the republic featured in their pages meetings of evangelical churches during the evangelistic campaign led by Dr. Hyman Appelman, Baptist minister of Kansas City, Mo. The revival in the capital city was the finale of a series of campaigns in Latin America during February and March under the sponsorship of pastors and missionaries in San José, Costa Rica; Managua, Nicaragua; Vera Cruz and Mexico City, Mexico. At the end of the six-week campaign, more than 5,000 conversions and additions to the various churches had been recorded.

PEOPLE

Dr. William G. Pollard, nuclear physicist who became a Protestant Episcopal deacon fifteen months ago, is to be ordained a priest on May 1. Dr. Pollard said he expected to remain as executive director of the Oak Ridge Institute of Nuclear Studies, which he helped organize in 1945, but he probably also will be assigned as an assistant minister.

THE PRESS

Says 4,000,000 Catholics become Protestants: More than 4,000,000 American Roman Catholics have joined Protestant churches in the last ten years, *Christian Herald,* nondenominational monthly, reports in its April issue. The magazine said its conclusions were based on replies to a questionnaire sent to 25,000 of the 181,000 Protestant ministers in the United States. Projecting the number of converts reported in the replies against the total of Protestant pastors, *Christian Herald* estimated there had been 4,144,366 Catholic-to-Protestant conversions during the decade. Allowing for error, the magazine said, the national figure "could not be less than 3,000,000" and probably was closer to 5,000,000. Mixed marriage was the reason most frequently given for conversion of Catholics to Protestantism. Others were: "intellectual differences with Roman Catholic dogma"; "need for greater freedom of personal belief and interpretation"; "rebellion against the 'iron discipline' of the Roman Church"; "divergence with Rome on both doctrinal and sociological grounds"; "an appreciation of the approach of love instead of fear, and forgiveness by faith instead of works"; "preference for the simpler and more direct Protestant approach to worship and prayer." Dr. Daniel A. Poling, the magazine's editor, said wide publicity about conversions to Catholicism had led many Americans, Catholic and Protestant alike, to believe that conversion was a one-way street. Dr. Poling added the findings prove that the number of Catholics converted to Protestantism is overwhelmingly greater than the 1,071,897 converts reported by the Roman Catholic Church in the same ten-year period.



Required and Electives

By Rev. E. S. Brinkman

Pastor, Erie, Pa.

All students are familiar with the above terms for they are a part of each enrollment period at semesters. There are the required subjects which must be taken for credit toward graduation in the prescribed course, and then there are the electives. Usually the electives are the easier courses. It would be a breeze to take these. But to fully qualify and receive a diploma or degree the required subjects must be studied.

When Jesus taught His classes He had a large enrollment at the very beginning. In fact, many enrolled for the courses only to drop out a little later on when He began to pinpoint the truths and make them personal in their application. The courses that Jesus taught included forgiveness, love, humility, worship, stewardship and devotion, and these are the required subjects for any who would be qualified to serve the Lord Jesus Christ. In the school of living for the Lord we must take the required courses that we might qualify to serve Him in our day.

You will remember that Jesus chose twelve disciples to whom He taught the truths of the Kingdom. The time for graduation was near at hand and there was one further examination these twelve were to take before they would be qualified to be commissioned and sent out in service for the Lord. The test was that of making Christ supreme in their lives. You know well how that when the graduation day came eleven passed the examination. One had already failed—Judas. Judas was able to pass all the courses that the other disciples passed, but when it came to this last examination of making Christ Lord of the citadel within, Judas flunked the examination. We also know the sequel: he became a suicide and he missed receiving the gift of the Holy Ghost in power to witness for Jesus.

It is here that many young people fail. They pass with flying colors the courses of service, duty, worship, and even devotion in a limited sense; but many fail to make Christ supreme. This is the test of all tests. You have enrolled in the school of discipleship of Jesus and this is a required subject. Don't fail the course.

Jesus said to His graduating class that they were to receive the power of the Holy Spirit coming upon them, and that they were to be witnesses unto Him. We are not too impressed with the men; they were just ordinary and possessed ordinary abilities, but after they received the gift of the Spirit we know well what they did. We are told that they filled the world with their message and before the flaming passion of their hearts pagan civilizations retreated and empires collapsed. They had caught the flame of the heart of Jesus and set the world on fire. They went out to reach their generation in the power of the Holy Spirit. They received the gift of the Spirit because they had learned the secret and had passed the examination of making Christ supreme in their lives.

The electives in the course of discipleship may be "easy," but electives alone cannot fulfill the requirements. We must take the prescribed course which demands of us a full surrender and consecration to Christ. Are you making the mistake of trying to live a Christian life filled only with electives? Remember Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

It's an Idea!

Why not have a Memorial Service in your AYF this year? Missionaries, workers and local members have gone to be with the Lord during the past year. Why not honor them?

Here is a suggested order of service: Songs—"Faith of Our Fathers," "Faith Is the Victory," "Onward, Christian Soldiers." Special music, of course, will have its part too.

A twelve-minute memorial address should emphasize that those whom you are honoring lived and labored well, and you reap their labors; therefore the call is for a rededication of the living to the ideals for which they worked. Name those being honored, with a brief bit of information concerning each. At this point a memorial resolution can be read and passed by those attending the service. Copies of the resolution should be sent to the relatives of those whom the service honors. "Taps" would be effective at this point.

After the singing of "The Battle Hymn of the Republic" close the service with an appropriate prayer. Perhaps a suitable bookmark souvenir could highlight the occasion.

It's an idea! Why not try it?—H. J. S.

Activity Briefs

Juniata, Pa. The AYF of the Juniata Valley has shown unusual interest and marked increase in attendance in the last three local rallies.

In February 165 were present at Bellefonte. The rally in March was held in Painterville with an attendance of 229, and in April at Lewiston 258 were present.

The speakers for the February and March rallies were the local pastors. Mr. and Mrs. Austin Wright, of Red Lion, spoke in April. Mr. Wright gave interesting chalk talks and played the musical saw while Mrs. Wright gave inspiring readings and also favored us with vocal solos. The May rally will be held in Reedsville. Other churches in the rally group are Mount Union, Reedsville, and Hawstone.

Officers are: Rev. Robert Wilder, President; Kermit Whitsel, Vice-president; Erma Bonson, Secretary and Joan Yoder, Treasurer.

The Foreign Fields

Unprecedented Opportunities

By Rev. Harry Taylor, Cambodia

The radical change that has taken place in Cambodia over the period of a few years is almost unbelievable. We sometimes feel we must pinch ourselves to make sure we are still in the same country where preaching the gospel has been severely hampered by the authorities and circumstances in the past.

Cambodia has now become an independent autonomous state, and freedom of religion is the first amendment in the Constitution. Of course, constitutional amendments do not change the hearts of people. The factors of war, political unrest, and the dark clouds of danger have brought a desire to learn the cause of the present and a tangible hope for the future which only the gospel of Jesus Christ can give.

During the past three months we have seen some of the most encouraging events of our missionary experiences here. Mrs. Taylor and I have traveled with a Cambodian Gospel Team comprised of Kru Choy, the Cambodian Bible School teacher, and three students. So far we have covered every province in Cambodia but two. Through interested friends we have been able to purchase a trailer to haul our equipment, and a public address system to attach to the top of the jeep station wagon.

However, it is one thing to have equipment and it is another to be able to use it. We started out with considerable uncertainty as to whether we would be permitted full use of equipment, especially in the provincial centers. To our delight the governors of every province received us cordially and gave us complete authorization to visit the cities of their provinces, sell books in the market places, make full use of our public address system and to hold public showings of our slides on Creation and the Life of Christ, with an explanation followed by a gospel appeal to the people to receive the Lord Jesus Christ as their Saviour. By conservative estimate there were times when as many as two thousand stood crowded together in the hot tropical night to see and hear the explanation of the gospel. Sometimes the body heat of the crowd nearly smothered us as we stood above them on our car presenting the way of salvation. Through the use of our public address system, everyone within the visual limit of the large screen could understand the presentation clearly. As I stood and looked out over the crowds night after night and thought of the remarks of the high officials of the government which evidenced such a vast change of attitude, it hardly seemed possible that this was the same country we came to fourteen years ago.

We praise the Lord for His gracious presence and blessing throughout the tours. Persons who sought salvation were prayed with. We ministered to the Christian groups and presented the challenge of Bible school training for young people and for those upon whom God puts His hand for full-time service.

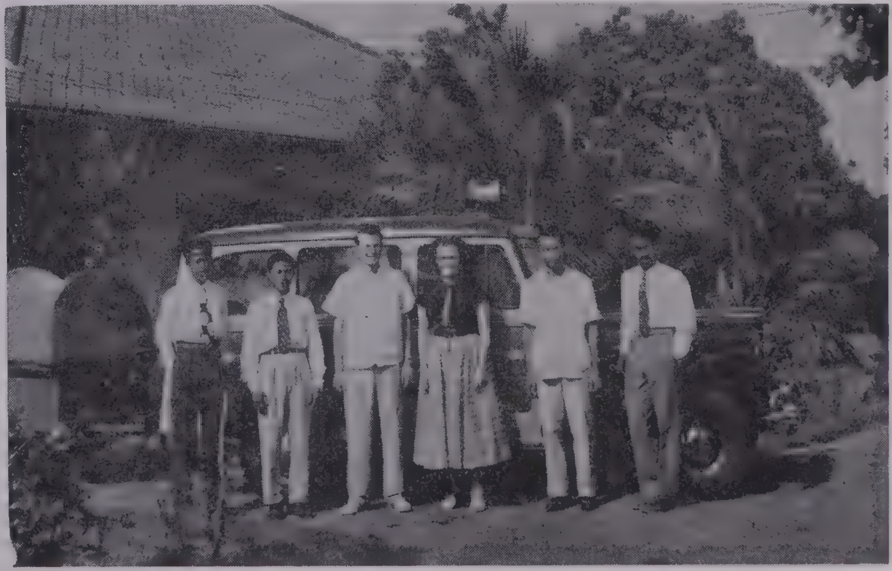
There were times of trial, testing and danger through which the Lord kept us rejoicing. This is the hot season of a hot country, and the heat was often oppressive. Many of the roads went through danger areas, though the general insecurity makes it impossible to know where danger starts and ends. A police commissioner asked Mrs. Taylor how she dared to travel from town to town and village to village. He said that at every place we stopped there were probably rebel elements watching and listening. The Lord also kept us from harm in two unavoidable accidents, which but for the Lord's deliverance would have put an end to our traveling almost before we started.

Cambodia is not seeing revival yet. Most certainly its forerunner is in evidence. The doors are wide open, attitudes have changed, unprecedented opportunities are before us. Perilous conditions abound—souls are enchained in darkness and the road to them is fraught with peril.

God grant that we may not be frightened away from the greatest opportunity of missions in the history of Cambodia. In the last three months our team has sold more than ten thousand Scripture portions and books, as well as distributing thousands of tracts. Cambodia needs your prayers for God's power, grace and courage to meet the challenge of the hour.

Rev. and Mrs. H. M. Taylor and Cambodian gospel team

H. M. Taylor



Philippine Islands Mission

First row: *Rev. and Mrs. O. J. Abrams, Mrs. T. H. Jones, Mr. Jones, Miss M. H. Sundberg, Rev. R. A. Kowles, Mrs. Kowles, Rev. H. R. Cowles, Mrs. Cowles.* Second row: *Rev. and Mrs. Hann Browne (associate delegates), Rev. and Mrs. E. F. Gulbranson, Rev. and Mrs. R. E. Bressler, Rev. and Mrs. W. F. Christie, Miss A. M. Holsted.* Third row: *Miss B. E. Palmer, Mrs. A. R. Thomas, Mr. Thomas, Mrs. R. M. Landis, Mr. Landis, Rev. A. M. Loptson, Rev. and Mrs. W. L. Berg, Rev. and Mrs. H. E. Lang, Miss E. R. Snyder.* Back: *Rev. and Mrs. F. E. Ruhl, Mrs. R. M. Clemmer, Mr. Clemmer, Mr. and Mrs. P. F. Gibbs, Mr. and Mrs. Phil Watts (associate delegates) Miss M. Harrod.*

Foreign Briefs

Philippine Islands. Thirty-four missionaries gave the beautiful surroundings of the palm-fringed campus a distinctly American touch as the Philippine Islands Mission convened for its 1954 conference March 14-25.

"O Lord," we had prayed, "let this conference be first of all a spiritual convocation." From the opening service Sunday morning, through the Monday prayer retreat prefaced by our chairman's searching plea for revival, and the regular devotional and Bible study meetings, God was pleased to graciously answer our heart cry. A refreshing spirit of unity and Christian love pervaded even the business sessions. Business moved smoothly and easily to scheduled completion.

The ministry of our own number, and the anointed preaching of Rev. Hann Browne, former Alliance pastor now serving Christian radio station DZAS in Manila, contributed greatly to our spiritual quickening. Mr. and Mrs. Browne were warmly welcomed as associate delegates to the conference, as were Mr. Phil Watts, American lumber executive, and his wife, who have done much to extend the gospel on Mindanao and Basilan.

We are happy to report both a strengthening of our stakes and an enlargement of our borders, despite many being presently on furlough. In spite of widespread crop failures this year due to rat infestation in the Cotabato area, and other plagues, the National Church is making steady progress toward self-support. A new station has been opened in southern Davao Province among the Kalagan pagans, and for the first time in our history we have a greatly needed office and receiving home in Manila, with a view to eventually establishing a church in that vast metropolis. Three new couples have come to augment our forces.

In the words of our chairman, Rev. R. E. Bressler, "we look upon last year with a consciousness that God has worked despite our many failures; we look forward to the new conference year with hearts eager for His best, both for daily living and effective service."—CHRISTINA GULBRANSON, ILLE THOMAS, ROBERT COWLES.

New Guinea News

Word was received by cable on April 20 that Messrs. Mickelson and Van Stone, with two Kapauku workers, had entered the Baliem Valley. A message on April 21 reported that Mr. Bromley and two more national workers had joined the party, but that as yet they had not been able to make contact with the Dani tribespeople.

Pray for God's protection for the workers, and that the gospel of grace may soon be made known to these primitive peoples.

Tribes, Viet Nam. Over 800 Christians trekked in from the villages to attend the Christmas conference at Dalat. There are no calendars in the jungle so a few got mixed up in the dates and came two days early, some even three days. That did not concern them! They just said, "If we got here too early, praise the Lord." I praised the Lord, too, but I began to figure how much money it would take to buy extra rice, for of course they could not possibly have carried all the rice they would need for those extra days.

The new guest house was filled to capacity the very first day. The dormitories were crowded and still two hundred or more guests had to sleep out under the stars. We went the rounds of the campfires one evening and talked with these tribesmen to whom we could offer no other hospitality than wood and water. They were happy just to be here!

We omitted our usual Christmas feast and instead bought bags of rice to provide for those Christians who came too early and for many others who would otherwise have had no rice for the long trek home. For the same reason we omitted the Christmas tea with the students also.

Graduation exercises and the Christmas conference were combined. We asked the seven men who were graduating to prepare personal testimonies telling how God spoke to them and how He led them into His service. When their wives heard of this they took it for granted they were expected to do the same thing. When the men came to rehearse their testimonies the women came along with testimonies all prepared! These testimonies were given in the evenings during the conference and were as much appreciated and as helpful as the more weighty messages the graduates had also prepared for this conference.

During the business session that followed the general conference, eight of the new students volunteered to go into villages where the people have been asking for a resident "teacher." Money is already beginning to come in to meet the needs of these men and their wives and families.

Our student-preachers have blazed new trails among the Tring and Odalai people. We found four new church groups with church buildings and parsonages. Over 100 people were ready for baptism, and over 200 more are being instructed in the doctrine classes. The Christians were giving toward the support of their "teachers," and we found prepared hearts everywhere.

The Odalai tribe presents a challenge such as is seldom known. It is an untouched tribe, reaching from the coast of Viet Nam up into the foothills and linking with the Radays of Banméthuot and the Jarais of Pleiku. We have looked upon this great harvest field. We see it ready to be harvested. But how can we gather in these Odalais when our great Cil and Riong and Sre and Ma and Loang and Tring fields are still unharvested? Will you take this great new harvest field upon your hearts for prayer?—REV. HERBERT JACKSON.

Argentina. Mr. Palaci, the evangelist, my husband and I have made a tour of the Alliance churches in Peru and Ecuador. We gave 234 messages from December 6 until February 22. Everywhere we found people hungry for God. The two-hour meeting each night, including a Bible study and the evangelistic appeal, besides the afternoon services, never seemed too much for them even though many times they had to stand. Seven hundred and fifteen persons came forward seeking the Lord, while children of all ages came to the Lord in the meetings held especially for them.—MRS. S. G. BARNES.

Rev. and Mrs. T. G. Ziemer and other faculty members of the Siam Bible School

Practical Relief in Jordan

By Rev. D. O. Ward

We do not have to wait for winter weather to create critical life or death conditions among the poor refugees in Jordan.

One of the Christian Arab refugee families, members of our church in Jerusalem, found themselves here in Zerka, near Amman. From time to time we helped them as we did others, but one day tragedy hit them. The husband and father was killed by an army bus, leaving without support and burdened with heavy debt an aged mother, a wife in the hospital with an incurable disease, and six little children, the oldest twelve years and the youngest a babe in arms. What would you do in such a case? Would it suffice to say "Poor family" or "There are many like that"? Or would you stretch forth a helping hand in the name of Christ? We have given them money and clothes from time to time. We have placed the old mother with her sister, our workers in Jerusalem helping them both occasionally. Finally, we have placed three of the children in an orphanage and hope to place another one soon. The mother has gone back to her people, but they too are poor and do not want the extra burden. Continue to pray for us and continue to send to us from your bounty a portion that we may be able in Jesus' name to help our loved and needy Arab refugees.

NOTE: At present the Jordan field is the only one of our mission fields to which used clothing can be sent without difficulty and excessive duty. However, before sending clothing please write Rev. D. O. Ward, P. O. Box 407, Amman, Hashemite Kingdom, asking his advice and instructions regarding parcels of used clothing. A ten-cent air mail sheet will reach Amman in about seven or eight days.

*

The evangelization of the world in this generation depends upon a revival of prayer. Deeper than the need for men, deeper far than the need for money, aye, deep down in the bottom of our spiritless lives is the need for the forgotten secret of prevailing, world-wide prayer.—E. WIGLE.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

With the Lord. Mr. William Marstaller, of Lisbon Falls, Me., went to be with the Lord on April 14 after an illness of six years. His wife, whom he married in 1887, passed away March 3 of this year (ALLIANCE WEEKLY, April 7). Eleven children survive, six of whom have graduated from The Missionary Training Institute, Nyack, N. Y., and four of whom have served as foreign missionaries. Seventeen grandchildren and five great grandchildren also survive.

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Birth. On March 19, to *Rev. and Mrs. H. E. McFarland,* Brussels, Belgium, a daughter, Rebecca Ruth.

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Medicine Hat, Alta., Canada. Climaxing a week of anniversary services, Rev. George M. Blackett, Superintendent of the Western Canadian District, conducted a mortgage-burning ceremony in the Alliance church on Sunday, March 28. Mrs. Posey, one of the oldest and most faithful members of the congregation, ignited the document, while Mr. Albert Ratcliffe, a member of the church board, told how God had answered prayer in making the occasion possible.

The Tabernacle was dedicated in 1948 under the ministry of Rev. Ted Colley, the first pastor, and was completed in 1950 during the ministry of the present pastor, Rev. Edward McCarthy. The building is valued at about $20,000 and the church has clear title. The main auditorium seats about 150 and the platform includes a choir loft and baptistry. At the back of the auditorium are the nursery, library, and Sunday school office. The basement accommodates seven classes and provides temporary living quarters for the pastor and his family. The next venture of this congregation is to be the purchase of a parsonage.

Mr. Blackett's ministry through the week was of help to many persons. Stressing the believer's position in Christ, he urged the people to live up to their full privileges.

The Alliance Tabernacle, Medicine Hat, Alta., Canada

ALLIANCE TABERNACLE

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Aliquippa, Pa. The thirty-fifth annual missionary convention was a time of increased missionary giving and also of unusual spiritual refreshing from the hand of the Lord. The pastor, Rev. M. E. Nicholson, reports that under the able ministry of Miss Maxine Immer, Philippine Islands, Rev. Charles Stamm, French West Africa, and Rev. Fred Hartzfeld of Beaver Falls, Pa., many people met God at an altar of prayer. The pledge increased $1,300 over last year, reaching nearly $14,000.

Following the convention, a week of special meetings was held under the Spirit-anointed ministry of Rev. W. G. Weston. Many were converted, the church revived, and several backsliders reclaimed. An unusual break occurred on the last night of the services as seekers overflowed the altar and had to be dealt with in the Sunday school rooms because of their number. The pastor writes that the spirit of revival continues after the conclusion of the special services.

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Buffalo, N. Y. About 200 persons gathered on Sunday, March 21, to break ground for the new Kensington Alliance Church. After the singing of the Doxology, the pastor, Rev. Charles Droppa, led in the invocation. Special music was provided by the Crusader Male Quartet from Nyack and by Mrs. Jane Morgan and Mrs. Orland K. Taylor. Mr. Lawrence Olson, the Christian contractor for the building, read the Scriptures and one of the elders, Mr. George Young, led in prayer.

The message for the occasion was brought by Rev. L. J. Isch, Sr., District Superintendent, who spoke of God's blessings upon the church in the past and admonished the congregation to build a strong testimony by emphasizing the blood of Jesus Christ as man's only hope of salvation, the Bible as the foundation of all preaching, and prayer underlying all activity. Mr. Frank E. Meyer, Building Committee Chairman, and the pastor then broke the ground.

It is expected that construction on the new $80,000 building will begin in April. Designed by Mr. Gordon Duern, a member of the Delta Tabernacle, Hamilton, Ont., the church will include Sunday school quarters with sixteen classrooms. There will be three auditoriums, a study for the pastor, Sun-

(Continued on page 15)

Letters

An Aid to Missions

As pastor of one of the smaller Alliance churches I want to tell you how much I enjoy the WEEKLY and also what a tremendous amount of good it is doing in this community to get out the gospel and to instill in the people a missionary vision. Our missionary pledge, which was $235 last year, has gone to $1,320 this year, and while we give God all the glory I feel that the WEEKLY has played a large part.—MELVIN G. MORGRET, *Port Arthur, Tex.*

Friends in Congo

We want to send along this word of sincere appreciation to the editors of THE ALLIANCE WEEKLY for the fine ministry it affords us here in the Congo. Aside from keeping us informed about our large Alliance family (we still feel ourselves a part of the C. & M. A.) we thoroughly enjoy the spiritual treats and reports from the mission fields. Our hearts are with you in a real way and we shall continue to pray for God's blessing upon your work. —REV. AND MRS. H. R. FLORENCE, *I. C. E. F. Mission, Bukavu, Congo.*

"Pameii's" Meditations

I have followed your "Meditations in the Word" regularly and benefit from that page in the WEEKLY. I have especially enjoyed the sections which give credit to "Pameii." I would appreciate knowing more about this source.—MARVIN DOUDNA, *Greenville, S. C.*

• "Pameii" is the Chinese name of Miss Edith M. Beyerle, the editor of this page and the writer of those meditations signed "Pameii."

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—1 Corinthians 1:18-31.
DAILY TEXT—*"God hath chosen the weak things of the world to confound the things which are mighty, . . . that no flesh should glory in his presence"* (verses 27, 29).

The strength of weakness leaning upon God and the weakness of human strength—this is the spiritual truth of which Gideon's life is the illustration . . . "The Lord is with thee, thou mighty man of valour." Gideon felt anything but a mighty man of valor, and he looked it, too, as he began to apologize and explain to the angel the helplessness of his people. Then the answer came as "the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel . . . have not I sent thee?" And Gideon understood that it was not his might nor valor, but the Lord's, that was to save his country. It was the strength of faith which is always the strength of weakness because it is the strength of God. This is always the story of grace and the secret of supernatural power. It is ever a paradox to the natural mind. "When I am weak, then am I strong," is the proper inscription of every victorious saint.—*A. B. Simpson.*

Monday

DAILY READING—Genesis 28:10-22.
DAILY TEXT—*"Behold I am with thee, and will keep thee . . . whither thou goest"* (verse 15).

We can be sure that the Presence that accompanied Jacob communed with him by the way, whispering to his heart many glorious promises concerning the future. So the Lord will not only be with us and keep us, but will talk with us. To the believer who walks with God precious messages of comfort and inspiration are whispered by the Holy Spirit. The gloom of the pilgrim's pathway is not only lighted up by the Master's presence but its solitude is broken by the sweet and cheering accents of His voice. Oftentimes as we plod along faithfully in the will of God He opens up our future before us until it becomes radiant with hope, fragrant in blessing and fruitful in service. As Jacob toiled for many weary years, an obscure husbandman in a heathen land, his heart must have been cheered by the vision of the coming days . . . So today God drops into our hearts seeds of promise.—*George P. Pardington.*

Tuesday

DAILY READING—Philippians 4:1-9.
DAILY TEXT—*"If there be any virtue, and if there be any praise, think on these things"* (verse 8).

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—*The Trumpeter.*

Wednesday

DAILY READING—Psalm 119:57-64.
DAILY TEXT—*"Thou art my portion"* (verse 57).

Gone are the years,—the brightest and most golden,
Rich in their comforts, laden with their bliss;
Full to repleteness with their favored blessings,—
Blessings which now my heart doth truly miss.

Still, I have God,—and, having Him,—my portion,—
Sharing His love, and trusting in His Word,—
Life still is sweet, and rich with wondrous blessing,—
And I enjoy the goodness of the Lord.
—J. DANSON SMITH.

Thursday

DAILY READING—Romans 6.
DAILY TEXT—*"Yield yourselves unto God"* (verse 13).

There is no very great measure of joy in a halfhearted Christian life. Many so-called Christians have just enough religion to make them miserable. They can no longer enjoy the world, and they have not entered into the "joy of the Lord." There they stand, deprived of the "leeks, and the onions, and the garlick" of Egypt, and without the milk and honey and the finest of the wheat of Canaan. That is a wretched place to be in. The way out is simple—absolute surrender to God. Then your joy will be fulfilled. There is but one way to find that fullness of joy—a surrendered life. A will and life completely surrendered to the God of love will bring joy under all circumstances. In the olden days one who was thus surrendered to God was led out to be burned at the stake, and he threw his arms around the stake and cried out, "Welcome, cross of Christ! Welcome eternal life!"—*R. A. Torrey.*

Friday

DAILY READING—Genesis 1:1-13.
DAILY TEXT—*"God divided the light from the darkness"* (verse 4).

Just as God divided light from darkness in the natural creation, and then created an atmosphere through which the warmth of the sun and the light of the heavenly bodies could bring blessing to the earth, so He must first divide light and darkness in the moral and spiritual realm if there is to be any blessing in the individual life, since the two, light and darkness, or righteousness and sin, cannot fellowship together. God does the initial work in salvation. Next He, by His grace, creates a spiritual atmosphere around the soul, making it possible for the warmth and light of heaven to radiate in that soul, bringing forth fruit unto His praise and glory. Without the atmosphere which surrounds the earth the heavenly bodies would have no functioning. Earth would be a frozen mass. So without that spiritual atmosphere the soul is cold and dead. But the power of the Sun of Righteousness and the Morning Star works wonders in the life of the surrendered through the atmosphere of the Holy Spirit.—*Pameii.*

Saturday

DAILY READING—Revelation 22:16-21.
DAILY TEXT—*"Surely, I come quickly"* (verse 20).

It is imperative that we keep stirred up, because the time is short for this earthly pilgrimage. Peter calls attention to the brevity of our earthly sojourn in these words: "Knowing that shortly I must put off this my tabernacle." Time is fast running out for all of us. We have no time to waste. It is quite proper for us to pray: "So teach us to number our days, that we may apply our hearts unto wisdom." A distinguished preacher of the past generation, who was eminently successful and nationally known, said to his assistant associated with him: "Let's prepare for this service as if it were the last service that we will ever hold. I want to go into the pulpit to preach every sermon as if it were the last sermon I will ever preach." Eternity is just ahead of us. Life is even as vapor. It passes swiftly like the morning fog beneath the sun. Misspent opportunities never return. — *The Herald.*

A Look at the Lesson

By REV. HAROLD J. SUTTON

For May 16, 1954

Elijah Rebukes Ahab

1 Kings 21:1-4, 16-20

GOLDEN TEXT—*"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*—Exodus 20:17.

DEVOTIONAL READING—Psalm 32.

Introduction

Ahab, the infamous king of Israel, maintained a part-time residence in the city of Jezreel. Located about twenty-five miles north of Samaria, the city overlooked the broad plain of Esdraelon and was beautiful for situation. After his successful Syrian campaign, Ahab gave himself to beautifying and enlarging his holdings at Jezreel. This summer estate, Ahab reasoned, would be greatly improved by the addition of an adjoining vineyard belonging to Naboth. The king offered the owner another vineyard in exchange or the price he would name as the value of the property. But the owner refused to part with his possession. Now for the lesson.

I. A King's Desire (1 Kings 21:1-4)

(1) *Discontent.* "Give me thy vineyard" (v. 2). Not content with his own, the king covets that which is his subject's. An interesting sidelight is to be found in the fact that this is exactly what Samuel the prophet told the nation would happen. To those who clamored for a king, Samuel said, "And he will take your fields, and your vineyards, and your oliveyards, even the best of them. . . . Nevertheless the people . . . said, Nay; but we will have a king over us; that we also may be like all the nations" (1 Sam. 8:14, 19, 20).

(2) *Denial.* "The Lord forbid" (v. 3). Naboth declines to part with his acreage and the king learns that there are things one may not be able to acquire rightfully. Ahab's proposed transaction was not only contrary to Naboth's wish; it was wrong. The nation's economy forbade the sale or transfer of the family inheritance. (See Lev. 25:23; Num. 36:7; Ezek. 46:18.) The offer of a better vineyard (v. 2) did not tempt the God-fearing Naboth. He knew that nothing excelled the God-given possession. Would that all were as wise. Here was an opportunity for Ahab to learn that there are limits even for a king.

(3) *Displeasure.* "Heavy and displeased . . . upon his bed . . . and would eat no bread" (v. 4). Here is revealed the king's undisciplined nature. The reason for Naboth's refusal should have made Ahab's heart glad that such a man as Naboth was his subject and neighbor. See him: a grown man and a king, in bed with his face to the wall and refusing to eat. He sulks because he cannot induce a loyal citizen of the realm to break a God-given law which he, the king, is sworn to uphold. Because his allegiance to Jehovah has been weakened by idolatrous practices, his defenses are down. Out of the breach of the first commandment will come the violation of the sixth, the eighth, the ninth and the tenth.

Let us beware the curse of covetousness. It is desire that has passed into a greedy and envious longing. It is desire plus greed and envy. Like death and the grave, it always takes but never gives. Covetousness leads to: (1) forgetfulness of God (Deut. 8:12-14); (2) Sabbath breaking (Amos 8:4-6); (3) robbery (Mic. 2:2); (4) domestic difficulties (Prov. 15:27); (5) shortened life (Prov. 28:16); (6) God's hatred (Psa. 10:3); (7) many sorrows (1 Tim. 6:9, 10). Let us beware of this refined idolatry.

II. A Queen's Depravity (1 Kings 21:5-14)

(1) *Jezebel's scruples—she had none.* Upon her question (v. 5) and Ahab's answer (v. 6), Jezebel with a wave of the hand pronounced the difficulty as no problem at all (v. 7). Said she in so many words, *Art thou king for nought? "Arise . . . eat . . . be merry." Leave it to me. The vineyard of Naboth is as good as yours.* And it was! There is nothing better than a good woman. She stands at the summit of God's creation. But by the same token there is nothing worse than a bad woman.

(2) *Jezebel's scheme—it was diabolical.* Possessing the king's seal, her word was his word and his word was law. To the elders and nobles (neighbors of Naboth, v. 8) she wrote in the name of the king, "Proclaim a fast . . . set Naboth on high . . . set two men, sons of Belial . . . to bear witness against him, saying, Thou didst blaspheme God and the king . . . carry him out, and stone him, that he may die" (vv. 8-10). All this was to be in the name of religion: "Proclaim a fast" (v. 9). Jezebel would invoke a Jewish law to murder a citizen of the commonwealth who had kept the law. Naboth is falsely accused of an idolatrous act in the name of religion by the queen who is the patron of idolatrous worship. Jezebel was the first heathen wife of any king of Israel. She was fanatical in her zeal to promote the worship of heathen gods and supported 850 false prophets at her own expense. Hers was the first organized religious persecution.

(3) *Jezebel's success—it was abundant.* (See vv. 12-14.) One cannot help questioning concerning the passive coöperation of the elders in this devilish plot. They were not only neighbors of Naboth; they were the appointed guarantors of justice and equity. (Ex. 23:2, 6; Deut. 16:19; 27:19, 25.) Undoubtedly they would have suffered Naboth's fate had they disobeyed Jezebel. But there is more to office-bearing than the privilege of leadership at feast and fast; there is also the solemn obligation to execute righteousness and to uncompromisingly stand for truth.

Jezebel also took the precaution to include Naboth's sons in the murder (2 Kings 9:26). Since there were no heirs the coveted vineyard would revert to the king.

III. A Prophet's Denunciation (1 Kings 21:17-24)

(1) *Revelation.* "The word of the Lord came." It always does. There is no Eden of evil that does not have its voice of the Lord. Even as Ahab walked in his newly acquired field of desire, there walked another and it was the messenger of doom. With the moment of realization comes the minister of remorse.

(2) *Interrogations.* There are two: Elijah's "Hast thou?" of accusation. Ahab's "Hast thou?" of self-defense. The prophet accuses the king of murder and robbery. Ahab got his toy, but he got a prophet, too. Ahab's "Hast thou?" reveals that he considers the bad a friend and the good an enemy. Truly, sin is the blind spot in moral vision.

(3) *Proclamation.* "Thou hast sold thyself to work evil in the sight of the Lord." (a) "In the place where dogs licked the blood of Naboth shall dogs lick thy blood" (v. 19). (b) "The dogs shall eat Jezebel by the wall of Jezreel" (v. 23). (c) "I . . . will take away thy posterity, and . . . him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat" (vv. 21, 24).

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THE ALLIANCE FAMILY

(Continued from page 12)

day school office, kitchen, nursery, fellowship hall, and an auditorium seating 300. Extra seating will accommodate an additional 150 persons. A baptistry will be installed in back of the choir loft on the platform. The Alliance has three other works in the Buffalo area, at Kenmore, South Buffalo and Ebenezer.

•

Pastoral Personnel. *Rev. Samuel M. Meakim,* from Central District, to West Irving Park Church, Chicago, Ill.

Rev. Lyle Adams, from Affiliated Work, Wirt, Minn., to Unassigned.

E. Wayne Lewis, no current credentials, Northwestern District.

Miss Luverne Winch, no current credentials, Northwestern District.

Charles Grier, no current credentials, Northwestern District.

Rev. Jacob M. Bellig, from San José, to Neighborhood Church, Oakland, Calif.

Kenneth Backlund, from Assistant Pastor, San José, to Assistant Pastor, Neighborhood Church, Oakland, Calif.

Rev. William Frederick, from Livermore, Calif., to Unassigned.

Rev. Earl W. Freeland, from Bradford, to Clearfield, Pa.

Rev. C. F. Westover, from Greensburg, to Meadville, Pa.

Rev. William Gamble, from Curwensville, Pa., to Evangelist, Western Pennsylvania District.

Rev. Willard L. Lichtenwalner, from Worcester, Mass., leaving New England District.

Rev. Royce Rexilius, from Assistant Pastor, Havelock Gospel Tabernacle, Lincoln, Nebr., to mission field.

Irving T. Jones, from Cedar Rapids, Ia., no current credentials.

Rev. J. F. Wagner, from Clarksburg, W. Va., to Flushing, Ohio.

Rev. F. E. Johnson, from Cocherl Memorial Church, Columbus, to New Bremen, Ohio.

Miss Katherine Schwarts, from Ashcamp, Ky., leaving Central District.

Rev. Harold E. Lane, from Greene, N. Y., to Morristown, N. J.

Rev. Nolan J. Brisco, from North Plainfield, N. J., to Lockport, N. Y.

Arvid A. Erickson, from Helena, Mont., to Western Canadian Bible Institute.

Rev. Levoy H. Taylor, from Newark, to Wooster, Ohio.

NEW WORKERS. *Joseph Shonk,* appointed Official Worker, Newark, Ohio.

Miss Florence Wilting, appointed Official Worker, Ashcamp, Ky.

Rev. Charles Williams, appointed Evangelist, Western Pennsylvania District.

William C. Kemp, appointed Official Worker, Meridale, N. Y.

Robert W. Sawders, appointed Official Worker, Yorktown Heights Community Church, Yorktown, N. Y.

Floyd Sheppard, appointed Official Worker, pastor, Helena, Mont.

Raymond Davis, appointed Official Worker, Assistant Pastor, Chattanooga, Tenn.

CHANGE IN STATUS, NAME OR ADDRESS OF WORK. *Kalispell, Mont.,* Evergreen Alliance Church of the C. & M. A., Organized February 24, 1954.

Whitetail, Mont., Whitetail Community Church of the C. &. M. A., Organized February 21, 1954.

Owen, Wis., changed from Alliance Chapel, to Alliance Church.

Mason City, Ia., from Alliance Gospel Tabernacle, to Calvary Alliance Church.

Salt Lake City, Utah, Grace Gospel Church of the C. & M. A., from 1238 Ashton Ave., to 1251 East 21st St. South.

Local Conventions

* * * * *

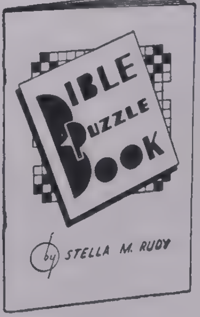
Convening May 16–June 1

Northwestern District

Inger, Minn.	May 24
Dora Lake, Minn.	May 20-23
Wirt, Minn.	May 24-25
Bena, Minn.	May 25-26
Hubbard, Minn.	May 26-27
Remer, Minn.	May 27-30

Western Canadian District

Poplar Point, Man.	May 23-25
Brandon, Man.	May 26-30
Tilley, Alta.	May 23-25
Patricia, Alta.	May 26-28
Lamont, Alta.	May 29–June 1
Alberta Beach, Alta.	May 23-25
Devon, Alta.	May 26-28
Stony Plain, Alta.	May 29–June 1



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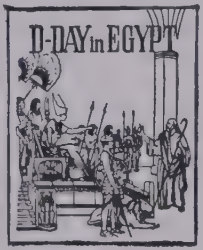

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MARIE C. WALLIS, Author

JEAN P. HAMMOND, *Illustrator*

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ALLIANCE MISSIONS ON THE MARCH

Colombia, the Republic of Challenge

THE Republic of Colombia rates third in population on the South American continent. The Christian and Missionary Alliance is seeking to evangelize 2,000,000 of its 11,000,000 people. We are working in 8 of the southern provinces and we are the only missionary society in 5 of them.

- Our active staff consists of 27 missionaries, 4 ordained national pastors and 27 pastors and teachers.

- There are 1,200 church members in 20 organized churches, of which 5 are fully self-supporting; others are making rapid progress toward this end. Nearly 2,000 scholars are enrolled in Alliance Sunday schools in Colombia.

- During the four years of violence and persecution one ordained pastor and several part-time pastors were killed. Six church buildings were destroyed and scores of small groups were scattered. However, 4 new church buildings and parsonages have been erected.

- Sixty-five young men and women are enrolled at the Central Bible School. Numerous short term Bible schools are held throughout the field.

- The Alliance missionaries and national pastors are working among five distinct racial groups, and three different jungle tribes. Congregations have already been established in two Andean tribes.

- There are also large and flourishing congregations among the colored people on the Pacific Coast. The greatest single step towards an advanced program has been the purchase of a 40-foot launch for the evangelization of this area which extends 200 miles from Buenaventura to the Ecuadorian border.

The challenge for the immediate future is this:

1. *The reconstruction of destroyed churches.*
2. *The reopening of day schools.*
3. *The reorganization of scattered congregations.*
4. *The reinforcement of our bookstore and literature department, which is serving 39 missions in 14 republics.*
5. *A renewed program of evangelization in devastated areas.*

- The Roman Church is making a desperate effort through laws and legislation to change the present status of religious liberty in the country. Pray that God will keep the doors open for evangelical work.

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"THE BLOOMING GARB OF SPRING"

In this issue

Principles of Divine Healing . . . . . . By A. B. Simpson
The Way of the Cross . . . . By Carl E. Molling

The Editorial Voice

SYMPTOMATIC WORDS: "FAIR," "UNFAIR"

Words mean only what the user intends them to mean, and I do not want to make any word "guilty by association." Yet every mood has its characteristic verbal expression and when a given word is used we may with some accuracy assume that a certain mood is present also.

For this reason words may be said to be symptomatic. They are not themselves health or disease, but they may very well indicate the presence of either. And they may also indicate what kind of disease the user is suffering from or the degree of health he enjoys.

This observation is the result of listening to religious persons talk. After hearing some Christians talk for a while one begins to sense the presence of health or disease in their souls. Certain words keep cropping up which tell us more about the speakers than they dream we know, and certainly more than they want us to know. Words are symptomatic.

One such word sometimes used among Christians is "fair," or its unpleasant sister "unfair." People use these words to describe the treatment accorded them by other people, and on the surface they would seem to be altogether innocent, even indispensable words. Nevertheless they indicate an inner attitude which definitely has no place among Christians. The man who refers to one or another act as being "unfair" to him is not a victorious man. He is inwardly defeated and in self-defense he is appealing to the referee to note that he has been fouled. This gives him an alibi when they carry him out on a stretcher and saves his face while his bruises heal. He can always blame his defeat on the fact that he was treated unfairly by his brethren.

No man who understands the true meaning of the cross will ever whine about being treated unfairly. Whether or not he is given fair treatment will never enter his head. He knows he has been called to follow Christ, and certainly Christ did not receive anything remotely approaching fair treatment from mankind. Right there lies the glory of the cross: that a Man suffered unfairly, was abused and maligned and crucified by persons unworthy to breathe the same air with Him; and yet He opened not His mouth. Being reviled He reviled not again and when He suffered He threatened not. The thought of His shouting for fair play simply cannot be entertained by the reverent heart. His whole life was dedicated to restoring that which He took not away. Had He sat down and calculated how much He owed and then carefully paid no more, the whole moral universe would have collapsed.

The victorious Christian is not concerned with getting his fair share of things. Love seeketh not her own, and the odd thing is that the happy saint who freely opens his heart and hand to be spoiled and robbed at the will of others will always be found to be richer than those who rob him. Sometimes, it is true, God allows His people to suffer unjudged wrongs and waits for the day of reckoning to balance the scales. But usually His judgments are not so long postponed. And even granted that the Christian must suffer wrongs here below, if he takes them in a good spirit and without complaint he has conquered his enemy and won his fight. It is his first desire to be inwardly victorious, and if he is able to laugh and love and praise when he is being mistreated he has attained his heart's desire. And who could ask for more?

"PRAYING PLUMBER" BOOKS READY

We are pleased to announce that the series of articles on Tom Haire, "The Praying Plumber of Lisburn," which ran in The Alliance Weekly some weeks ago, have been made into a booklet and are now available to the public.

These booklets are 5 x 7 inches in size, contain 38 pages and are printed in large, easy-to-read type. They have an attractive cardboard cover especially designed in color by the well known artist, J. Francis Chase, with a photograph of Mr. Haire on the front. An introduction is also included, written by Dr. S. A. Witmer, President of Fort Wayne Bible College.

The price of the booklet is 35 cents each, three for $1.00. They may be ordered from Christian Publications, Third and Reily Streets, Harrisburg, Pennsylvania, or from William H. Dietz, Inc., 10 South Wabash Avenue, Chicago 3, Illinois.

DR. SHUMAN WED TO MRS. HELEN WATSON

Dr. H. M. Shuman was married on May 6 to Mrs. Helen Watson, who has been employed for the past few years in the Finance Department of our headquarters in New York. The ceremony was performed by Rev. K. C. Fraser in The Christian and Missionary Alliance Church, North Side, Pittsburgh, Pennsylvania, the home church of both the bride and groom. The Alliance Weekly extends warm felicitations to the couple.

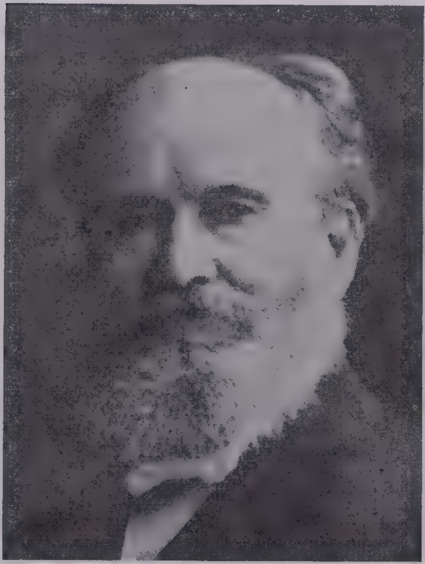
ON PLEASING GOD

Nothing more shows the low condition man is fallen into than the unsuitable notion we must have of God by the ways we take to please Him. As if it availed anything to Him that we performed so many ceremonies and external forms of devotion, who never meant more by them than to try our obedience, and through them to show us something more excellent and durable beyond them.—WILLIAM PENN.

Principles of Divine Healing

Part I

By A. B. SIMPSON



A. B. SIMPSON, *Founder*
The Christian and Missionary Alliance

THERE are certain principles underlying the teachings of the Holy Scriptures with respect to healing which it is important to understand and which, when rightly understood, are most helpful to intelligent faith.

1. The causes of disease and suffering are distinctly traced to the Fall and sinful state of man. If sickness were part of the natural constitution of things, then we might meet it wholly on natural grounds and by natural means. But if it be part of the curse of sin, it must have its true remedy in the great redemption. That sickness is the result of the Fall and one of the fruits of sin no one can surely question. Death, we are told, has passed upon all, for that all have sinned, and the greater includes the less.

Sickness is named among the curses of Deuteronomy which God was to send for Israel's sin. Again, it is distinctly connected with Satan's personal agency. He was the direct instrument of Job's suffering, and our Lord definitely attributed the diseases of His time to direct satanic power. It was Satan who bound the paralyzed woman "these eighteen years," and it was demoniacal influence which held and crushed the bodies and souls of those Christ delivered. If sickness be the result of a spiritual agency, it is most evident that it must be met and counteracted by a higher spiritual force and not by mere natural treatment.

And again, on the supposition that sickness is a divine discipline and chastening, it is still more evident that its removal must come, not through mechanical or physical appliances, but through spiritual channels. It would be both ridiculous and vain for the arm of man to presume to wrest the chastening rod from the Father's hand by physical force or skill. The only way to avert His stroke is to submit the spirit in penitence to His will, and seek in humility and faith His forgiveness and relief; so that from whatever side we look at disease, it becomes evident that its remedy must be found in God alone and the gospel of redemption.

2. If sickness be the result of the Fall, we may expect it to be embraced in the provisions of redemption, and would naturally look for some intimation of a remedy in the preparatory dispensation which preached the gospel. Nor are we disappointed. The great principle that God's care and providence embrace the temporal and physical needs of His people, as well as the spiritual, runs all through the Old Testament. Distinct provision for divine healing is made in all the ordinances of Moses. And the prophetic picture of the coming Deliverer is that of a great Physician as well as a glorious King and gracious Saviour.

The healing of Abimelech, Miriam, Job, Naaman and Hezekiah; the case of the leper, the incident of the brazen serpent, the statute at Marah, and the blessings and curses at Ebal and Gerizim, the terrible rebuke of Asa, Psalm 103, and Isaiah 53 leave the testimony of the Old Testament clear and distinct that the redemption of the body was the divine prerogative and purpose.

3. The personal ministry of Jesus Christ is the next great stage in the development of these principles. In His life on earth we see a complete vision of what Christianity should be, and from His words and works we may surely gather the full plan of redemption. And what was the testimony of His life to physical healing? He went about their cities healing all manner of sickness and disease among the people. He "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Now when we remember that this was not an occasional incident, but a chief part of His ministry, that He began His work with it, that He continued it to the close of His life, that He did it on all occasions and in a great variety of cases, that He did it without leaving any doubt or question of His will, that He distinctly said to the doubting leper, "I will," and was only grieved when men hesitated to trust Him fully; and when we realize that in all this He was but unfolding the real purpose of His great redemption and revealing His own unchanging character and love, and that He is still "the same yesterday, and to day, and for ever," surely we have a principle to rest our faith upon as secure as the Rock of Ages.

4. But redemption finds its center

in the cross of our Lord Jesus Christ, and there we must look for the fundamental principle of divine healing, which rests on the atoning sacrifice. This necessarily follows from the first principle we have stated. If sickness be the result of the Fall, it must be included in the atonement of Christ, which reaches as "far as the curse is found."

Again, this fundamental principle is most distinctly stated in Isaiah 53, as we have seen. Christ is there said to have "borne our griefs and carried our sorrows," the word "bear" being the very same used for the atonement of sin, the same used elsewhere to describe the act of the scapegoat in bearing away the people's guilt, and the same used in the same chapter with respect to His "bearing the sins of many." As He has borne away our sins, He also bore our sicknesses.

Peter also states that Christ "his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed." In His own body He has borne all our bodily liabilities for sin, and our bodies are set free. That one cruel "stripe" of His—for the word is singular—summed up in it all the aches and pains of a suffering world, and there is no longer need that we should suffer what He has sufficiently borne. Thus our healing becomes a great redemption right which we simply claim as our purchased inheritance through the blood of His cross.

Jesus! Still Lead On

Jesus! still lead on,
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless;
Guide us by Thy hand
To our fatherland.

If the way be drear,
If the foe be near,
Let not faithless fears o'ertake us,
Let not faith and hope forsake us;
For through many a foe
To our home we go.

Jesus! still lead on,
Till our rest be won;
Heavenly Leader, still direct us,
Still support, console, protect us,
Till we safely stand
In our fatherland.

—N. L. VON ZINZENDORF.

VOLUME 89 NUMBER 20

the Alliance Weekly

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5. But there is something higher even than the cross. It is the resurrection of our Lord. There the gospel of healing finds the fountain of deepest life. The death of Christ destroys sin, the root of sickness. But it is the life of Jesus which supplies the source of health and life for our redeemed bodies. The body of Christ is the living fountain of all our vital strength. He who came forth from Joseph's tomb with the new physical life of the resurrection is the head of His people for life and immortality.

Not for Himself alone did He receive the power of an endless life, but as our life. God "gave him to be the head over all things to the church, which is his body." "We are members of his body, of his flesh, and of his bones." The risen and ascended One is the Fountain of our strength and life. We eat His flesh and drink His blood, and He dwelleth in us and we in Him. As He liveth in the Father, so he that eateth Him shall live by Him. This is the great, the vital, the most precious principle of physical healing in the name of Jesus. It is "the life also of Jesus manifested in our mortal flesh."

6. It follows from this that it must be wholly a new life. The death of Jesus has slain our old self. The life of Jesus is the spring of our new life. This is true of our physical life. It is not the restoration of the old natural strength. It is not the building up of our former constitution. It is the letting go of all the old dependencies. It may be accompanied by the failure of our natural strength. It is a strength which "out of weakness is made strong," which has no resources to start with; which, creationlike, is made out of nothing; which, resurrectionlike, comes out of the tomb and the failure of all previous hope and "means."

This principle is of immense importance in the practical experience of healing. So long as we look for it in the old natural life, we shall be disappointed. But when we cease to put confidence in the flesh, and look only to Christ and His supernatural life in us for our strength of body as well as spirit, we shall find that we "can do all things through Christ which strengtheneth (us)."

7. It follows from this that the physical redemption which Christ brings is not merely healing, but also life. It is not the readjustment of our life on the old basis, leaving it thenceforward to go like a machine upon the natural plane, but it is the imparting of a new kind of life and strength. Therefore it is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life, the turning of life's water into His heavenly wine.

Therefore, it must also be kept by constant abiding in Him, and receiving from Him. It is not a permanent deposit, but a constant dependence, a renewing of the inward man day by day, a strength which comes only as we need it, and continues only while we dwell in Him.

Such a life is a very sacred thing. It gives a peculiar sanctity to every look, tone, act and movement of the body. We are living on the life of God, and we must live like Him and for Him. A body thus divinely quickened adds power to the soul and to all the service of the Christian life. Words spoken in this divine energy, works done through the life of God, will be clothed with a positive effectiveness which must make men feel that the body as well as the spirit is indeed the very temple of the Holy Ghost.

The Way of the Cross

A Personal Testimony

By REV. CARL E. MOLLING*

I WAS born in Dusseldorf, Germany, in 1903, brought up in a Catholic family and sent to a Catholic school. I went to church, prayed to images and confessed my sins to men, but I never experienced peace in my heart, nor did I ever feel that my sins were actually forgiven.

One day, having been sent to church to confess, I entered the church but I did not feel that I could go to the confessional, so I left without confessing. The next morning I went to church with an aunt and uncle to partake of Holy Communion. I did not have the courage to tell them I had lied when I had told them on the previous day that I had confessed my sins. So I went to the altar to receive Communion, and when the host was laid upon my lips I felt that I was committing the greatest possible sin. I felt so very miserable after this that I almost lost all hope of heaven, and I began to live a very sinful life, going deeper and deeper into sin.

At the age of twenty-one I left Germany and went to Mexico where I continued my life of sin. There I met and married the daughter of a Protestant minister. Shortly after this we came to the United States and I embarked upon a business career, in due time becoming quite prosperous. Later I entered the field of politics and became the personal representative of the Governor of Sonora, Mexico. I also held other important positions in the Mexican government. Many honorary appointments and high honors were bestowed upon me by that government, but I was also heartily continuing my career of sin.

Even though I was called the Honorable C. E. Molling, I was so utterly corrupt that in order to forget some of the facts of my own life I began to use dope. I carried my own needle with me and whenever the craving became acute I would inject myself. I cannot tell the awful details of the things I did during this time. Fortunately, I had a praying Christian wife, and the day came when God answered her faithful prayers and I came under terrible conviction. Oh, how I longed for peace of mind! Finally I threw myself upon the mercy of God and, praise His name, He took away my old stony heart and gave me a new one. From that very day when Jesus came into my heart I never smoked another cigarette, never drank another drop of liquor, never went to another dance or movie, never cursed again. By God's grace and power I was also delivered from the grip of narcotics. I often ask myself: where would I be now had not Jesus delivered me from the desire and power of dope? There are times when I can do nothing but fall on my face and weep and say, "Thank You, Jesus, for saving my soul."

After my conversion I began to experience strong desire to serve the Lord and I began to witness of His saving grace. In 1949 I entered into full-time Christian service, and God sent me back to Mexico to preach the gospel. The blessings I experienced were wonderful and the Holy Spirit of God was pleased to use my ministry there. I had the indescribable joy of seeing many precious souls come to the Lord for salvation. I had been appointed as evangelist for The Christian and Missionary Alliance, later being ordained by the same group.

Some time after my first mission to Mexico, the Holy Spirit began to convict me of the necessity of making personal restitution to certain people, including my wife. The others were people whom I had cheated during my wicked life. I resisted this conviction as I thought it would be totally impossible to correct so many wrongs and confess to so many people. It was then that God left me; no longer was His Holy Spirit upon me when I preached. I continued to preach, but God was gone, and I preached in the energy of the flesh. I prayed and wept before God, but to no avail; there was no more joy for I was unwilling to make this sacrifice. It came to me then that I could do either of three things: I could get out of the ministry, I could continue to preach in the flesh or I could obey God. Oh, how Satan attacked me during these weeks of decision! But there came the day when I said, "Yes, Lord."

My first act was to make personal confession to my wife. What a terrible blow this confession was to her; she herself spent many days in agony and prayer. Never will I forget the day when she came to me and, putting her arms around me and with tears streaming down her cheeks, she told me she had forgiven. She, too, had found grace to help in time of need.

Some time after this I withdrew most of my savings out of the bank and leaving just enough for my wife to live on I started on my mission of restitution. My journey was to cover more than three thousand miles, and in sixteen cities, according to my records, I must locate some two hundred persons whom I had defrauded to the extent of several thousand dollars. Satan did everything in his power to stop me, but trusting in God I was enabled by His grace to go through with it. I faced and made restitution to more than one hundred and fifty people; some had moved away and could not be located, sixteen had died, another with his family had been converted. This was the greatest missionary journey I had ever undertaken. Some of these persons wept as I confessed and witnessed to them. Most of them were saloon keepers and gamblers. (For several years I had been employed as credit manager for a beer and wine equipment concern and I had cheated these men by giving them improper credits when collecting from them.) Yes, God blessed in a marvelous way, and how glad I am for having obeyed Him. I was forced to go to the cross so that self could die and the new man could be raised up; I had to die out to the world, the flesh, and the devil. I am especially grateful to the few who knew of the suffering I was enduring for they stood with me and upheld me in prayer during these trying days.

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*Mr. Molling is a missionary among the Mexicans in Arizona and also works in Mexico.

After this mission was completed God once more began to pour out His blessings upon my ministry, even in a new way. The blessings since then have been many and rich. I have seen many sinners come to the Lord Jesus Christ in faith and repentance. Peace and joy now flood my heart, and I can say with all my heart that I would rather walk with my Lord in trust and obedience and serve Him on the mission fields of Mexico than to have the whole world at my feet. Today I feel I know something of Paul's inner man as he wrote these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The way of the cross is a blessed way.

Small Things

By Arthur H. Townsend

MAN is apt to despise small things. But God does not. The tiny seed produces a lovely flower; an acorn, an oak; a hummingbird's egg, a streamlined body of living colors. God's creation is made up of small things. Mighty rivers have small beginnings; dewdrops water the earth; snowflakes make up snowdrifts, and the small beginnings become large endings.

Jesus realized that man is apt to despise small things. That is why He said: "Take heed that ye despise not one of these little ones" (Matt. 18:10). The disciples had not learned the value of one of God's little ones. Their thoughts were on empires, palaces and kings. They, to be sure, were wondering "who is the greatest in the kingdom of heaven?" Jesus called a little child and placed him in the midst of them. Small things were His handiwork. He knew the value of one little child, and He taught accordingly.

Success is measured very often by large enterprise in the social, political, or religious worlds. We applaud the man who can produce the goods; we revel in large doings. But Jesus said: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Jesus laid great stress on small things.

In a small, rural church a Sunday school teacher may be entirely overlooked by the passing throngs of people who desire large things. A small group of people may be faithfully witnessing in a small town, despised by the seekers of large things. But from that Sunday school class may come another Moody; from that small town may come another Spurgeon. Who can tell? God delights in small things. For Jesus said, "Whoso shall receive one such little child in my name receiveth me" (Matt. 18:5).

I have decided more and more to rejoice and delight in small things. I do not desire to be famous; I can say with Spurgeon that I would rather do the will of God than preach to ten thousand people. At last, at long last, I have found the true meaning of joy in God's service—delighting in small things. Have you?

All Glory to the Sovereign Good

All glory to the Sovereign Good,
And Father of compassion,
To God, our Help and sure Abode,
Whose gracious visitation
Renews His blessings every day,
And takes our griefs and fears away:
Give to our God the glory.

In my distress I raised with faith
To God my supplication;
My Saviour rescued me from death
And gave me consolation;
This makes me with both heart and voice
Before the God of grace rejoice:
Give to our God the glory.

Ye who profess His sacred name,
Give to our God the glory;
Ye who His power know and proclaim,
Give to our God the glory;
Rejoice, from all vain idols freed,
The Lord is God, is God indeed:
Give to our God the glory.

Now then before His face appear,
With praises and thanksgiving;
With awe His holy name revere,
And join with all the living
To extol the wonders He hath wrought,
His mighty deeds, surpassing thought:
Give to our God the glory.

—J. J. SCHUETZ.

The Glory of God in the World

BY THOMAS TRAHERNE

The brightness of this world, which by reason of its height and greatness is hidden from men, is divine and wonderful. It addeth much to the glory of the temple in which we live. Yet it is the cause why men understand it not. They think it too great and wide to be enjoyed.

But since it is all filled with the majesty of His glory who dwelleth in it; and the goodness of the Lord filleth the world, and His wisdom shineth everywhere within it and about it; and it aboundeth in an infinite variety of services, we need nothing but open eyes to be ravished like the cherubim. Well may we bear the greatness of the world, since it is our storehouse and treasury. That our treasures should be endless is an happy inconvenience: that all regions should be full of joys: and the room infinite wherein they are seated.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

New stamp introduced: In Washington, D. C., President Eisenhower joined Protestant, Roman Catholic, and Jewish clergymen in a ceremony introducing the first regular U. S. postage stamp to bear the motto "In God We Trust." The President declared that every time an American uses the new eight cent issue he will be sending a message of faith to the rest of the world. The stamp will be used mostly on overseas mail, for which the one ounce rate is eight cents. "Throughout its history America's greatness has been based on a spiritual quality that is best symbolized by the stamp issued today," he said.

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Sees swing toward temperance: The United States is experiencing a discernible swing toward temperance in its drinking habits, Dr. Selden Bacon, director of the Yale University Studies on Alcoholism, reported. The Yale studies, Dr. Bacon said, indicate that a peak in alcohol consumption may have been reached in this country about 1949.

ABROAD

Plan evangelical college in Japan: Plans for the establishment of an evangelical Protestant college near Tokyo by April 1955 were announced in Japan by the Rev. Donald E. Hoke, former assistant to the president of Columbia (S. C.) Bible College. Hoke said that purchase of a suitable site is being negotiated and that students at Columbia Bible College are conducting a drive to raise $8,000 by June for the proposed institution, to be known as Japan Christian College. The new school will offer a four-year curriculum leading to a bachelor of arts degree, with majors in theology and education, he said, but "other fields of study will be added yearly as the need arises and facilities become available." Evangelical missionary leaders in Japan have held two council meetings to map plans for the college, Hoke added. The idea for an evangelical Christian college in the Orient was conceived about ten years ago by Dr. Fred Jarvis, a missionary to China. He brought the plan to Japan following his expulsion from China by the Communists after the war.

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Tibetans become Christians: Word has been received that twenty Tibetans in a former Christian and Missionary Alliance mission station in West China have confessed faith in the Lord Jesus Christ and are meeting for prayer and Bible study. In another city in the same general area there are twenty other believers. In a northern Chinese city 1,000 young people met for four days of spiritual conference early in March. These young people were sent to the conference on the basis of their spiritual keenness to receive special impetus for witness in schools and colleges. On the other hand, there is word of persecution. In one church area about thirty pastors were called together and asked to agree never to preach again. Two men so promised. The remaining twenty-eight were shot.

PEOPLE SAY

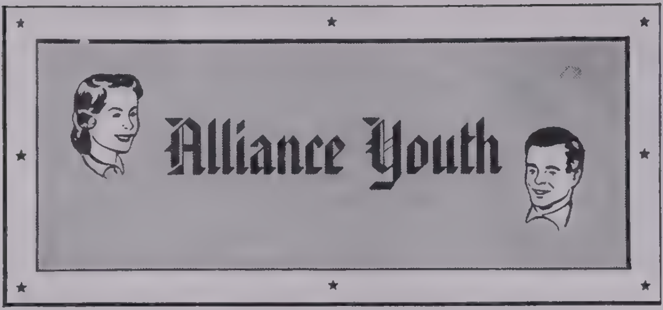
District Judge Earl J. Lyons, of Minneapolis, Minn., who has presided over more than 6,000 juvenile cases in the past seven years: "In this court we believe that getting a boy or girl back to church is the best therapeutic device we can practice." In checking 1,700 cases in his court, the judge reported he found that more than 70 per cent of the boys and girls involved had no church activities.

PEOPLE

J. Edgar Hoover, director of the Federal Bureau of Investigation, has been named to receive the annual citizenship award of the Military Chaplains Association of the United States. The award for "outstanding contribution to American citizenship" has been presented twice previously, to General Douglas MacArthur and Secretary of State John Foster Dulles.

SIGNS OF THE TIMES

Suspension called "absurd": Suspension of two University of British Columbia campus groups by the Alma Mater Society for "religious discrimination" was called "absurd" in Vancouver, B. C., by President Norman A. MacKenzie and other University officials. The suspended groups are the Newman Club, which restricts its membership to Roman Catholics, and the Inter-Varsity Christian Fellowship, which requires new members to take a pledge affirming that "the Lord Jesus Christ died for my sins and arose again on the third day for my justification." Dr. MacKenzie said the two organizations "are not discriminatory" and that "this particular act will be remedied in short order." The Alma Mater Society, which governs campus social activities, ordered the suspensions on the basis of a resolution directing all campus organizations to remove "discriminatory clauses" from their charters. The Rev. Wayman K. Roberts, pastor of Vancouver's First Baptist church, charged that the Alma Mater Society was itself being discriminatory by saying in effect that "you can't have a Christian organization on the campus. The whole Christian faith is discriminatory," he said, "and inevitably any Christian organization is going to be discriminatory from a certain standpoint. For example, a Mohammedan student could not accept the pledge required by the Inter-Varsity Christian Fellowship."



Alliance Youth

"Don't Fence Me In"

By Dorothy H. Wilson

Missionary to Siam

"Don't fence me in"—I've felt that way, haven't you? A sorry confession to make, but I felt that way most when I was in training for missionary service. To be cut by someone else's pattern, No. I would not have it; and so I wrote poetry in graveyards and hugged the trunk of more than one tree that may still grow on the bank of the Hudson. To battle through alone—to me, then, that was the one and only way to win. Something was in me, as Robert Frost would say, that didn't love a wall, that wanted it down.

And now there is a wall and I'm back of it. God allows me to be cut up into all kinds of shapes and sizes. Now I write prose like this in the midst of the stream of life. There is a tree not ten feet from where I sit. Its trunk still intrigues me. I've sat under its shade with great delight, but not for long. Life calls and I must obey. I'm fenced in; yes, walled in. No matter though, for now something is in me that loves the wall, that wants it there.

Walls. There are some that need to come tumbling down, I know. Some need to be built. And, mending walls—that's plainly my task as a missionary. But some walls need to be left alone. Right?

Joseph was a young colt that didn't like to be fenced in either. But God crossed his will with a wall, a mighty high one, too. What then? Just this: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

If I could draw a picture, just one, it would be that one. Joseph, hated and hunted, and that by the ones who should have loved him most, should have hugged him, should have helped him. Back of that stony wall, what chance was there to develop leadership, express personality, win friends, influence people? None whatever. But something far more wonderful happened in the life of Joseph in the long while he was back of that wall. God worked in him to will and to do of His good pleasure so that one day branches of a beautiful life ran over that wall.

This is the last day of 1953. I'm back of a wall here in Siam, and maybe you are, too—a wall we can't send tumbling down, a wall we don't want there. Well? Let's grow in Jesus back of that wall, be a fruitful bough by Him who is our well of living water. Someday, maybe not today; somehow, maybe not our way—God will make our branches to run over the wall.

Note Change of Date

Through erroneous information furnished THE ALLIANCE WEEKLY office, the date of the Mid-Iowa Youth Conference, held in Des Moines, Ia., was reported as June 25 to July 2. Actually the conference will be held June 21 to 27.

Memorial Day Rallies

Eastern Iowa. C. & M. A. Church, Fifth and Washington, Ottumwa, Ia. Rev. C. M. Richards, speaker. 2:30 and 7:00 p. m.

Mid-Iowa. Mid Way Tabernacle of C. & M. A., 610 Division St., Boone, Ia. Rev. Richard Harvey, speaker. 10:30 a. m., 3:00 and 6:30 p. m.

Eastern Nebraska. Benson Alliance Church, Omaha, Nebr. Rev. Willis Regier, speaker. 10:30 a. m., 3:00 and 7:00 p. m.

Twin City Area. Church of the Open Door, 39th Ave. North and Belt Line Highway, Robbinsdale, Minn. 10:30 a. m., 2:00 and 7:00 p. m.

Ozark Mountain. Community Church, Patterson Springs, Ark. Rev. Chester Damron, speaker. 10:30 a. m. and 2:00 p. m.

Wadena Area. Alliance Church, Hubbard, Minn. Rev. George French and Rev. H. P. Rankin, speakers. Misses Elverum and Shields, missionaries. 2:00 and 7:30 p. m.

Head of the Lakes, Minn. C. & M. A. Church, 2306 Third Ave. West, Hibbing, Minn. Mr. Dick Ludwigson, speaker. 10:30 a. m. and 2:45 p. m.

West Virginia. C. & M. A. Church, Fairmont, W. Va. Rev. Gordon Cathey, speaker. Rev. R. R. Rudes, missionary. 10:30 a. m., 2:00 and 6:00 p. m.

Northeastern Ohio. C. & M. A. Church, Walnut and Chestnut Sts., Orrville, Ohio. Rev. Donald A. Miller, speaker. Mrs. Gordon Timyan, missionary. 10:00 a. m. and 2:00 p. m.

Greater New Castle. C. & M. A. Church, Aliquippa, Pa. Rev. Donald B. Irvin, speaker. Miss Velma McKinnis, missionary. 1:45 and 6:45 p. m.

Greater Pittsburgh. First United Presbyterian Church, West Lincoln Ave. and Station St., McDonald, Pa. Rev. M. E. Nicholson, speaker. Rev. L. L. King, missionary. 1:30 and 6:30 p. m.

Northwestern Pennsylvania. Gospel Tabernacle, Linesville, Pa. Rev. Ronald C. Johnson, speaker. 10:30 a. m., 2:30 and 6:30 p. m.

North Central Pennsylvania. Alliance Church, Pottersdale, Pa. Rev. John Nevius, speaker. Rev. R. S. Roseberry, missionary. 2:30 and 6:30 p. m.

Southwestern Ohio, Kentucky, Indiana. Hyde Park Alliance Church, Corner Shaw and Erie Sts., Cincinnati, Ohio. Rev. H. E. Nelson, speaker. 10:30 a. m., 2:30 and 6:30 p. m.

Central New England. Camp Hebron, Attleboro, Mass. Rev. F. Bertram Miller, speaker. 2:00 and 6:00 p. m.

Rochester Area. Masonic Temple, Main St., Penn Yan, N. Y. Rev. Harry E. Jueckstock and Rev. F. S. Haines, speakers. 2.30 and 6:30 p. m.

Western New York. C. & M. A. Church, Salamanca, N. Y. Rev. Fred L. Hartzfeld, speaker. 1:00 and 6:00 p. m.

OTHER DATES

Northeastern South Dakota. The Alliance Church, 402 E. Kemp, Watertown, S. D. Rev. Keith Bailey, speaker. Saturday, May 29. 2:30 and 7:00 p. m.

St. Louis, Mo. Camp Tadmore, near St. James, Mo. Local pastors, missionary and rally president, speakers. Gospel film and campfire service. May 29-31 week-end camp for youth, ages twelve to twenty-three.

Southwestern Minnesota. Lake Okoboji, Arnolds Park, Ia. Rev. Marvin Thompson, missionary. May 29-31.

Gulf Coast Tri-State. The Alliance Church, 2941 Pass Rd., Biloxi, Miss. Rev. H. P. Rankin, speaker, July 5. 10:30 a. m., 3:00 and 6:30 p. m.

Chinese who were recently baptized in Ta Khmau, Cambodia W. H. Holton

Ministering to the Chinese in Indo-China

By REV. W. H. HOLTON

AGAIN in 1953 the Lord Jesus Christ tried to appeal to the nearly two million Chinese of Indo-China. At His disposal were the testimonies of some 500 baptized believers, three ordained Chinese pastors, ten preachers and Bible women, and three missionary couples. Besides this, we had in limited supplies the Bible for those who wanted to buy, Gospel portions, some literature and tracts, gospel radio programs, and the faithful intercession of friends throughout the world.

We found the Chinese quite easily accessible, as usual clustered near the market places of cities and towns. They were alert and energetic in their business, friendly and even cordial in most cases. Their social organization keeps them strong and united, and their schools help the children to maintain their identity in a foreign land. In the prevailing unsettled conditions they try to remain tactfully neutral, and because they are exempt from military service they are all the more prosperous.

One might think that under these favorable circumstances the Chinese here would soon be evangelized. Actually, however, the seed of the Word which falls on good ground is little in comparison with what falls by the wayside, on shallow ground or among thorns. The gospel message of "God so loved the world," "Be ye reconciled to God," and "Repent: for the kingdom of heaven is at hand" does not generally challenge people who are successful from a worldly standpoint. The Chinese do not take their own religion too seriously in times of prosperity. Their proverb states, "In peaceful times we forget to burn incense; in emergencies we embrace the idol's feet." They have not been hostile to the gospel, but merely give it a casual recognition as something good for those who need it.

About two years ago we were able to get eight of our Alliance Bible school graduates from Hong Kong to help in the Chinese work. It was a step of faith on our part as well as on theirs. In the time that has elapsed there has been an opportunity to appraise the project, and we are well satisfied that the Lord has blessed their ministry and will continue to use them effectively. In Cambodia there were three appointments, a young man going to Battambang, and two young ladies to Pnom Penh.

A young man went north to Hanoi and a married couple settled at Haiphong, where they were welcomed enthusiastically by the small groups of Christians. Everywhere in the work there are strong challenges to their energy and consecration.

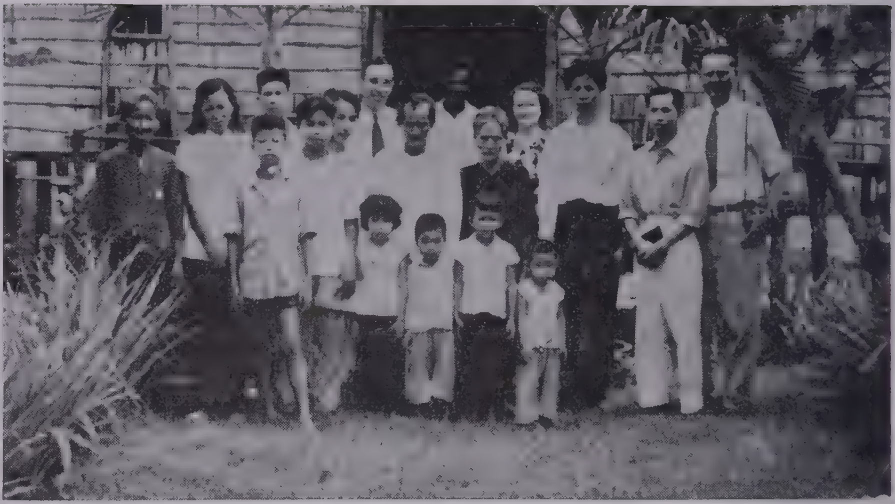
In the Saigon-Cholon area a couple was allocated to work with Pastor Wai under the general direction and financial support of Lelang Wang's Chinese Foreign Missionary Union. These young workers are proving themselves to be real missionaries in a foreign land with adjustments to climate, language and people similar to our own experience. At times ominous clouds remind them of what they have experienced and escaped in China, but we have found that close fellowship with the Lord and with one another can overcome the dismay of such fears. Our prayer is that God will develop them into veterans of faith and prayer and give them an abundant harvest of souls.

The long established church in Cholon, under the leadership of Pastor Wai Yuc Leung, is continuing and expanding its full program. It continues to be a model of self-support, self-government and self-propagation, an inspiration for churches and workers of Indo-China.

Several assistants are giving full time to its ministry, one specializing in visitation and school meetings, a couple occupying themselves with the chapel and youth work. Pastor Quoc made trips out into the country to keep contact with Christians scattered in South Viet Nam. After military service in which he had opportunity to minister to many Chinese internees, Joseph Wai was ordained as a Protestant chaplain for colonial troops in Indo-China.

Special activities include the summer and winter vacation Bible schools, Youth for Christ on Saturday evenings, and a monthly gospel radio program prepared at the church and used by a local government station. School meetings and English classes meet a special need. We are able to hold four classes during the week with a total of 160 students. At the church they enjoy studies in the Gospel of Mark. At the schools the material has to be somewhat simpler. At the beginning of one class with fifty students, 90 per cent said they knew nothing of the gospel. Occasional neighborhood meetings reach many people when some Christian wants a gathering in his home to celebrate a special event such as a birthday, an anniversary, or moving to a new house. Another chapel is soon to be opened in a strategic part of Cholon, and the Christians respond well in equipping them for evangelizing the area. We could use many more to reach the 700,000 Chinese of Saigon-Cholon.

Evangelization of the half million Chinese living in Cambodia is being attempted by two preachers and two Bible women. We were able to spend nearly three months there this past year, and wish that it were possible to be in more than one place at once. Christians there number a few over a hundred, not counting many children who attend the Sunday schools and Bible classes in public schools. Swatowese dialect predominates throughout the Chinese population, with Cantonese next. Church membership is 95 per cent Swatowese. Because our Alliance work in China was not in Swatowese, we missionaries are unable to minister effectively in this dialect. The younger generation of students is being weaned away from the more local dialects to the national language of China, *Kuoyu*, and in time this may be an effective medium for the gospel message in Cambodia.



W. H. Holton

This church in Cambodia is composed of Cambodian, Vietnamese, Chinese and Cham Christians, with the majority Chinese. Meetings are held in Chinese when the Chinese missionaries visit them, and in Cambodian when the Cambodian missionaries and preacher come. There is good fellowship in spite of language difficulties.

The Chinese are a literate people, and appreciate a good presentation of the gospel. We trust that there will soon be a way whereby we can make use of the publications of the Alliance Press. The cost of sending them here from Hong Kong in the small amounts which we are able to afford keeps it too expensive for the people to buy as they would like it. The Chinese work has no subsidized press turning out suitable literature. We hope there can soon be an arrangement whereby literature will be available for sale at a price within popular reach.

A missionary family for each of the three main centers—Cholon, Haiphong, and Pnom Penh—is the minimum requirement for the Chinese work in Indo-China. Closely connected with this are housing and transportation facilities, since much travel is necessary in this work.

Chapels, churches and workers from among the Christians I believe will soon be forthcoming as the work grows. The Christians are able to support the work, and the young people will hear the call of the Lord in proportion as His Spirit works in our midst. Pray to this end.

Mrs. Holton gives a flannelgraph lesson at a Chinese school in Cambodia

W. H. Holton

A. I. Garrison:

A Bondservant of Jesus Christ

REV. ALLE I. GARRISON was born March 1, 1885, and on March 10, 1954, was summoned into the presence of the Lord whom he had served with singular devotion since his conversion some fifty-five years before.

Like Timothy, our brother's unfeigned faith dwelt first in his parents. They gave him the unusual name of Alleluiah ("Praise the Lord"), because at the time of his birth they were proving that in hard places a spirit of genuine praise brings victory. His name became prophetic: the boy grew up to feel that he was thereby committed to a life that must be lived to the praise of God's glory.

He was almost eight years old when, in 1892, his parents took their family of children to India, sailing in the first large party of Alliance missionaries sent to that field. When he was twelve his father called the children into the room where both parents lay mortally ill and told them that the Lord was calling him home, but that their mother would recover and take them to America where they could go to school. As soon as the little mother was well enough to be carried aboard a steamer they started. She always held before her two boys that the grandest task they could have in life would be to return and take up their father's work in India.

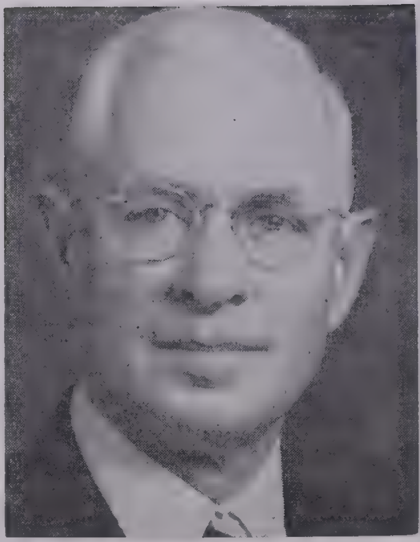
Alle was converted in a Y.M.C.A. Bible class, and thenceforth no one who knew him was left in doubt whose he was and whom he loved. He found time while in high school to serve the Lord in many ways.

Nyack (Class of 1908) meant for him a great deepening of the spiritual life. Systematic Bible study became the rule and the joy of his whole life. It was at Nyack that he came to think of himself as the bondslave of Christ, and he also entered into his father's covenant with God to tell no person of his financial needs. It was this latter factor which always made Brother Garrison's letters from the mission field a blessing to all who received them. Always they were written to glorify God rather than to appeal for funds.

While at Nyack Mr. Garrison became engaged to Miss Mary Leavitt, a member of the church which he served on Staten Island. They felt that their consecration to the missionary task required that he proceed to India (in 1909) while she completed her course at Nyack, after which they would trust God to indicate His approval of their plans by sending her to India. This took place as hoped, and after the required language study for both was completed they were married in Akola in 1913.

Mr. and Mrs. Garrison served with joy and effectiveness in four different stations at different times. But his gifts as a conference speaker, his loyalty to the Word of God, deep prayer life and genial personality gave him a wide ministry throughout the field and later throughout India.

Perhaps the severest test of faith that came to them was about midway in their years of service. While living at Anjangaon an attack of gallstones made him very ill, and for a time he had no assurance of life. Then the word of the Lord came clearly that he would be healed. Glad testimony was given concerning the promised deliverance, but instead of speedy healing there was a protracted trial of faith. His skin became as yellow parchment and itched continuously. Days of acute discomfort and nights of groaning continued for many months. Most of his hair fell out and his weight dropped to ninety-eight pounds. Yet he continued "strong in faith, giving glory to God, and being fully persuaded that, what he had promised, he was able also to perform"—without human assistance. The heat of summer increased the affliction, and the family had to go to the hills where they met scores of missionary acquaintances. His astonishing appearance, along with his avowal of the assurance of healing, became a perplexity to many,



A. I. GARRISON

and no doubt a cross to him, for it encouraged the association of fanaticism and divine healing. He left the hills with no fulfillment of God's promise. However, some months later the Lord spoke the word of release, and "his flesh came again like unto the flesh of a little child." The following year at the hills his many acquaintances marveled at the wonderful works of God, and "many of the brethren in the Lord . . . (were) much more bold to speak the word without fear."

During his last furlough Mr. Garrison developed serious heart trouble. He felt, however, that the Lord told him to return to India and complete his work there, and that strength would be given as he obeyed. On the field it was occasionally necessary to spend a day or two in bed to rest his heart. But he was able to give seven added years of active work for the Lord.

Since student days at Nyack Mr. Garrison had longed to be able to make some contribution toward getting the gospel into the closed land of Nepal. He now visited the missions on the border and observed that no effort had been made to train Nepalis converted in India to go back as witnesses. They "retired" at Gorakhpur, near the border, where they studied and passed the Hindi language examinations and where they gathered a half dozen chosen Nepali converts and their wives to train in the Bible. The school was entirely a venture of faith.

Satan did not yield easily before

(Continued on page 15)

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Arrivals. *Rev. and Mrs. P. S. Davis* and children arrived in San Francisco on May 3 on the S.S. *President Cleveland* from Thailand. Mr. and Mrs. Davis went to the field in 1949 and are now home for their first furlough.

Miss Katherine J. Holmes returned from Thailand on April 23. She went to the field in 1950 and was home last year on special furlough because of her health. She has again had to return home because of her health.

Rev. F. M. Ballard arrived in New York on May 3 by plane from French West Africa. Mr. Ballard first went to the field in 1929 and is now returning from a short term during which he has been engaged in translation work. He will join his family in Williamsport, Pa.

Miss V. M. Morscheck arrived in New York on May 5 by plane from Indonesia. Miss Morscheck went to the field in 1949 and is home for her first furlough.

■

Upper Darby, Pa. A mortgage-burning service was held on Sunday afternoon, March 21, with great rejoicing by the members and friends of the 69th Street Alliance Tabernacle. A debt of more than $54,000, which had threatened the infant church in 1939, was entirely erased and more than $4,000 pledged for expansion in providing for the growing Sunday school. Rev. J. W. McGarvey, Superintendent of the Eastern District, commended the congregation for giving sacrificially, after which Mr. Howard Collins, treasurer of the Tabernacle since its organization, struck a match and ignited the mortgage papers. Dr. Thomas Moseley, President of the Missionary Training Institute, Nyack, N. Y., then spoke. An interesting feature of this service were the answers to prayer cited by the church elders.

The special service was preceded by a week of anniversary services, with Rev. W. G. Weston as the evangelist and Rev. B. B. Bosworth as the song leader. Prayer meetings for revival began last September, and during the week God answered prayer by anointing His servants to minister with unusual blessing. Many spiritually-hungry persons went to the altar for salvation, to be filled with the Holy Ghost, or for physical healing.

The 69th Street Tabernacle was built during the ministry of Rev. John R. Turnbull and was organized by Rev. E. E. Johnson. The large debt which burdened the congregation was greatly reduced under the pastoral leadership of the late Rev. G. E. Courtright, who resigned as pastor in 1948. The present pastor, Rev. Harry Hardwick, began his ministry in October, 1948, and God has abundantly blessed, both spiritually and materially. The membership of the church and Sunday school has more than doubled, as has the missionary pledge.

The church building has recently been redecorated, new carpet laid and a new organ and light oak pews installed. An attractive eight-room parsonage is owned without debt. Several young people of the Tabernacle are on the mission field and still others are preparing for full-time service.

Lexington, N. C. The congregation of the Fifth Street Alliance Church has been worshiping in a small white frame building with very poor Sunday school facilities and little to induce people to enter into the program of the church. However, today a lovely brick church stands in its place with an auditorium seating 200, a modern nursery, and rest rooms on the first floor; and with a Sunday school auditorium, seven classrooms, and a pastor's study in the basement.

Present for the dedication, held some time ago, were Rev. W. F. Smalley, New York, Secretary of the Society, and Rev. R. L. Staley, District Superintendent. In addition to the building, there was also the dedication of a new organ, pews, and other furnishings presented to the church as gifts. Mr. Smalley brought a challenging message regarding the great possibilities for the church that wholly follows Christ. Music was presented by a male quartet from The Toccoa Falls Institute, Toccoa Falls, Ga. The pastor, Rev. Charles Kegerize, and the quartet presented a radio program over the local station in the afternoon, and the evening service climaxed a day of rejoicing in the faithfulness of the Lord.

This building program has demonstrated a great deal of vision and faith by a small congregation led by an enthusiastic pastor. Many thought the cost of $25,000 too great for so small a number, but God has honored in providing abundantly. Church and Sunday school attendance has increased recently and a radio broadcast is now conducted three times a week.

●

Pittsburgh, Pa. Scores were saved, believers were filled with the Holy Spirit, young lives surrendered to the Lord's service, and $42,756.51 promised to foreign missions during the sixtieth annual Bible and Missionary Convention of the North Side Christian and Missionary Alliance Church, held in Car-

(Continued on page 14)

69th Street Tabernacle, Upper Darby, Pa.

Fifth Street Alliance Church, Lexington, N. C.

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Philippians 4:1-9.
DAILY TEXT—*"Rejoice in the Lord alway: and again I say, Rejoice"* (verse 4).

Wealth takes wings and flies away. Friends prove false, and even the downy nest of love and home breeds viper's eggs and bitter heartbreaks. But we must still rejoice. God is testing us in the crucible. We have a witness for Him that only the dark shadows can bring out. Let us be true to our testimony. Let us glorify Him in the fires. Let us look over the head of all our trouble to Him, and still believe that "all things work together for good to them that love God." . . . Adversity often has to come to save us from the loss of eternal life. Then only, when all other things fail us, can we fully find the all-sufficiency of God, and learn that within ourselves we may possess the resources of perfect happiness by having Him. It was thus that the Hebrew Christians could take joyfully the spoiling of their goods, knowing in themselves that they had a better and more enduring substance (Heb. 10:34). It is a rare secret in the alchemy of grace to be able thus to transmute a seeming flaw into an eternal touch of grace and glory.—*A. B. Simpson.*

Monday

DAILY READING—Matthew 17:14-22.
DAILY TEXT—*"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you"* (verse 20).

Bandits were reported to be on the way to a Chinese town. The Wangs were the only Christian family in it, and therefore the only family able to pray to be preserved in the coming hours of danger. At their evening prayers they read, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." So they prayed that God would put a mountain in front of their door so that the bandits would not be able to find them. In the night it snowed and, though the snow was not deep, it drifted and one drift covered the door of the Wang home. Next day the bandits came and looted every other house in the place but the one whose door God had hidden. After the robbers had gone, neighbors cleared the snow from the door and came in, asking to be told of the God who cared for His servants.—*China Inland Mission.*

Tuesday

DAILY READING—Luke 11:24-32.
DAILY TEXT—*"Blessed are they that hear the word of God, and keep it"* (verse 28).

The other day as I sat in my study reading a church paper, a rather startling question appeared before my eyes and found its way into my innermost thoughts. The writer unpleasantly disturbed me by asking: "What have you done today that only a Christian would do?" I could not help but think back over the happenings of the day and wonder if I had done anything that only a Christian would do. As I pondered the question, a cry came from the depths of my soul: "Have mercy upon me, O God; teach me to be a better Christian." What did you do yesterday that only a Christian would do? Think hard! Did you put first the things of the Kingdom? Did you seek to lift another's burdens? Were you faithful in your God-given stewardship? Did you seek to lead someone into the fellowship of Jesus Christ? Can you answer these questions in the affirmative, or does your heart also cry out to God for forgiveness?—*Selected.*

Wednesday

DAILY READING—Titus 2:1-15.
DAILY TEXT—*"Looking for that blessed hope"* (verse 13).

This year, this day, this hour may be
The longed-for time for you and me
To see our Saviour's blessed face,
And know the fullness of His grace.

Men's hearts are failing them for fear,
They dread the "Something" drawing near,
Christ's own alone stand unashamed
To meet the hour before ordained.

Come, King of Kings, and lovely Lord!
Come quickly and redeem Thy Word!
We're listening now to hear the shout
That calls Thy dead and living out.

—BARNEY ANTROBUS.

Thursday

DAILY READING—Psalm 84.
DAILY TEXT—*"No good thing will he withhold from them that walk uprightly"* (verse 11).

God will never ask us to do anything that will harm us, or which *need* cause us a moment's distress. Nothing will ever be asked of us but what will be for our benefit and blessing, and our eternal good. "Who is he that will harm you, if ye be followers of that which is good?" And on the other hand, God never withholds from us anything that would be for our good. "No good thing will he withhold from them that walk uprightly." Can you for a moment think of any possible reason why He should do so? If we yield ourselves wholly to Him to do His will we shall have no less joy in life, no less real success and influence in the world. Nay, for we shall possess an infectious and a radiant joy.—*Sunday School Times.*

Friday

DAILY READING—1 Kings 19:1-4.
DAILY TEXT—*"When he saw that, he arose, and went for his life"* (verse 3).

What do we do when we see "that" in our circumstances? Our acknowledged reaction to such "thats" would make good reading, as well as enable us who are inclined to criticize Elijah for running from Jezebel after his singular victory over the prophets of Baal to better sympathize with him in his reaction. Jezebel has been dead these many centuries, but time has a way of creating many adverse conditions which serve the same purpose—that of revealing to our own hearts what is in them. And God allows it to be so, as He did in the case of Elijah. We are so prone to think that had we been in the places of some of God's saints of long ago, and of today, we would show a brave and strong spirit, and quit ourselves like men! Perhaps we would; perhaps we would not! Only God knows, and it is well that He knows, too, how to temper the winds that blow across our earthly paths. Elijah had been under terrific strain, standing in faith against the sins of the entire kingdom, the climax of which faith had been that exercised against the prophets of Baal. And then, too, he was dreadfully tired. "Blessed are the merciful."—*Pameii.*

Saturday

DAILY READING—John 7:14-24.
DAILY TEXT—*"If any man willeth to do his will, he shall know of the teaching"* (verse 17, A.S.V.).

Knowledge of the truth comes with the surrender of the will. Nothing so clears the spiritual vision as surrender to the will of God. "God is light, and in him is no darkness at all" (1 John 1:5). Surrender to Him opens our eyes to the light which He Himself is. It brings us at once into harmony with all truth. Nothing so blinds the spiritual vision as self-will or sin. I have seen questions which bothered men for years solved in a very short time when those men simply surrendered to God. What was dark as night before has become as light as day. An unsurrendered will lies back of almost all the skepticism in the world. Oh, you who are filled with doubts and questions, would you have certainty instead of doubt? Yield yourselves to God.—*R. A. Torrey.*

A Look at the Lesson

By REV. HAROLD J. SUTTON

For May 30, 1954

Elisha Reveals Spiritual Resources

2 Kings 6:8-17

GOLDEN TEXT—*"What shall we then say to these things? If God be for us, who can be against us?"*—Romans 8:31.

DEVOTIONAL READING—Psalm 125.

Introduction

Elisha had become successor to Elijah and Joram was probably king of Israel. The relations between prophet and court were friendly. Elijah had wrought well: heathen worship had lost its hold, and Elisha was recognized as a prophet to be heard and heeded. After the enlargement of the institute and the recovery of the borrowed axhead, Elisha turned his attention from theological things to national affairs.

Israel was plagued by its inveterate enemy, Syria. The circumstances surrounding the lesson text arise from the conflict between these two nations.

I. God's Man Has a Perceptive Insight into the Stratagems of Evil (2 Kings 6:8-13)

Syria's method of warfare was that of sneak border attacks upon poorly defended places. Again and again the Syrian forces would find themselves outnumbered and repulsed. Ben-hadad, king of Syria, suspected treachery but was informed that the blame lay with the prophet Elisha. He knew, they said, the king's secrets and this knowledge was apart from any human conspiracy. Both Syria and Israel knew Elisha to be a prophet in touch with God. His counsels were of a practical nature and concerned the well-being of the nation.

The God-touched are never caught unawares by the devices of the wicked. There is given to the Spirit-illuminated a sixth moral sense which is quick to detect the presence of evil. While the prophetic calling is at times endowed with that spiritual discernment so necessary to the office, yet it does not stop there. It is equally true that all the Spirit-filled share in a holy sensitiveness that warns of the serpent's presence. We do not do well to read the early verses of the lesson and decide that such perception is not for us. It is! Granted that it may not be for us in the prophetic sphere, it is nevertheless the divine intention for us within the framework of our humbler calling. How is one to obey the injunction to "try the spirits" unless there be some measure of discernment by which the counterfeit may be distinguished from the genuine? Granting proper motives—the will of God and the preservation of spiritual life—we may reckon on a finger-tip sensitiveness to approaching evil. This will be both our protection and our preservation.

Here is the great argument for the Spirit-filled life. The problem of God is to save us fully and finally, and yet not destroy our free agency. For this reason He would raise our safeguards to a maximum and reduce our dangers to a minimum. This He does by giving to the believer His Holy Spirit in abiding fullness. The Saviour promised that the Spirit would guide us into all truth (John 16:13)—that is, all moral and spiritual truth necessary to our pilgrimage—and certainly spiritual awareness and perception are included in the promise. But before this can be realized the Spirit must be received in fullness. All subsequent ministries of the Spirit are dependent upon, and conditioned by, the reception of the Spirit in a measure not received in conversion. There is a darkness native to the soul which can be dispelled only by the purging baptism of Him who is the Spirit of truth. Here we live by the light of the throne and are sensitized to all the moral influences that surround us as we journey to God.

II. God's Man Has a Courageous Faith Amid Untoward Circumstances (2 Kings 6:14-16)

A large detachment of cavalry ("horses"), artillery ("chariots") and infantry ("a great host") is dispatched to Dothan that the lone prophet might be apprehended. (The Syrians had a healthy respect for the man of God.) Elisha's early-rising servant glimpsed the Syrian forces and came in hot haste with the news. Elisha's answer is a classic in the annals of courageous faith: "Fear not: for they that be with us are more than they that be with them." The prophet's expression of calm confidence will bear careful study.

A shallow and superficial optimism could say, "Fear not." How easy it is for the unthinking and unfeeling to say, "Never mind, don't worry. Just keep smiling! Every cloud has a silver lining and there's a rainbow shining somewhere." No! There is every reason to fear unless one can say more than "Fear not." Now we are ready for the balance of Elisha's expression of trust: "They that be with us are more than they that be with them." True faith, then, is not an overworked imagination. It is a restful confidence in Someone—a superior Someone—who will accomplish an intervening Something in our behalf. This faith is sure that God will upset the neatly calculated plans of Satan for our undoing.

III. God's Man Has Sublime Visions of Supernatural Forces (2 Kings 6:17)

Whether Elisha visually beheld the "horses and chariots of fire" before his prayer for the lad is beside the point. He reckoned on the presence of divine assistance even before he prayed for its manifestation. Elisha knew that God's messengers are ever near. And they are nearest when most needed and come in the manner best calculated to meet our need. The Syrians came with horses and chariots and surrounded the city; God came with horses and chariots and surrounded Elisha.

But more: the horses and chariots of the Syrians were earthly and natural; the horses and chariots of God were divine and supernatural. This is seen by the addition of the word "fire." "The mountain was full [no room for anything else] of horses and chariots of fire round about Elisha." Fire symbolized the divine Presence. Here was protection for the prophet and his servant.

Courage, Christian! Every untoward circumstance is an opportunity for the release of divine power for every child of God.

THE ALLIANCE FAMILY

(Continued from page 12)

negie Hall March 14 to 21. The pledge was the largest in the history of this church, founded by the late Rev. E. D. Whiteside.

Hundreds attended the day services and overflow crowds gathered each evening. Dr. V. Raymond Edman, of Wheaton College, spoke both morning and evening the first Sunday, and in the day services from Monday to Wednesday his theme was "Walking in the Spirit." Rev. William F. Bryan, pastor of the Toledo Gospel Tabernacle, brought probing messages on "God's Pattern of Progress." Dr. A. C. Snead, Foreign Secretary of the Society, delivered appropriate devotional messages at the early service each morning on the theme "Investing the Word of God in the Hearts of Men." Rev. P. R. Hyde had a special anointing of God as he preached each afternoon on "Wonderful Words in the Psalms and Matthew."

Presenting the challenge of foreign missions were Mrs. Kenneth P. Lewis, Ecuador; Rev. L. L. King, India; Rev. R. S. Roseberry, French West Africa, and Rev. W. F. Smalley, Jordan.

The evening evangelist was Dr. Hyman J. Appelman, converted Jewish lawyer of Kansas City, Mo., and J. Stratton Shufelt capably directed the music of the convention, assisted by Miss Charlotte Staller, Mr. Ken Bunney, and Rev. Karl Unger.

Daily healing services were conducted under the direction of Rev. D. C. Kopp, and several gave testimony of definite healing in these services. Dr. H. M. Shuman delivered the message at the morning worship service on the closing Sunday. The daily praise meetings and the colorful missionary rally held on the closing Sunday were under the direction of the assistant pastor, Rev. Gordon M. Cathey. The pastor, Rev. K. C. Fraser, was convention chairman.

A. I. Garrison

(Continued from page 11)

this advance. Students fell ill and had to be taught to trust God. The heart trouble became more severe. Forbidden to leave his bed for a month, Mr. Garrison gathered the students at his bedside for two hours daily for Bible instruction. Victories were won, the foundation of the Bible school was well laid, and already one couple who studied with him has gone into Nepal to earn their living by secular employment while witnessing for Christ. Another burden was that God would send someone to carry on the work after them. This too has been answered. A young couple was appointed by a faith mission working in that area to join them in the work. They arrived a day after Brother Garrison's funeral, another evidence of God's faithfulness.

During the second week of March Mr. Garrison was to speak three times a day at a missionary conference in Assam. En route he spent a day in Calcutta fellowshiping with Christian friends. When parting from one of them he said, "I do not know when the Lord may call me, but when He calls I am ready." He retired that night after some time spent reading his Bible. In the morning he arose early to make the journey to Assam. While he was preparing for breakfast, suddenly he was not, for God took him. He would be welcomed on the other side by a goodly company whom he had led to Christ.

Three Garrison children are now missionaries in India, Maran, Bernice (Shaw) and John. Two are in this country, Stephen and Margaret (Hamberger). Mrs. Garrison plans courageously to continue with the Nepali Bible School which she did so much to help her husband establish. Rev. K. D. Garrison, a brother, and Mrs. J. F. Brabazon, a sister, both of whom have given many years of service in India, and another sister, Mrs. Homer Herzog, survive.

Quotes from Our Contemporaries

DR. PAUL S. REES, in *Heart and Life*, offers this practical solution to giving the Bible its proper place in a Christian's reading habits:

"The Bible today competes for our attention with a huge mass of readable or hearable or seeable material. But it will still have its inning if we are going to put emphasis upon QUALITY."

DR. A. S. LONDON, in *The Sunday School Journal*, lists several reasons why he believes in the Sunday School, one of which says:

"I believe in the Sunday school because it has helped me to have a horror of evil. It has shown me through the study of the Bible the sinfulness of sin. I was taught to shun bad company, and associate with those who would lift me up rather than drag me down."

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SALEM ORE

Taking the Gospel to the "Stone Age" Peoples

TRAVELING an hour and a half by plane from Biak to the central highlands of New Guinea is equivalent to pushing back the clock a full millennium. There are found the "stone age" peoples, the Kapaukus, the Monis, Danis, and Uhundunis, tribes who have no village chiefs, no form of government, who wear little clothing and have few possessions. The only law is the survival of the fittest. Having lived in complete isolation for many centuries and in total ignorance of the gospel, they are an eloquent illustration of the depths to which a people without God can fall.

Great changes have taken place since the opening of the first station among the *Kapaukus* in 1939. In those early days the people were fearful and superstitious. Witch doctors were numerous, intertribal wars frequent, immoral dances common, and the dead were buried in crude scaffolds in trees deep in the jungle. Heathenism with all its cruel and barbaric practices was in full swing.

Not all of these old customs have ceased. Our workers are still making direct contact with only a small portion of the Kapauku population—perhaps 4,000 out of 60,000. But there is a definite change in attitude and an openness to the gospel message in an increasing area. There are now about 800 pupils in the grammar schools, from 900 to 1,000 in Sunday school, and the church attendance on all our stations and outstations is over 4,000. The central Bible school at Enarotali for the training of Kapauku workers is making progress; thirty-three prospective evangelists are enrolled.

The *Moni* people are more warlike than the Kapaukus and are proportionately harder to win for the Lord Jesus Christ. The life of a Moni has about the same value as that of a chicken. Though the Monis number only from 10,000 to 15,000, several dialects make the work among them difficult. Almost 250 attend the weekly worship service. Last year ninety-six Kapaukus and seven Moni Christians were baptized.

With the coming of the "Gospel Messenger," the two-engine amphibian plane, new advances will be made for the gospel, first among the *Danis* with an estimated population of between 60 and 150 thousand in the fertile Baliem Valley. Because they are accessible only by plane and completely shut off from other areas by 10,000-foot mountains, this is one of the most difficult tasks we have yet faced.

Some fifteen days' trek from Lake Panai are the *Uhundunis* at the foot of the Carstensz peaks. These may be the most difficult of all to reach; yet they, too, are our responsibility.

Thirty-one missionaries and twenty-two native workers have the task of evangelizing 250,000 persons in New Guinea. They need continual prayer support as they go forward in enemy territory in the name of the Lord.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y.　　145 Evelyn Ave., Toronto 9, Canada

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the Alliance Weekly

LEVEL ONE

MAY 26, 1954

89-21

Irwin–Monkmeyer

HEARING STRANGE TIDINGS IN INDIA

In this issue

The Methods of the Devil . . . . . . By Harry E. Beavers

Principles of Healing (II) . . . . By A. B. Simpson

The Editorial Voice

MORE SYMPTOMATIC WORDS: "RESENT," "RESENTMENT"

Recently it was stated here that there are telltale words that carry meanings not included in their etymology. The word "unfair" was cited as being such a word. "Resent" in its various forms is another.

I have been around religious circles quite awhile now, and I have never heard the word *resent* used by a victorious man. Or at least if he used the word it was not to express any feelings within his own heart. In the course of scores of conferences and hundreds of conversations I have many times heard people say, "I resent that"; but I repeat, I have never heard the words used by a victorious man. Resentment simply cannot dwell in a loving heart. Before resentfulness can enter, love must take its flight and bitterness enter. The bitter soul will compile a list of slights at which it takes offense and will watch over itself like a mother bear over her cubs. And the figure is apt, for the resentful heart is always surly and suspicious like a she-bear.

Few sights are more depressing than that of a professed Christian defending his supposed rights and bitterly resisting any attempt to violate them. Such a Christian has never accepted the way of the cross. The sweet graces of meekness and humility are unknown to him. He grows every day harder and more acrimonious as he defends his reputation, his rights, his ministry against his imagined foes.

The only cure for this sort of thing is to die to self and rise with Christ into newness of life. The man who sets the will of God as his goal will reach that goal not by self-defense but by self-abnegation. Then no matter what sort of treatment he receives from his fellow men he will be altogether at peace. The will of God has been done, whether by curses or compliments he cares not, for he seeks not one or the other but to do the will of God at any cost. Then, whether riding the crest of public favor or wallowing in the depths of obscurity he will be content. If there be some who take pleasure in holding him down, still he will not resent them, for he seeks not advancement but the will of God.

It is sad that certain pagan philosophers have had to teach us Christians so simple a lesson as this. "I must die," said Epictetus, "and must I die groaning too? I must be exiled; and what hinders me, then, but that I may go smiling, and cheerful, and serene? 'Betray a secret.' I will not betray it. 'Then I will fetter you.' You will fetter my leg, but no one can get the better of my free will. 'I will behead that paltry body of yours.' Did I ever tell you," answered Epictetus, "that I alone had a head that couldn't be cut off?

"This it is to have studied what ought to be studied; to have placed our desires and aversions above tyranny and above chance. I must die—if instantly, I will die instantly; if in a short time, I will dine first, and when the hour comes, then will I die. How? As becomes one who restores what is not his own."

Let no one reject the reasoning of this sturdy old philosopher. Without the light of saving grace he yet knew how a created being ought to behave beneath the mighty hand of its Creator, and that is more than many Christians appear to know. But we have better authority than his for our conduct. Christ left us an example, and from it there can be no appeal. As He was so are we in this world, and He never felt a trace of resentment against any man. Even those who crucified Him were forgiven while they were in the act. Not a word did He utter against them nor against the liars and hypocrites who stirred them up to destroy Him. How evil they all were He knew better than any other man, but He maintained toward them an attitude of charitable understanding. They were only doing their duty and even those who ordered them to their grisly task were unaware of the meaning of it all. To Pilate He said, "Thou couldest have no power at all against me, except it were given thee from above." So He referred everything back to the will of God and rose above the swampland of personalities. He held no grudge against any man. He felt no resentment.

The worst feature about this whole thing is that it does no good to call attention to it. The bitter heart is not likely to recognize its own condition, and if the resentful man reads this editorial at all he will smile smugly and think I mean someone else. In the meantime he will grow smaller and smaller trying to get big, and will become more and more obscure trying to become known. As he pushes on toward his selfish goal his very prayers will be surly accusations against the Almighty and his whole relationship toward other Christians will be one of suspicion and distrust.

As Spurgeon said of someone, May the grass grow green on his grave when he dies, for nothing ever grew around him while he lived.

●

CONTEND FOR SALVATION

O contend for salvation, which is precious above all the things of earth. I say, Contend, for heaven is not to be lightly won. There is not a promise of heaven made but to such as are willing to suffer for it. Your Master, even Christ, won heaven with strokes; it is a besieged castle, it must be taken with violence. It is a woeful thing to die and miss heaven, and to lose house-room with Christ when the night cometh. Alas that all come not home at night who suppose that they have set their faces heavenward!—SAMUEL RUTHERFORD.

To enjoy spiritual victory and success in our Christian lives

it is imperative that we also learn

The Methods of the Devil

By REV. HARRY E. BEAVERS*

"PUT on the whole armour of God, that ye may be able to stand against the *methods* of the devil" would be a literal translation of Ephesians 6:11.

A method, according to the dictionary, is "the use of a defined or regular plan; also, a special or established form of systematic procedure." Satan has devised a plan to govern his work, and he systematically follows established principles in an effort to keep man in his present sinful condition and to ensnare the believer.

It is well to recognize first that Satan's great objective is to displace God and be worshiped by man. His dual motive is pride and an intense hatred of God. Just as Paul was driven on through hardships of all kinds by the constraining love of Christ, so Satan never ceases his destructive work because of a consuming passion just the opposite of Paul's.

The enemy's plan is deception. But what is the method by which he implements this plan which is proving so effective in deceiving the whole world? It is to take advantage of the necessities of man's nature, his love of adventure and his desire for promotion.

These are part of man's nature and were given him by his Creator. Man is a dependent creature and certain things are necessary to his normal existence, such as food and water, home life, work, social intercourse, to name a few.

Then, too, the spirit of adventure is legitimate. It causes men to climb the highest mountain peaks, explore jungles, plumb ocean depths, search caves, travel all over the world, and attempt the solution of any and all mysteries.

The desire for promotion is also common, and is found in public schools, in the home, in military services, in places of employment, and almost everywhere man associates with man. Jesus often spoke of this desire for promotion as He warned against the false and urged the true. Paul also took account of it and laid down rules whereby it could be wisely directed.

The need to supply certain necessities, the urge toward adventure and the desire to advance are an integral part of human life. It is to be expected that the enemy of man should make them his chief sphere of operation.

The devil first made use of this method when he lured man into sin. To Eve he made his sly suggestion: "What! do you mean that God is actually withholding something from you? To be complete and fulfill the purpose of your existence, you need what God would keep from you." So necessity was the first point of temptation and deception.

Then he appealed to the spirit of adventure by promising them a new experience: "It will be as though you had been blind and are seeing for the first time. Your eyes will be opened."

Finally the deciding blow, an appeal to the desire for promotion: "You shall be as gods."

The method worked perfectly. Thereafter Satan felt he knew human nature well enough to control the race of men, and subsequent developments showed that he was correct.

When the second Adam appeared the enemy approached Him with precisely the same method. First, the appeal to necessity: "You are very weak. It is hard to think when you are so hungry. You must have food. Now, *if* you are God's Son, why not turn these stones to bread? You need food; produce it!"

Next he appealed to the spirit of adventure: "Since you believe the Scriptures, why not get all they promise? You can do something no one has ever done before. Just step off this wing of the temple and alight far below without any harm!"

Last of all, the appeal to man's desire for promotion: "Were you not born King of the Jews? Why not be king of all the world? You can be if you fall down and worship me."

The Apostle John shows how Satan's method is established as a principle of life for the world. "The lust of the flesh" shows the principle of necessity. "Lust" simply means "strong desire" and sometimes is used in Scripture to indicate desire for good. The world has selfish desires that will not be restrained or denied. God recognizes legitimate necessities. Jesus told us that the Father knows we have need of certain things. But today we are suffering from the sin of putting good and necessary things ahead of God.

And what is the "lust of the eyes" but adventure? The "pride of life" is the abiding principle of the desire to get ahead, in whatever realm. This is the world and its spirit—necessary things, adventure and promotion gained without regard to God!

It is easy to point out a current and outstanding illustration of Satan's method in operation today. When the Communists move into a country, their propaganda runs like this: "If you are going to have enough to eat, you must be a Communist." Necessity! "You are about to have a new adventure. Instead of being a tenant, you are to become a landowner." Then promotion is pointed out: "You are now a ruler, since this is a 'people's government.'"

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* Wilmington, N. C.

Looking into prophecies dealing with the last days, we see that Satan will stick to his trusted method all the way. In the days of tribulation men will be unable to obtain the necessities of life without a mark indicating that they belong to Antichrist. Adventure in abundance will be afforded by the false prophet as he makes fire fall from the sky. Satan thus will seize this means of convincing men that they should abandon themselves to the Beast. It is not difficult even today to see men making decisions under the sway of strong appeals instead of on the basis of reason. And then great promotion will be claimed for mankind since one of their own race will then be their god, having great power and glory. "Worship him, one of your own race!" Promotion indeed!

Satan's methods are exposed by the Word of God. What then is our defense against them? This is revealed in Ephesians 6.

The *real necessity* is to stand fast in the evil day. We must stand against the methods of the devil! To us who have beheld the face of Jesus Christ, it is not essential to eat, drink, find comfort for our flesh. But it *is* essential that we stand true to Him. "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing to him." Worthy aim! Many have been faced with a choice between bread and the truth, and have given up bread and remained true to the Living Word.

The *real adventure* is to conquer someone much stronger than we are. This is the joy of those who put the will of God above anything else. Outwit one wiser than you, child of God! Defeat the methods of Satan! This is true adventure!

And the *real promotion* is well known to those who love the Word. God still has places for those heroes and heroines who love not their lives unto death and who prove their love to Him in the midst of the conflict.

Jesus is coming, and He will bring with Him rewards for those who have distinguished the true necessity, the real adventure, and the genuine promotion.

The Secret of Unwearied Life

"Be ye . . . always abounding in the work of the Lord" (1 Cor. 15:58).

Whatever else Paul found in Jesus Christ, he certainly discovered the secret of unwearied life, unfailing strength, and undeflected aim.

Have you ever noticed his constant use of the word "always"?

For instance:

"Always bearing about in the body the dying of the Lord Jesus."

"Always abounding in the work of the Lord."

"Always exercising myself to have a conscience void of offence to God and man."

"Rejoicing always."

"Praying always."

"Giving thanks always."

"Always confident."

"Always having all sufficiency in all things."

Yes! Whatever else Paul had learned, he had learned the secret of unwearied life.—J. STUART HOLDEN.

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Principles of Divine Healing

Part II

By A. B. SIMPSON

1. The great agent in bringing this new life into our life is the Holy Ghost. The redemption work of the Lord Jesus is not completed without His blessed ministry. Not as a visible physical presence does the Saviour of sinners and of the diseased now meet the sick, and halt, and blind, but through the Spirit. It has all the old physical power, and produces all the ancient results upon the suffering frame, but the approach is spiritual, not physical.

His presence must be brought to our consciousness; the contact of our need with His life must come through the Holy Spirit. So Mary had to learn in the very first moment of the resurrection: "Touch me not . . . I ascend." Henceforth she must know Him as the ascended One. So Paul had ceased to know Christ Jesus "after the flesh."

So also our Lord said to the disciples at Capernaum when, speaking of the Living Bread—the source of healing—He added: "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing." This is the reason why many find it hard to meet the Healer. They do not know the Holy Ghost. They do not know God spiritually.

The sun in the heavens might as well be but a cold and glaring ball of ice were it not for the atmosphere which attracts its warmth and light to us and diffuses them through our world. And Christ's life and love only reach us through the Holy Spirit, the Light, the Atmosphere, the divine Medium who brings and sheds abroad His life and light, His love and presence in our being; taking of the things of Christ and showing them to us, extracting His life and sweetly diffusing it through every part of our being. He is the Great Quickener. It was through the Holy Ghost that the Lord cast out devils on earth, and now, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

2. This new life must come, like all the blessings of Christ's redemption, as the free grace of God, without works, and without distinction of merit or respect of persons.

Everything that comes through Christ must come as grace. There can be no works mingled with justifying faith. Even so, our healing must be wholly of God, or not of grace at all. If Christ heals, He must do it alone. This principle ought to settle the question of using "means" in connection with faith for healing. The natural and the spiritual, the earthly and the heavenly, the works of man and the grace of God cannot be mixed, any more than you could expect to harness a tortoise with a locomotive. They cannot work together. The gifts of the gospel are sovereign gifts. God can do the most difficult things for us Himself. But He does not help our self-sufficiency to do the easiest. A hopeless case is therefore much more hopeful than one where we think we can do something ourselves. We must venture on Him wholly.

If healing is to be sought by natural means, let us get all the best results of skill and experience. But if it is to be through the name of Jesus, it must be by grace alone.

It follows also in the same connection that if it be a part of the gospel and a gift of Christ, it must be an impartial one, limited only by the great "whosoever" of the gospel. It is not a special gift of discriminating favoritism, but a great and common heritage of faith and obedience. It is true that all who come must conform to the simple conditions of obedient faith; but these are impartial, without respect of persons, and within the reach of all who trust and obey.

3. The simple condition of this great blessing—the condition of all the blessings of the gospel alike—is faith without sight. Grace without works and faith without sight must always go together as twin principles of the gospel. The one thing God asks from all who are to receive His grace is that they shall trust His simple Word. But this must be real trust. It must believe and doubt not. If God's Word be true at all, it is absolutely and utterly true.

A very small seed can split open with its living roots the great rocks and mountains, but the germ must be in its integrity. One little laceration may kill its life. One doubt will destroy the efficiency of faith, and therefore it must begin by the soul taking God simply at His word. A faith that is going to wait for signs and evidence will never be strong. Plants that begin by leaning will always need support. Indeed, the "faith" which rests upon seeing is not faith. "Blessed are they that have not seen, and yet have believed."

Abraham had to believe God and take the new name of faith and fatherhood before there was any indication of the answer and when, indeed, every natural sign contradicted and stultified it. It is beautiful to notice the form of expression in Genesis 17. First he is told: "Thou shalt be a father of many nations." Then comes the change of Abraham's name, which was the profession of his faith, and the acknowledgement before a scorning world that he believed God.

Then follows God's next word. But how wonderful! The tense is changed. It is no longer a promise, but an accomplished fact: "A father of many nations I *have made* thee." Faith has turned the future into the past, and now God calleth "those things which be not as though they were." So we must believe, and receive the healing life of Jesus and all the blessings of the gospel.

4. Are we under the obligation to obey the ordinance of physical healing? Is it an optional matter with us how we shall be healed, and whether we shall trust God or look to man? Is it not "an ordinance and a statute" for us, and a matter of simple obedience? Is it not His great prerogative to deal with the bodies He has redeemed, and an impertinence for us to choose some other way than His? Is not the gospel of salvation a commandment as well as a promise, and is not the gospel of healing of equal authority?

Has He not chosen to legislate about the way in which the plague which has entered His world shall be dealt with, and have we any business to interfere with His great health promise? Has He not at enormous cost provided a remedy for the bodies of His children as part of His redemption, and is He not jealous for the honor and rights of His dear Son's name in this matter? Does He not claim to be the owner of His children's bodies, and does He not claim the right to care for them? Has He not left us one great prescription for disease, and is not any other course authorized and followed at our own risk? Surely these questions answer themselves and leave but one course open to every child of God to whom He gives the light to see His glorious truth, that His Word is "Yea" and "Amen."

5. The order of God's dealings with our souls and bodies is regulated by certain fixed principles, and the Bible was written to state them in plain language for the wayfaring man. He works from within outwards, beginning with our spiritual nature and then diffusing His life and power through our physical being. Many persons come to God for healing whose spiritual life is wholly defective and wrong. God does not always refuse the healing. He begins in the depths of the soul, and when it is prepared to receive His life He may begin to heal the body.

There is a close relation between the state of the soul and the body. John prays that Gaius may "prosper and be in health, even as thy soul prospereth." A little cloud of sin upon the heart will leave a shadow upon the brain and the nerves and a pressure upon the whole frame. A malicious breath of spiritual evil will poison the blood and depress the whole system. And a clear, calm and confident spirit will bring vigor into all the physical life, and open the way for all the full pulses of the Lord's life in us.

Hence, also, healing will often be gradual in its development, as the spiritual life grows and faith takes a firmer hold of Christ. The principle of the divine life, like the natural, is "first the blade, then the ear; after that the full corn in the ear." Many persons want the head of wheat while the blade is yet tender. Now it would only overwhelm us by its weight. We must have deep and quiet strength to sustain our higher blessing. Sometimes this preparation is all completed beforehand. Then God can work very rapidly. But in each case He knows the order and process best adapted to the development of the whole man, which is ever His great end in all His workings in us.

* * *

God keeps a costly school. Many of its lessons are spelled out through tears. . . . Let us not shrink from a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter will be heaven, if we endure cheerfully to the end and graduate in glory.—THEODORE L. CUYLER.

* * *

Any limitations there may be of healing are also fixed by certain principles; and it must be remembered that it is not immortal life that is promised in connection with the healing of the mortal body. It is sometimes asked: Why should people ever die, if Christ will always heal? Because faith can only go as far as God's promise, and God has nowhere promised that we shall never die during this dispensation. The promise is fullness of life and health and strength up to the measure of our natural life and until our life work is done; but some enter not into this Promised Land because of unbelief, and because they are a stiff-necked generation. True, it is the life of the resurrection which we have; but it is not the whole of it—only the first fruits. In speaking of our immortal life Paul says: "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5:5).

That is, as our earnest was a handful of the very soil of the purchased farm, but only a handful, so God has given us now, by His Spirit, in our new physical life, a handful of the very life of the resurrection. But it is only a handful, and the fullness will not come until His coming. But that handful is worth more than all the soil of earth.

The next limitation has reference to the measure and degree in which we can expect this life in our present state. Shall we have strength for all kinds of supernatural exploits and extraordinary exertions? We have the promise of sufficient strength for all the will of God and all the service of Christ. But we shall have no strength for mere display, and certainly none to waste in recklessness or spend in selfishness and sin.

Within the limits of our God-appointed work—and these limits may be very wide, much wider than any mere natural strength—we "can do all things through Christ which strengtheneth" us, and may fearlessly undertake all labors, self-denials and difficulties in the face of exposure, weakness, conditions of climate and the most engrossing demands upon strength and time, where Christ clearly leads and calls us; and we shall have His protecting power and find that "God is able to make all grace abound . . . that ye, always having all sufficiency in all things, may abound to every good work."

But let us touch the forbidden earth, get out of the sacred circle of His will, or spend our strength on self or sin, and our life will lose its strength like Samson's arm and wither like Jonah's gourd. Yes, it must be true in our life, always true: "Of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

TV and the American home: The first major study of family TV habits and attitudes showed that children averaged thirteen hours a week viewing their favorite programs. The survey of America's first television generation further revealed that: The great majority of children's TV shows were westerns—which averaged 10.5 violent episodes per hour; some children's programs averaged as high as 25 violence scenes an hour; nearly 70 per cent of parents favored children's TV fare as it stands; some 25 per cent of parents, mostly in upper income brackets, were strongly critical and wanted radical improvements. The survey (conducted by the NCCC) took a small army of interviewers into more than 3,500 homes in New Haven, Conn. Data was gathered over a two-year period, some of it based on interviews lasting up to five hours. These findings on the controversial subject of children and television was part of an over-all survey into the use and effect of radio and TV in metropolitan communities.

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Co-eds train to become pastors' wives: Oklahoma City University co-eds who frankly admit they want to become ministers' wives have formed a unique club in Oklahoma City called the Co-pilots. The girls believe that if they want to marry clergymen they should be thoroughly trained for the job. There are at present twenty-two Co-pilots. Some are already engaged to clergymen or ministerial students, while several others describe themselves as hopeful of achieving similar status. A few deny that they joined the club with marriage as the primary motive. They say they are Co-pilots because they are religious education majors or are planning a career in church work.

ABROAD

Moslems terrorize Indonesian Christians: Growing terrorization of Christians in southern Celebes by roving bands of Moslem fanatics may be called to the attention of the World Council of Churches or even the United Nations, Christian leaders indicated in Jakarta, Indonesia. Dr. A. M. Tambunan, chairman of the Parkindo (Indonesian Christian Party) faction in Parliament, suggested the possibility after submitting to the government a memorandum on the Celebes situation and being told by Deputy Premier Wongsonegoro that, in effect, the government is unable to control the situation there. Dr. Tambunan's documented report of forced conversions to Islam, and the murder and maltreatment of Christians also said "rebel" Moslem groups had forcibly converted into mosques or closed down more than a score of churches in southern Celebes and burned thousands of Bibles or torn them into strips for cigarette paper. At Malili, 225 miles northeast of the Celebes capital, Makassar, 6,500 Christians were forced by roving bands to accept Islam under threat of death, the report said. It added that may others, including prominent government administrative officers, have been either murdered or kidnaped and tortured.

●

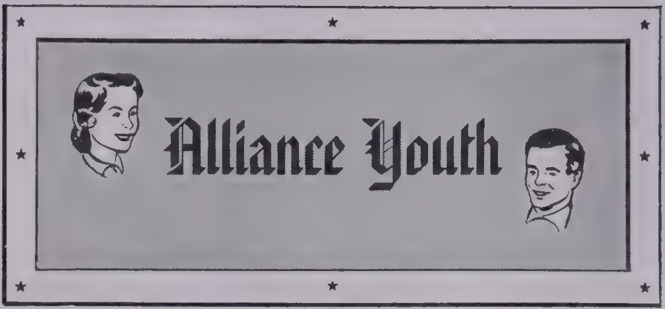
Charge new attacks in Colombia: A United States Protestant missionary and his wife were attacked and beaten by religious fanatics in Sogamoso, Boyaca Department, the Evangelical Confederation of Colombia charged in Bogota. It said the minister is the Rev. Warren O'Dell Nowowiejski of Salem, Ore. Two native Protestant homes were ransacked following the assault, the Confederation said. The Confederation said the attack on the U. S. missionary occurred after the Nowowiejskis had held a Sunday afternoon worship service at the home of a Colombian, Felix Chaparro, in Sogamoso. Fifteen persons, most of them armed with clubs, stones and knives and one with a rifle, assaulted the couple when they left the house, the Protestant agency said. The Nowowiejskis fled to their car, which was fired upon as they drove off. The Nowowiejskis are in the service of the Assemblies of God, whose headquarters are at Springfield, Mo. The Confederation has made an appeal to the United Nations, the Organization of American States, and Pope Pius XII to safeguard the rights of Protestants in Colombia.

PEOPLE SAY

Dr. John Heuss, rector of New York's historic Trinity Church, at the twenty-eighth annual meeting of the National Religious Publicity Council: Indifference to religion in America can be laid to "the constant parade of trivialities which the typical local church offers to the public."

ODDITIES IN THE NEWS

Decides gospel singing not amusement: Both houses of the Mississippi legislature passed a bill to exempt gospel singing performances from the state amusement tax. The bill was jointly sponsored by Reps. Rush M. Stinson, Luther Sims and J. F. Atkins, members of the Lower House from Lowndes County, after tax officials had persisted in assessing the amusement levy on gospel singing performances at Columbus, the county seat. It specifies that gospel singing performances which are sponsored by "local, bona fide non-profit charities or religious organizations" are not subject to the amusement tax. At an earlier session of the legislature, bitter controversy over the difference between gospel and hillbilly singing disrupted the lawmakers for more than an hour.



"Holding Fast"

By Raymond P. Woerner
Pastor, Cochranton, Pa.

The undesirable ending of all semesters is coming — examinations! What you have been taught during the semester must be given on paper in the form of answers to questions asked by the instructor. To be frank, you are not too eager for those exam days to come. However, for the past six, eight, ten or twelve years they have come and gone and you are the better for them.

Because these days are coming you will be hearing such statements as these: "Keep this well in mind. It may appear on the final examination" (from your schoolteacher); "Son, remember what you're studying so that you won't have to cram the week before exams" (your mother); and from your father, in a more persuasive tone, "Don't wait till later but learn now the things you are being taught."

This may cause you to ask the question, "Why am I being lectured like this?" The answer is: So that you will be successful in your examination and so prepare yourself for useful living. Sum up the statements and this is what you get, "Hold firmly the things that you have been taught so you may have a successful and worth-while life."

Not only is this true in the realm of your education but also in the realm of your spiritual living. In Titus (1:9) we read, "Holding fast the faithful word as he hath been taught." Does this sound anything like what your instructor, your mother, and your father are saying in regard to your school work? Now God is speaking in regard to your Christian living. In this life you will have to face many examination periods (trials, testings, temptations), and of course you want your life to be wholesome and worth while for Jesus.

Note two questions concerning the text. What do the words "holding fast" mean? And what are we to hold fast?

"Holding fast" means to "hold firmly," "to cling or adhere to," and "to hold in a firm grip," as the small child grips his penny and as the ivy cleaves to the old stone wall.

Next, look at a few of the things which God wants us to hold fast: *"The faithful word."* There are many words today, words of philosophy, science, humor, and pleasantry. These in their time and place are good. But is it not easy to become more absorbed with these than with the "faithful word" of God, which liveth and abideth for ever? The field of the mind and heart should be sowed with the seeds of Scripture. However, let us do more than memorize Scripture verses for church and Sunday school contests, which often are forgotten. Let us keep the words in the center of our hearts, then we will not falter when testings come or fall when temptations come. Let the Scripture cling to your heart and mind like the ivy to the wall—rooted and well attached.

God also said, *"Hold fast that which is good."*

Let us have a sifting time when we drop out the things which are unnecessary and irrelevant. Many things we have in our minds and in our daily schedules could be relinquished, for they do not foster a holy and godly life. And does God want anything less? Sift out those things that take away the prayerful heart, those things that wear off the sharp edge of the testimony, and those things which Satan uses to devour the Christian: foolishness, frivolity, insincerity, and carelessness.

God wants us to detach these things from our living and simultaneously to hold fast that which is good: a good testimony, a good example in pure and holy living, a good record of faithfulness in doing what one is told, a good system of daily devotions with the Heavenly Father, and a good spirit that is broken, contrite, and humble.

Someone has said, "Not doing more than the average is what keeps the average down." You do not want the average Christian life; therefore, use your heart and mind in tightening the grip on God's Word and on that which is good. This will not only give you eternal life but also give you marks of victory in all life's examinations and make your life profitable to man and to God.

Step by Step

He does not lead me year by year
Nor even day by day.
But step by step my path unfolds;
My Lord directs my way.

Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith now walk ye in it."

What need to worry then, or fret?
The God who gave His Son
Holds all my moments in His hand
And gives them, one by one.

—BARBARA C. RYBERG.

Memorial Day Rallies

(Continued from last issue)

Harrisburg-York Area. Brethren in Christ Church, Louther and College Sts., Carlisle, Pa. Rev. Raymond L. Cole, speaker. Miss Ruth Kiehl, chalk artist, Mrs. Paul Wonders, children's speaker. 10:30 a. m., 2:00 and 6:30 p. m.

Lackawanna Wyoming Valley. C. & M. A. Church, West Pittston, Pa. Rev. Joel W. McGarvey, speaker. 2:00 and 7:00 p. m.

Philadelphia Area. Haddon Heights Baptist Church, Third St. and Station Ave., Haddon Heights, N. J. Rev. Calvin Peters, speaker. 10:30 a. m., 2:00 and 5:45 p. m.

North Jersey. First Methodist Church, Blackwell St., Dover, N. J. Rev. Paul Kenyon, speaker. 2:00 and 7:00 p. m.

Eastern Montana. Savage, Mont. Rev. William McArthur, speaker. Miss Anna Hanson, missionary to the Indians. 10:30 a. m., 2:30 and 7:30 p. m.

Beauty in an African Tribal Language

By REV. JAMES M. RICCITELLI

God's penchant for beauty is found throughout His entire creation. Though marred by sin there are traces of beauty everywhere. Even the Red Bobo tribal language of French West Africa testifies to the love for beauty that runs through everything God touches. So reasons a young missionary translator who must wrestle with a language of a people that has had little or no contact with the outside world and that never heard of a verb or a noun. Mr. Riccitelli finds his work exacting but fascinating. And here in a brief article he tells why.

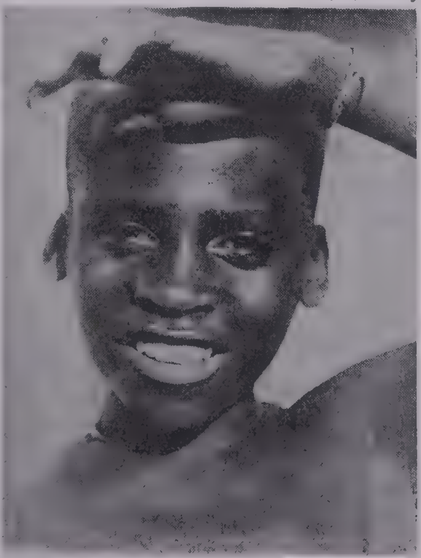
WHAT God does, He does well. If one had the opportunity to examine each of the languages of the world he would doubtless come to the same conclusion that is the basis for modern linguistics: "Languages tend to be symmetrical."

In the Red Bobo language of West Africa a pattern in the usage of vowels and consonants, a pattern in the formation of words, and regular rules of grammar with but few exceptions, reveal the symmetry and the hand of God. For symmetrical beauty the Red Bobo rivals the languages of Europe and America.

The exacting task of reducing a language comes in trying to locate the key to a particular phase of its grammar. In the beginning, one is inclined to believe that the language is so much confusion and no more. In Red Bobo, days were spent on one small but important phase of grammar in order to locate the key. The grammar in question was the classification of nouns and it was a most exasperating task. The native informants were of little help except to say, "That's the way we say it." For example, "The man" is *o baa;* "the milk" is *mu yoomu;* "the leaf," *ho vwaanhun;* and "the tree," *le vinde.* How could the missionary translate the Scriptures and use the correct article ("the"), which also becomes the pronoun ("it" or "he"), in the absence of the noun? Hours of study and much reliance on the Holy Spirit suddenly brought to light the thought that perhaps it did not matter what the object was; perhaps the suffix, or the final syllable of the noun, was the key; perhaps the article must agree with that. And it was so. After examining a few hundred words, the rule was proven to be correct, and the exceptions are perhaps less than a dozen words!

The native language may be lacking in words, but with the words it does possess it can bring out shades of meaning the English is not capable of doing. For example, in Red Bobo every verb expresses some type of action, never time as in English. It makes a difference whether you ask your native cook to *fwan* the bread or *fwanga* the bread. The first verb tells him to cut one slice. The second verb asks him to cut more than one slice. If one Red Bobo tells another that he is going to *ta* him, he is going to kick the other just once. If he is going to kick him more than once, he must say that he is going to *taa* him. And the action is, according to the verb, about to begin now!

African schoolboy D. A. Fairley



In the realm of time, the future is expressed by a single word in English ("will," with its half-sister "shall"), but in the native language, there are two words to express "near" future and "remote" future. The first term projects the native mind no farther than one day; the latter term takes over from there. This presents a practical problem in translating "Jesus will come again" or "Jesus is coming soon." If the first term is used, He is coming before the sun sets; with the other term, He cannot or will not come today (or right away). Whichever term is used, the explanation must be left to further teaching. The native is just a little too specific on this particular point!

What other language permits you to *na* your tithe (to give, indicating no change in ownership of what is given), and to *han* your offerings (to give, indicating a change in ownership)? What European language allows its speakers to tell a "mistruth" truthfully? *In la nyia danhun* means that "I lit the fire" but the presence of the *la* indicates that for some reason or another it is not lit! The African language may indeed be deficient in such terms as "holiness," "meekness" and "faithfulness," but it abounds in such classes of words as farming, flora and fauna.

The native language generally lends itself to rhythm that is not possible in certain more developed languages. The consonant-vowel-consonant-vowel pattern is simple but rhythmical. Listen to the fathers as they tease their children with the "Crow Song" at planting time in order to hurry them out into the fields to chase the birds away (italics indicate accented syllables):

*Ka*ko *bwa*ko *toon*lo. "The crows are about to begin their work."

*Ka*ko *Bwen.* "The crows are about to come."

In saying it over several times, the rhythm develops a momentum hard to stop.

The less changes there are in orthography, the more tone there is apt to be in a language. Dialects of a single language differ greatly as to the amount of tone, but if it is present, it is as important to the native in distinguishing words as "b" and "p" distinguish "bat" from "pat." The Red Bobo with its five level (register) tones and several glided tones is reminiscent of an Oriental language. It is most pleasing to the ear though very difficult for foreigners to master, including other tribes adjacent to or living in the midst of the Red Bobos.

As the search goes on for one "key" or another, the missionary must often pause in his work to lift up his head and praise Him who made such a beautiful language. The language bears the stamp of its Maker. Even after all these years, sin has succeeded in destroying only an infinitesimal part of it.

The work goes on, sometimes tedious, sometimes refreshingly relaxing, always interesting. Days turn into months, and months develop into years. The language is phonetically and practically written, fine points of grammar are recorded, the early attempts at translating the Word of God are revised. The missionary nearing the close of his active service on the field is apt to exclaim: "I'm just *now* beginning to know this language and to appreciate its beauty!" A simple language? Perhaps. But intricately and exquisitely beautiful in its own realm. And about as different from the missionary's mother tongue as the wondrous, breath-taking Niagara Falls is from the delicate intricacy of the alabaster walls in the Taj Mahal.

"God is not the author of confusion." At His touch, beauty is created in a language which has long since forgotten its Maker.

The third year class of the Khon Kaen Bible School, Thailand

Foreign Briefs

Jordan. From Madaba came a delegation of men from the Greek Orthodox Church and our Alliance pastor, asking me to go down to Madaba and pray for a very sick man. He was unsaved, and when he realized that the doctors were only waiting for him to die he said, "Will you please go to Amman and ask Mr. Ward to come and pray for me? I believe God hears his prayers and will heal me."

When I knelt beside the man and saw his face all bloated and twisted out of shape, and when I heard his agonizing fight for breath, I confess I actually shuddered and did not look at him lest every bit of faith fail me. Closing my eyes, I dealt with him about his soul and told him about the Saviour. I saw Jesus rather than that poor, disfigured man. When I anointed him with oil the Almighty God was stretching out His hand along with mine and virtue flowed from Christ to that bruised body.

I had almost forgotten the incident until one night when Brother H. P. Rankin was here and we visited Madaba. We had held a meeting and were preparing to return to Amman when one of the people asked us to tarry a moment, as there was a man who wanted to see us very much. Turning toward the door of the church we saw this man walking toward us, healed and showing no signs of his terrific disease. His face shone with joy and his eyes were lighted with something that was glorious. He had come to show us what Jesus had done and to give Him thanks. Hallelujah for such a Saviour and healer!

Early one morning a man came hurriedly to our pastor in Madaba asking to know the way to be saved. The pastor asked him why he was so hurried and he said he had seen Miss Best (former missionary in Madaba, now retired) in a dream three times urging him to accept Christ now. He said the first time she said to him, "Go and hear the Word of God." But he was angry and would not go. Then she appeared to him a second time saying, "Why did you put it in your heart not to go to the church and hear the Word of God?" He replied, "I do not need it, I am not going." But the third time Miss Best came to him, pointing her finger toward him saying, "Woe, woe, woe unto you if you do not go." Then as she disappeared the man became very much afraid and deeply concerned. In the very early hours of the morning he came to the old servant of Miss Best's crying out, "I want to hear the Word. Read to me the Word." So Melad led Salim over to the home of the pastor and soon the man had received Christ as his Saviour.—REV. D. O. WARD.

The Ministry of Prayer

Congo

Twenty young men from the Boma church are doing house to house visitation in the native section of the city. Pray that God will pour out His Spirit upon this new work and that many will be saved.

Pray for the Isangila area. The tribes there are difficult people to reach and are unresponsive to the gospel. The chairman recently made a trip through that section. On the women's Day of Prayer, March 5, 300 women gathered and 26 came for salvation. Pray that this may be the beginning of revival in that needy section. Pray also for the pastor and small group of teachers working in that area.

Gabon

Pray that God will give clear direction in the placing of twenty student families at the close of the school year and that a large group of new students of His own choosing may be enrolled for the next school year.

Pray that the anti-Christian satanic forces may be broken and that the Gabon Church may witness a large ingathering of souls.

Viet Nam

Pray that there may be an increase in the number of students in the Tourane Bible School when the new term opens in August.

There are hundreds of thousands of displaced persons from country areas now living in the larger cities of Viet Nam. Pray that these may be won to Christ and later, when they return to their original homes, that they will help to spread the gospel message.

Cambodia

There is a much greater openness noticeable recently. The antiforeign feeling has largely subsided. Pray that the Holy Spirit will move mightily in the hearts of the people and many hundreds will be saved.

Pray that many young people will answer God's call and attend Bible school, which begins in June.

Tribes of Viet Nam

Pray earnestly that the work throughout this field may continue without interruption. Conditions are uncertain in some areas and there is threat of Communist trouble. Pray for God's overruling power to be manifest and that the blessing now being manifest may continue.

Pray for the various groups now pioneering among unevangelized tribes, that they may make contacts that shall result in the opening of new work.

Thailand

Praise God for the arrival on the field of the first fifteen pretuned radios, called "portable missionaries." One of these will be placed in each of the occupied districts in northeast Thailand. Pray that God will enable us to place one with each church group in our field—a total of sixty—and that He will bless in the use of these to interest the unsaved in the way of salvation and to build up in the faith the believers, many of whom live in villages that cannot be contacted in any other way during the rainy monsoon.

Pray for the Misses Ratzloff and Barrett as they assume station and district duties in Ubon for this coming year during the absence on furlough of the missionary couple.

Colombia

Pray for the students who left the Bible Institute in April and will be teaching, preaching and traveling in all sections of Colombia until they return to school in September. Pray that God will protect the missionaries and national workers as they travel the mountain trails.

Ecuador

Pray for the Bible school students who are out in the work that they may bear faithful witness for the Lord and be used of Him to the salvation of many souls.

Pray for the street meetings held in Portoviejo and Manta each week end.

Peru

For several years, due to the lack of funds, and workers, we have not had a permanent preacher in the area called the Jesus Banos section. Recently a man by the name of Silvano Salazar has taken up work there, and in spite of being rather inexperienced he is doing good work. In some towns he is meeting with opposition but in other places finds hungry hearts.

Hong Kong

Pray for the students who will graduate from the two Bible schools in June. Chinese workers are urgently needed throughout Southeast Asia.

Philippines

The Sarangani Institute, a quarterly convocation for the training of lay workers, will be held in June. Pray for workers and teachers that all may be blessed of God for the fulfilling of the ministry in this great and needy area. In this area are twenty-six Blaan (Bila'an) churches and one "Cristiano" church. There are only two couples, one of which is responsible for boat ministry, and three single ladies stationed in this area. Therefore the need for trained lay workers is great indeed.

Pray for the opening of a station at Katipunan in the Zamboanga district. This will mean the strengthening of our work among the Tuboy pagans, as well as an advance step among Romanists.

Indonesia

Remembering the work now opened in Klungkung, Bali, pray for the missionaries, Rev. and Mrs. Rodger Lewis, who have had physical testings. Pray for their health and the needed strength and wisdom for their work. The Lord is blessing and a number are coming to the services.

Early in June a national workers' conference for the district of East Indonesia will be held in Makassar. Pray that God's blessing shall be manifest and His wisdom given as missionaries and national workers counsel together.

New Guinea

Remember continually before the throne the missionaries and national workers who are blazing the trail into the Baliem Valley. On April 20 and 21 Messrs. Mickelson, Van Stone, Bromley and several Kapauku workers were flown into this area. They are looking to the Lord to give the needed contacts with the people of the Dani tribe, that they may have their first witness of the gospel.

Pray that a station may be established among the Uhunduni people during this year. Two missionary couples are appointed to this tribe. A survey trip will be made in June and July. This is the last of the four tribal groups to which we are committed in Central New Guinea.

All Our Resources Are Yours

Dr. Dorothy Farrar, of Ilkley, England, was flying to Ireland one night recently, according to *Methodist Information.* To her surprise she found that she was the only passenger in a forty-seater plane. The pilot came through the cabin and said to Dr. Farrar with a smile, "Madam, all our resources tonight are yours."

The words of this little news item have echoed through my mind linking themselves with promises in the Bible, and with great hymns of the Church.

Paul said to the Christian Church, and to all believers, "All things are yours." Jesus said, "Whatsoever ye shall ask the Father in my name that will I do."

All the resources of heaven are great indeed, but they are placed within the reach of every believer.—OLIVER G. WILSON, in *The Wesleyan Methodist.*

"And it shall come to pass, that before they shall call, I will answer; and while they are yet speaking, I will hear"—ISAIAH 65:24.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Departures. *Rev. and Mrs. N. R. Ziemer* and children, Beth, Robert and Miriam, sailed from New York on May 10 on the S.S. *Steel Admiral* for Indo-China. Mr. and Mrs. Ziemer first went to the field in 1947 and are now going out for their second term of service among the Tribes of Viet Nam. They are members of the Gospel Tabernacle in Toledo, Ohio.

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Missionary Arrivals. *Rev. and Mrs. I. R. Stebbins* arrived in San Francisco on May 8 on the S.S. *Hoegh Silverwave* from Viet Nam, Indo-China. Mr. and Mrs. Stebbins first went to the field in 1918 and are now beginning their fifth furlough. They will make their furlough home in Nyack, N. Y.

Rev. and Mrs. J. S. Ringenberg and son, Maynard, and *Mrs. F. W. Schelander* arrived in New York on May 11 from India. Mr. and Mrs. Ringenberg began their service in India in 1922 and are now home for their fourth furlough.

Mrs. Schelander first went to India in 1927 and is returning for her third furlough. Mr. Schelander will be coming on furlough later in the year.

Rev. and Mrs. Alvin Martin and children, Daniel, Keith, Shirley and Nathan, arrived in New York on May 11 on the S.S. *United States* from Israel. Mr. and Mrs. Martin went to Israel in 1947 and are home for their first furlough. They are members of the Simpson Memorial Church in St. Paul, Minn.

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Births. On April 12, to *Mr. and Mrs. Jesse A. Peace,* Warrensburg, N. Y., a son, David Allen.

On April 13, to *Mr. and Mrs. Charles T. Baber,* McAllen, Tex., a son, Thomas Charles.

On April 17, to *Mr. and Mrs. James B. Harr,* Nyack, N. Y., a son, John Stephen.

On April 21, to *Rev. and Mrs. G. P. Heckendorf,* Bangkok, Thailand, a daughter, Delight Aree.

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Personalia. *Rev. Ray McGarvey,* evangelist of the Western Pennsylvania District, writes that the Lord has graciously healed his body and he is now ready to continue in evangelistic work wherever doors open for him. He has several open dates and may be addressed at Box 333, Irvona, Pa.

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Birmingham, Ala. The ministry of the "Singing Brands," of Fort Wayne, Ind., brought a season of real refreshing to the East Lake Alliance Church during a recent series of special meetings. The congregation showed their enthusiasm by daily distributing printed invitations to the services and making numerous phone calls to neighbors and friends. The church was filled for nearly every service and the presence of the Holy Spirit was very real, especially on several nights as the believers gathered around the altar to call upon the Lord. Several testified of having gained definite victory over sin. The pastor, Walter Sandell, reports that the fruit of the campaign continues in that family altars were set up, victory was gained over habits, and new spiritual steps were taken.

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With the Lord. *Rev. W. C. Chapman,* formerly of our Kweichow-Szechwan Mission, went to be with the Lord on May 4. For the past six months he suffered from a tumor in the throat. He has been retired since 1948, and he and Mrs. Chapman have been living in Upland, Calif. Mrs. Chapman underwent a serious operation on April 28, and is very ill in the hospital.

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Christian help wanted. A practical nurse for night duty and also a cook are needed in the Alliance Home for the Aged, Carlisle, Pa. Interested persons may write to Rev. F. W. Henry, Supt., 770 South Hanover Street, Carlisle, Pa.

(Continued on page 15)

Letters

The Work of the Holy Spirit

Your series of articles on the Holy Spirit by Rev. W. P. Nicholson (March 24–May 5) struck a most responsive chord in my heart. This is just what the church needs. Many a church believes in the "Deeper Life," the "Higher Life" and all such names as they give for a closer walk with God, but do not preach it and if they do, many do not tell their listeners how to receive the blessed Holy Spirit. These articles are dynamic. They should be put in booklet form, so that they may receive wide distribution. I could use dozens of them.—A. J. MOVIUS, *La Jolla, Calif.*

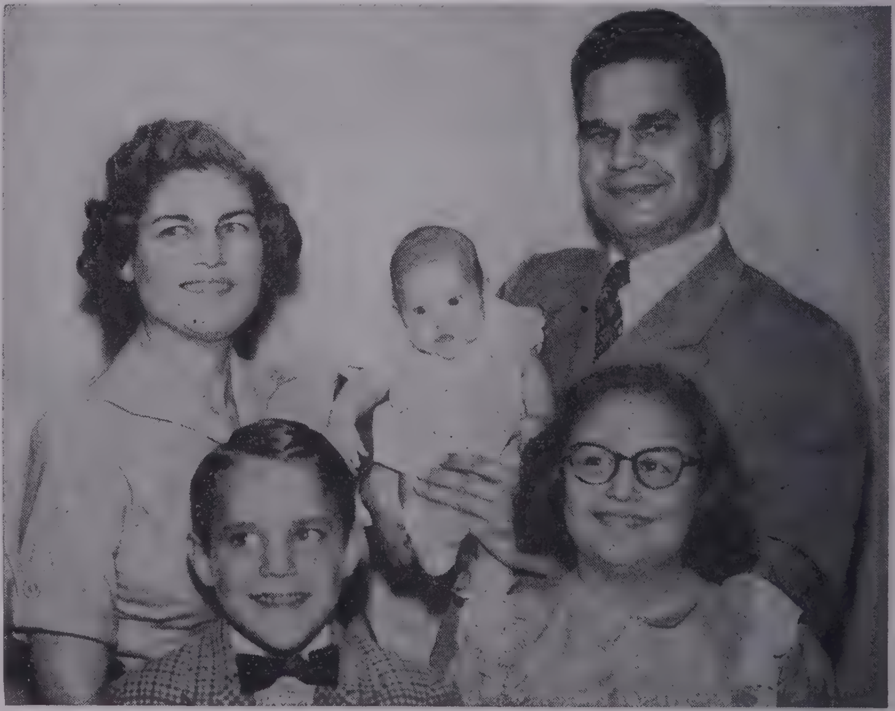
Recently a friend loaned me her copies of THE ALLIANCE WEEKLY with the article entitled, "The Unfinished Work of the Holy Spirit" by Rev. W. P. Nicholson. I have never read anything in my life to equal it . . .

It is only within the past six months that I have become utterly convinced that one must have the baptism of the Holy Spirit in order to be equipped for the Lord's work, and since this has become a conviction I have "tarried," awaiting the time when the Lord would undertake for me. Therefore this message by Mr. Nicholson has brought sheer joy to my soul for I know that the Lord will do this thing for me.

I do trust that the Lord will lead or has led to the publication of these messages. —MISS JEAN MATHIESON, *Victoria, B. C., Canada.*

Kindly address letters to the Editor, THE ALLIANCE WEEKLY, 260 West 44th Street, New York 36, New York.

Rev. and Mrs. N. R. Ziemer and family, Tribes, Viet Nam



Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Isaiah 55.
DAILY TEXT—*"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree"* (verse 13).

A lapidary once purchased a beautiful stone, but found afterwards that there was a hidden flaw of iron rust beneath the surface. At first he was disposed to throw it away as worthless. Then there came to him the conception of a rich design, in which a female figure was cut in the stone, and the strong tint of the iron vein was carved into a rich robe, whose drapery and color added a beautiful adorning to the exquisite figure. Thus the flaw became the fairest charm in all the fine creation of his genius. And God would have us take the things that seem to be against us and so transmute them by the power of His grace that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."—*A. B. Simpson.*

Monday

DAILY READING—Luke 11: 5-13.
DAILY TEXT—*"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"* (verse 9).

Dr. Carver, the great Negro scientist of Tuskegee Institute, has gone to be with Christ after spending his life for others. For years he urged his people in the South to plant crops besides cotton, for if that crop failed all was lost. He finally persuaded them to plant peanuts. However, they raised more peanuts than they knew what to do with. Carver then prayed for wisdom whereby the peanut might be put to new uses. His prayer was answered and he discovered how to make oils, varnishes, colorings, medicines, and a hundred other things from peanuts. He was invited to testify before a Senate Committee, and there was asked, "Dr. Carver, how did you learn all these things?" He replied, "From an old Book.". The chairman asked, "What book?" He said, "The Bible." He was asked, "Does the Bible tell about peanuts?" He answered, "No, Mr. Senator, but it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did."—*Christian Life.*

Tuesday

DAILY READING—Ecclesiastes 2: 12-19.
DAILY TEXT—*"I turned myself to behold wisdom, . . . this also is vanity"* (verses 12, 15).

To the disciples of the Lord, and to all real saints, the resurrection of Christ is not merely a doctrine, it is a fact! I wonder whether the disciples, weeping in that upper room and thinking all was lost—men who knew the antipathy of the Jews to salvation apart from works—would have been content with a mere doctrine, even a fundamentalist doctrine, of the resurrection! In and out of Jerusalem in those momentous days the Jews went on with their religion. They patched up the rent veil and continued temple services. But there is no record that our risen Lord was seen by any except His own. Time after time He appeared, for forty days patiently showing Himself, to wean them away from their unbelief and back into the rest and assurance of Himself. He was an unearthly Christ, and if you please Him you will be an unearthly person! You will not belong here. You will know that human religion, science, philosophy, all human measures are just a passing show.—*W. R. Newell.*

Wednesday

DAILY READING—Philippians 3:7-16.
DAILY TEXT—*"I press toward the mark"* (verse 14).

Oh, the bitter pain and sorrow,
That a time could ever be,
When I proudly said to Jesus,
All of self and none of Thee.

Yet He found me. I beheld Him
Bleeding on the accursed tree
And my wistful heart said faintly,
Some of self and some of Thee.

Day by day His tender mercy
Healing, helping, full and free,
Brought me lower while I whispered,
Less of self and more of Thee.

Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last has conquered:
None of self and all of Thee.

—SELECTED.

Thursday

DAILY READING—2 Corinthians 10:7-18.
DAILY TEXT—*"They measuring themselves by themselves, and comparing themselves among themselves, are not wise"* (verse 12).

Suffer others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them or lessen the report, or make an objection; and think not the advancement of thy brother is a lessening of thy worth. . . . Be content that he should be employed, and thou laid by as unprofitable; his sentence approved, thine rejected; he be preferred, and thou be fixed in a low employment. Never compare thyself with others, unless it be to advance them and to depress thyself. To which purpose, we must be sure in some sense or other to think ourselves the worst in every company where we come; one is more learned than I am, another is more prudent, a third more honorable, a fourth more chaste, or he is more charitable, or less proud. For the humble man observes their good, and reflects upon his own vileness.—*Jeremy Taylor.*

Friday

DAILY READING—1 Samuel 27.
DAILY TEXT—*"Ziklag pertaineth unto the kings of Judah unto this day"* (verse 6).

It is a fine thing when one, even in the time of adversity, can turn the curse into a blessing, and add something worth while to the country or cause they love. David was such an one: he caused his unenviable circumstances to serve the country which he loved and of which he was a part. It is true that his companions were not of earth's elite, but they served God's purpose of adding an entire city in Gath to the dominion of Judah! God has recorded all these minute details for our benefit, (1 Cor. 10:11), and the lesson we may learn from this bit of historical fact is that we, too, children of another age, but still children of God, may find ourselves in similar circumstances, spiritually speaking, but we may make these very circumstances subservient to God's purpose and add some spiritual "city," perhaps on some foreign field, to the heavenly kingdom. It is worth making the effort anyway. —*Pameii.*

Saturday

DAILY READING—2 Peter 3:10-18.
DAILY TEXT—*"Grow in grace"* (verse 18).

Consider yourselves as scholars or disciples put into the school of Christ, and therefore be diligent to make proficiency in Christian knowledge. Content not yourselves with this, that you have been taught your catechism in your childhood, and that you know as much of the principles of religion as is necessary to salvation. Let not your teachers have cause to complain that while they spend and are spent to impart knowledge to you, you take little pains to learn. Be assiduous in reading the Holy Scriptures. And when you read, observe what you read. Observe how things come in. Compare one Scripture with another. Procure and diligently use other books which may help you to grow in this knowledge. There is a great defect in many, that through an unwillingness to be at a little expense they provide themselves with no more helps of this nature.—*Jonathan Edwards.*

A Look at the Lesson

By REV. HAROLD J. SUTTON

For June 6, 1954

Amos Condemns Social Injustice

Amos 7:10-17; 8:4-8a

GOLDEN TEXT—*"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken."*—Amos 5:14.

DEVOTIONAL READING—Isaiah 58:1-8.

Introduction

Amos, one of the earliest of the prophets, was a native of Tekoa, in Judah, and prophesied during the latter reign of Jeroboam II. His prophecy had reference to the Northern Kingdom and at the golden calf altar in Bethel he denounced the sons of Israel and foretold the nation's doom.

The first six chapters of the book of Amos are without figures or symbols. The seventh chapter employs three figures in the first nine verses: (1) Grasshoppers which devoured the grass (vv. 1-3). The grass was left in the field and mowed as needed. As the first cutting was the king's, the citizenry were dependent on the "latter growth." The plague of grasshoppers was averted by the petition of Amos. (This was the revival of the kingdom under the reign of Jeroboam II.) (2) The fire which dried the ocean and devoured part of the land (vv. 4-6). Drought and war, as a fire, had wrought their havoc but this calamity, too, had been lessened (ch. 6:4-9). (3) The plumbline to mark the area to be destroyed (vv. 8, 9). Here was an exact rule of justice that would touch the very heart and center ("in the midst") of the nation. Shalmaneser, after besieging the city of Samaria, took it and carried the nation into captivity (2 Kings 17:3, 5, 6, 23). The nation's boasted trust in Isaac and Israel would not save them nor prevent their calamity. This brings us to the printed text.

I. A False Prophet's Advice (Amos 7: 10-13)

Amaziah represented a system of worship of which he was the ecclesiastical head. He was the chief priest of the sanctuary to the golden calves at Bethel. This system was a state device to keep Israel and Judah apart.

(1) *Accompanied by falsehood* (vv. 10, 11). Amaziah flattered King Jeroboam by saying that Amos was engaged in a conspiracy against the king. Being a public matter ("in the midst") Amaziah cannot guarantee that there will not be serious trouble. Amos, says Amaziah, has prophesied that Jeroboam is to die by the sword and that Israel is to be taken captive. Amos had said that the house of Jeroboam would fall by the sword and that continued national sin would result in Israel's captivity. He did not say what Amaziah reported.

(2) *Accomplished with disdain* (v. 12). "Seer, go home; eat your pudding and have your say there. Do not poach on the reserves of another," he said in effect. Across the centuries one can almost catch the patronizing tone of the king's favorite. Scorn is still the favorite weapon of the small.

(3) *Actuated by jealousy and fear* (v. 13). "Prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." Amaziah would silence Amos by the exercise of civil power. Having played Amos against the king, he now seeks to play the king against Amos: The king was here first; he may not like you to prophesy at his shrine. Amaziah was saying that should the nation take the prophecy of Amos seriously his own place and position would collapse. This he feared.

II. A True Prophet's Answer (Amos 7: 14-17)

Amos meets the challenge of Amaziah like a true prophet of God.

(1) *He states his province.* Negatively (v. 14): He was not a prophet in the sense of Elijah and Elisha who were designated to exercise their office in the larger and more permanent interest of national life. Neither was he a "prophet's son," for these were youths living at missionary outposts and being trained to become the religious instructors of the public citizenry. Positively (v. 15): "The Lord took me . . . and . . . said unto me, Go, prophesy." He claimed to be only a herdsman and a gatherer of sycamore fruit. While he was not in the regular prophetic office, God had seen fit to send Amos on this special ministry. He had obeyed, and what did Amaziah propose to do about it? The calling of Amos is one of the glories of our holy religion. All are essentially equal in the spiritual commonwealth. The humblest of God's creation, even as the highest, may be chosen.

(2) *He makes his prediction* (vv. 16, 17). (a) Family dishonor: Amaziah's wife is to be ravished by the enemy while her husband looks on, powerless to prevent it. (b) Family impoverishment: The inheritance of the family (its inalienable right) is to be swallowed by the Assyrians. (c) Family extinction: To die childless was the worst of calamities. (d) Death in exile: No Jew could die happy in the prospect of burial in a heathen land. (e) Exile for Israel.

III. A Solemn Appraisal (Amos 8:4-8a)

The eighth chapter opens with a prophecy in the figure of a basket of summer fruit. The summer of national opportunity is ended and as ripened fruit is plucked from the tree, so Israel is to be plucked from the land given her by God.

See the specific warning in the lesson text (vv. 4-8a). Commerce is rigged to make the poor fail while the needy are devoured (v. 4). Greed for unjust gain is ever sought. Sacred days and Sabbaths are loathed because they interfere with trade. The slaves of the shekel cannot wait until they can "set forth" (make available) their wares. The measure is made small and the weight that balances the shekel is increased; thus the weight of the purchasing shekel must be more (v. 5). If one goes in debt for shoes and cannot pay, he is sold into slavery. The wheat that falls through the sieve and has no nourishment is gathered—dirt and all—and sold to the poor (v. 6). The Lord swears "by the excellency of Jacob" (Himself) in whom the nation professes to trust, that He "will never forget any of their works" (v. 7). Stark calamity is to overwhelm the land of Israel as a mighty flood (v. 8).

The remainder of the chapter reveals that balances are to be destroyed and opposites are to rule. The land is to rise, fall and reel as the Nile in flood. The sun is to set at noon and midday is to be darkness. The festive occasion is to be a time of mourning and the song is to be a lamentation. Rich garb is to give way to sackcloth and baldness will be for hair. Not only the nation's prosperity but its very existence would collapse beyond description.

The foregoing is but the shadowed portent of another day and another judgment. God's controversy is with more than a nation; it is with a race. The minor indicates the major. The greater, of which the lesser is a prophecy, is on the way to fulfillment.

Missionary Treasury

April, 1954

General Fund	$215,664.17
Designated Specials	84,740.86

NEW GUINEA PLANE

Amount requested		$70,000.00
Rec'd by Mar. 31 ..	$51,920.46	
Rec'd for Apr.	977.39	52,897.85
Balance still needed		$17,102.15

Gifts for the month of April are covered by our receipts Nos. 4945 to 6500 and 302 to 393. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Bernard S. King
Treasurer.

Local Conventions

* * * * *

Convening May 30-June 6

Northwestern District

Cass Lake, Minn.	May 31–June 2
Squaw Point, Minn.	June 3
Hubbard, Minn.	June 4-6

Western Canadian District

Sturgis, Sask.	June 1
North Battleford, Sask.	June 3-4
Meadow Lake, Sask.	June 6-8
Barrhead, Alta.	June 3-6
Wimborne, Alta.	May 30–June 1
Mirror, Alta.	June 2-4

The Night Watch

* * * * *

June 1954

Tuesday 1	Glendale, Calif.
"	Harwick, Pa.
"	Hesston, Pa.
Wednesday 2	Hillsview, Pa.
"	Holidaysburg, Pa.
"	Homer City, Pa.
Thursday 3	Huntingdon, Pa.
"	Holdrege, Nebr.
"	Hanna, Alta., Canada
Friday 4	Hythe, Alta., Canada
"	Harwarden, Sask., Canada
"	Hearts Hill, Sask., Canada
Saturday 5	Hamilton, Ala.
"	Hialeah, Fla.
"	Hazelhurst, Ga.
Monday 7	Hornell, N. Y.
"	Harrison, N. J.
"	Hamilton, Ont., Canada (Centremount Church)
Tuesday 8	(Delta Tabernacle)
"	(Parkview Community Church)
"	Hamilton Beach, Ont., Canada
Wednesday 9	Hopeville, Ont., Canada
"	Harlingen, Tex.
"	Houston, Tex.
Thursday 10	Hamlet, Ark.
"	Harrison, Ark.
"	Hoodsport, Wash.
Friday 11	Hood River, Ore.
"	Hawley, Minn.
"	Hibbing, Minn.
Saturday 12	Hubbard, Minn.
"	Helena, Mont.
"	Harlem, Mont.
Monday 14	Hays, Mont.
"	Highmore, S. Dak.
"	Houlton, Me.
Tuesday 15	Haverhill, Mass.
"	Hartford, Conn.
"	Hambden, Ohio
Wednesday 16	Hamilton, Ohio
"	Harrison, Ohio
"	Highland Park, Mich.
Thursday 17	Huntington, W. Va.
"	Hall, Kentucky
"	High Point, N. C.
Friday 18	Hammersley Fork, Pa.
"	Harrisburg, Pa.
"	Harrison Valley, Pa.
Saturday 19	Haverton, Pa.
"	Hawstone, Pa.
"	Holiday, Pa.
Monday 21	Hiawatha, Utah
"	Indiana, Pa.
"	Irvona, Pa.
Tuesday 22	Irwin, Pa.
"	Irma, Alta., Canada
"	Ilion, N. Y.
Wednesday 23	Ithaca, N. Y.
"	Independence, Ore.
"	Inger, Minn.
Thursday 24	Indianapolis, Ind.
"	Indian Creek, Ky.
"	Jeannette, Pa.
Friday 25	Johnstown, Pa.
"	Jasper, Ala.
"	Jacksonville, Fla.
Saturday 26	Jamestown, N. Y.
"	Johnson City, N. Y.
"	Jamaica, N. Y.
Monday 28	Jersey City, N. J.
"	Jefferson, Ore.
"	Janesville, Wis.
Tuesday 29	Jersey Shore, Pa.
"	Kane, Pa.
"	Kittanning, Pa.
Wednesday 30	Koppel, Pa.
"	Kamloops, B. C., Canada
"	Kindersley, Sask., Canada

THE ALLIANCE FAMILY

(Continued from page 12)

Carlisle, Pa. On April 20 a large company of friends gathered to celebrate the dedication of the north wing, a new dining room, and a residence for the superintendent of the Alliance Home.

Rev. F. W. Henry, superintendent, was in charge, and was assisted by the members of the board of directors. Rev. Raymond W. Schenk led the assembly in the singing of the Doxology, and Rev. L. J. Isch, Sr., offered the invocation. This was followed by Scripture, read by Rev. D. C. Kopp, and prayer was offered by Rev. E. C. Anderson.

Mr. Henry then told of the large number of applicants for whom there was no room and the decision of the directors to erect the buildings being dedicated. Work was begun last August and finished in April. The treasurer, Rev. R. S. Jarrett, then reported that the cost would be about $130,000. Following this Rev. H. E. Nelson, Home Secretary of The Christian and Missionary Alliance, gave an appropriate message based upon Genesis 28:10-17. Mr. Nelson then offered the dedicatory prayer and committed the buildings to God, who will make them a blessing to the saints who are old and hoary-headed. Rev. P. R. Hyde made an appeal for a pledge and cash offering, and the service was ended by Rev. E. D. Pinney pronouncing the benediction.

•

Wooster, Ohio. Great signs and wonders were seen during recent meetings with Dr. R. Hinton Askew preaching the whole counsel of God under the anointing of the Holy Spirit. The pastor, Rev. Levoy Taylor, writes that several persons were converted, many healed of physical infirmities, and believers stirred to new spiritual activity. One man was healed of serious heart trouble, according to the testimony of his physician; a blind lady received sight; another was delivered from arthritis and still another had her hearing restored.

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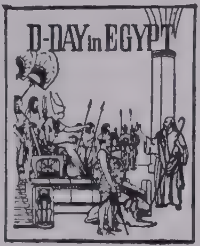

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JEAN P. HAMMOND, *Illustrator*

For the Flannelboard

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The New Testament pattern of missions puts the emphasis on "primary missions"—preaching the gospel of Jesus Christ. The instruments were "sent ones" with a message. "Secondary missions," such as the establishing of institutions of learning and the use of medical science, are not found in the New Testament pattern.

The primary objective of The Christian and Missionary Alliance is the conversion of lost men to Christ with the definite goal of establishing a self-supporting, self-governing and self-propagating church through a Bible-trained native leadership.

Alliance missionaries are "sent ones"—born-again men and women, called of God, endued with the Holy Spirit and sent as messengers of the cross to those who never have heard the tidings of redemption through Jesus Christ.

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89:25

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the Alliance Weekly

LEVEL ONE

JUNE 23, 1954

89-25

Three Lions

RICE WINNOWING, THE PHILIPPINES

In this issue

Don't Marry a Stranger . . . . By Harold J. Sutton

The Ebenezer Bible Institute . . . . . . By Robert R. Hess

The Editorial Voice

Guest Editorial

AIM AT A MARK

In physical warfare it is said that nine shots out of every ten prove ineffective. If this be true in the battles waged between nations, who shall tell the number of sermons, addresses, prayer meeting talks that have been sent forth by those who are waging spiritual warfare that have not killed one sin, corrected one error or brought liberty to one soul. There has been no aiming at a mark. The great object is the discussion of some topic or the elaboration of some idea or the proclamation of some hobby, but there is no definite point at which the spiritual marksman has directed the force of his argument or the strength of his appeal. He has been discharging at random all the guns, great and small, which he has loaded, and the air only has resounded with the effects. There has been no wrong righted, no chain snapped, no spirit freed, no soul saved. This could not have occurred if the aim had been definite, if the marksman had been skilled, and if the battle had been fought for God. Man's wicked heart is the target at which every Christian soldier should aim. That stronghold can be taken by God-appointed weapons, but those weapons must be wielded by men whose object is not self-aggrandizement nor human applause, but the honor of Him for whom the battle is fought and for the sake of those for whom Christ shed His blood.—THE PULPIT TREASURY.

●

THE HOLY SPIRIT IS HERE

Pentecost did not come and go; Pentecost came and stayed. Chronologically the day may be found on the historic calendar; dynamically it remains with us still in all its fullness of power.

Today is the day of Pentecost. With the blessed Holy Spirit there is no Yesterday nor Tomorrow; there is only an everlasting Now. And since He is altogether God, enjoying all the attributes of the Godhead, there is with Him no Elsewhere; He inhabits an eternal Here. He is That whose center is everywhere, whose bound is nowhere. It is impossible to leave His presence (though it is possible to have Him withdraw the manifestation of that presence).

Our insensibility to the presence of the Spirit is one of the greatest losses our unbelief and preoccupation have cost us. We have made Him a tenet in our creed, we have enclosed Him in a religious word, but we have known Him very little in personal experience. Satan has hindered us all he could by raising conflicting opinions about the Spirit, by making Him a topic for hot and uncharitable debate between Christians. In the meanwhile our hearts crave Him, and we hardly know what the craving means.

It would help us if we could remember that the Spirit is Himself God, the very true nature of the Godhead subsisting in a form that can impart itself to our consciousness. We know only as much of the other Persons of the Trinity as He reveals to us. It is His light upon the face of Christ which enables us to know Him. It is His light within us which enables us to understand the Scriptures. Without Him the Word of truth is only darkness.

The Spirit is sent to be our Friend, to guide us over the long way home. He is Christ's own Self come to live with us, allowing Him to fulfill His word, "Lo, I am with you alway," even while He sits at the right hand of the Majesty in the heavens.

It will be a new day for us when we put away false notions and foolish fears and allow the Holy Spirit to fellowship with us as intimately as He wants to do, to talk to us as Christ talked to His disciples by the Sea of Galilee. After that there can be no more loneliness, only the glory of the never-failing Presence.

●

QUOTES FROM OUR CONTEMPORARIES

DR. PAUL S. REES, in *United Evangelical Action,* says:

"Revival and evangelism, although closely linked, are not to be confounded. Revival is an experience IN *the Church; evangelism is an expression* OF *the Church."*

In an editorial in *The Church Herald,* LOUIS H. BENES, deals with a timely subject:

"The Christian Church may well see to her own future, and the kind of future she will have, if she continues to condone the transfer of the Lord's Day from a 'holy day' to a 'holiday.' . . . When God is first in our life, truly first, we will know how to keep the Lord's Day."

Writing on the subject of victorious Christian living in *The Life of Faith,* BILLY GRAHAM declares:

"The defeated Christian is a monstrosity from the divine viewpoint . . . Backsliding and carnality are not only inexcusable but incompatible with the normal Christian experience."

●

You shall neither be free of the scourge of the tongue nor of disgraces, if you follow Christ. I beseech you, by the blood of the Redeemer, keep a good conscience, as I trust you do. You live not upon men's opinion; gold may be gold and have the king's stamp upon it, when it is trampled upon by men. Happy are you if, when the world trampleth upon you in your credit and good name, yet you are the Lord's gold, stamped with our King's image, and sealed by the Spirit unto the day of your redemption.—SAMUEL RUTHERFORD.

Don't Marry a Stranger!

By

HAROLD J. SUTTON

"Esau . . . took to wife Judith the . . . Hittite, and Bashemath the . . . Hittite: which were a grief of mind unto Isaac and to Rebekah" (Gen. 26:34, 35). *"Esau . . . sold his birthright"* (Heb. 12:16).

Harold M. Lambert

THE record is disappointing. From Esau we had expected better things. Descended from Abraham, the "Friend of God," and the son of Isaac, an illustrious type of Christ, the turn of the story seems out of place. But it is there for all to see. Headstrong Esau, who must have what he wanted when he wanted it, took two Canaanitish women (strangers) to be his wives. And it proved his undoing.

Broadly speaking, we may marry whom we wish if we can get the consent of the other party. This is true with but one exception: The Christian may not marry a non-Christian; he may marry only a Christian. Since our earthly heaven or hell lies in the bosom of our life's companion, great care should be exercised here. Marriage is a divine institution and lifelong in its vows.

Esau ruptured the circle of which he was a part. The marriages brought "bitterness of spirit" (margin of verse 35) to his parents. Esau's father was one of the foremost believers of his day and one of the few right interpreters of the true God. Esau, "forty years old," an age when a man has balance and perspective if ever he is to have them, gave the lie to all that his parents represented.

Youth is prone to feel that parenthood seeks to cabin and confine it, that restrictions are unnecessary and suggestions out of place. Youth argues that father and mother have no right to exercise a concern for the future of their offspring. But it is youth that has no right to object to parental solicitation. Be sure, my young friend, that nothing touches you that your parents do not feel—and feel perhaps more keenly than you do. You are their future. Your tomorrow holds their joy or sorrow. Your happiness is the coin that pays them for a thousand sacrifices and self-denials. Many a furrowed face and bent back could find their history written in the experiences of sons and daughters.

Home was not the same after Esau's flagrant disregard for the divine law. Isaac and Rebekah did not slam the door against Esau and his brides. But the barrier was there. The Canaanitish wives were strangers in more ways than one. No doubt they quarreled: quarreled with Esau, with each other and with the old folk. They were not Esau's kind; nobody understood anybody.

The heathen daughters-in-law brought ways of life, ideals and ambitions into the domestic circle which were a "grief of mind" to the parents of Esau. Torn between their love for Esau, with love's desire to be gracious for their son's sake, and the principles of godliness they had observed since childhood, the old folk did not have a happy time of it. Had Esau's attention been called to the distressing state of affairs he no doubt would have said, "I never thought . . . ; I didn't consider it . . ." But his failure to think and consider did as it always does: it made life more difficult for those who were most interested in his welfare. Thus is it ever. Esau's willfulness made it impossible for his parents to be happy in the contemplation of his future.

Esau weakened the society to which he belonged. His action said, "I know I am forbidden, but I will marry whom, when and how I please. I have my rights and mean to stand upon them." "My rights!" What are they? Dare I assert myself at the expense of others? Dare I occupy more space than is rightfully mine? Dare I deliberately choose that which injures the many for the sake of the few?

Consider the cost of unsanctioned marriages. Socially and morally they impose a myriad of difficulties that neither the state nor the church can well carry. Every unsanctioned union makes it harder for the moral and spiritual forces of the nation. I speak to the wise. If light is yours and truth has been your portion, consider well. To consent to a marriage forbidden of God and feared by Bible-believers is to sabotage the Christian society of which you claim to be a part. You may, as Samson of old, succeed in toppling the pillars but you will perish in the ruins. If it is your contention that such action is no business of society or the church, so be it. But be content with a civil contract. Do not seek the sanction of religion upon a union into which you enter with tongue in cheek.

Again, if the proposed partner lightly views the foregoing, is there reason to feel that he or she will have more sober ideas about other matters that so vitally affect the married life? Once a woman requested prayer for her alcoholic husband. The minister asked if the husband drank at the time of the marriage. The woman admitted that he did. Said the minister, "Marriage for you was matrimonial suicide." Be sure that what one does before

(Continued on page 6)

VOLUME 89 NUMBER 25

the Alliance Weekly

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REV. HARRY L. TURNER, *President*

REV. NATHAN BAILEY, *Vice-President*

New Officers of the Society

Rev. Harry L. Turner, who was elected President of The Christian and Missionary Alliance at the General Council in Chicago, has served the Society in many capacities since he began his ministry in 1912. He is well acquainted with our foreign work, particularly in South America, having been a missionary to the Argentine and in 1952 a deputation of the Board of Managers to all our Latin American fields. As a Bible teacher he is well known, and has had also a fruitful ministry as an evangelist, pastor and conference speaker, serving in these various ministries at the invitation of thirty-seven different denominations. He was also dean of the St. Paul Bible Institute, St. Paul, Minnesota, and more recently superintendent of the New England District. He has been Vice-President of the Society since 1950.

A copy of THE ALLIANCE WEEKLY in the library of Albert College, Belleville, Canada, where he was studying for the ministry, first introduced Mr. Turner to the vital truths of experiential sanctification and divine healing. It was through the personal ministry of the late Dr. R. A. Jaffray that he received a call to missionary service, and later, in a private service in Toronto, Dr. A. B. Simpson, the founder of the Alliance, laid his hands on the head of Mr. Turner and set him apart for service. Mr. and Mrs. Turner have six children, all of them married. The Turners will make their home in Nyack, New York.

Rev. Nathan Bailey, the new Vice-President of the Society, is a native of Wilmington, Delaware, and was reared in an Alliance family, as well as being taught in the Alliance testimony in the local church.

Following his graduation from The Missionary Training Institute in 1931, he began his ministry as pastor in Mattoon, Illinois. He served the Alliance church in Windsor, Canada, from 1934 until the end of 1940, when he became pastor of the Gospel Tabernacle in Ottawa. In 1946 he was elected superintendent of the Eastern and Central Canadian District, which includes Newfoundland, Nova Scotia, Prince Edward Island, New Brunswick, Quebec and Ontario. He will continue to serve as superintendent.

Mr. Bailey has been a member of the Board of Managers for the past six years, and has served on a number of committees pertaining to the work of the various departments. He was for a number of years a member of the Home Department and is now serving on the Foreign Department. He is also a member of the board of The Missionary Training Institute.

Mr. and Mrs. Bailey live in Toronto, Canada. They have two daughters, Joyce (Mrs. Dahl Seckinger) and Carrol.

Moments with the Bible

Paul's Salutations

By Dr. Herbert Lockyer

"Grace, mercy, and peace"—FIRST TIMOTHY 1:2.

HOW rich in spiritual significance are the salutations of the Apostle Paul! He usually contrived to give them, as here, a unique threefoldedness. The order presented in the salutation or prayer before us reveals the way in which God's blessings reach our needy hearts—*grace, mercy, peace.* God never reverses this order.

GRACE. As lost sinners, we are wholly dependent upon divine grace. Originating in the heart of God, this grace is the mysterious fountainhead of all we have from God. "Its outflow is a stream of *mercy;* and the waters of that stream expand into the still lake of *peace.*"

Grace has been described in various ways as undeserved kindness or unmerited favor. No one merits the love and forgiveness of God. When Christ died, He bore the sinner's curse and died his death. Now, on the basis of satisfied justice, God is able to receive the sinner and make him His child. Thus, the sinner is saved by grace, apart from human worth. By the act of faith, through grace, the guilty past is forever blotted out.

An illustration of God's grace is seen in a significant silence found in the Epistle to the Hebrews. In Hebrews 11:29 we have the Israelites leaving the land of Egypt, the next verse bringing us to the fall of Jericho, an episode occurring forty years later. This means that there is no mention whatever of the wilderness wanderings. Grace had forgotten that. "Their sins and iniquities will I remember no more." Such grace, fresh grace, is our daily need. "The same generous love that bore with my rebellions as a prodigal is needed to bear with my infirmities as a child; forgiving grace to pardon me; sanctifying grace to refine me; guiding grace to lead me; restraining grace to keep me in; vivifying grace to stir my sluggishness to greater zeal." How we praise Him, who is the God of all grace, for the unfailing supply of grace.

MERCY. For an understanding of this glorious evangelical term we have to go back to the Tabernacle, where within the holy place we have the "mercy seat" which means "a covering," seeing it was the lid covering the Ark (Ex. 25:17). In Hebrews 9:5 "mercy seat" is translated as "propitiation" (margin). When the publican cried, "God be merciful to me a sinner," the word "merciful" means "be propitiated." Sprinkled blood on the mercy seat implied that God's holy claims had been met. Christ is our Mercy Seat, the One through whom the believing sinner can meet God and be fully justified from all past transgressions. How deep is our need of mercy, but only mercy founded upon a satisfied justice. God is sweetly known as "The Father of Mercies," and as One who is "rich in mercy." Samuel Rutherford used to say, "God has many bags of mercy lying by Him, the seals of which have never been broken yet." Blessed be His name, "His mercy endureth for ever."

PEACE. This third attribute is likewise the need of all. Peace of soul, however, is impossible unless salvation by grace has been experienced. Only the recipients of grace and mercy are assured of peace of conscience and quiet peace of heart. Those who are not at peace with God are destitute of grace. Isaiah speaks of "perfect peace" that comes through having our mind stayed on Jehovah. Because it is a perfect peace, it is independent of all circumstances. It is a peace passing all understanding (and *misunderstanding* also). It is a peace the world cannot give, and cannot take away. Who is the source of this peace? Well, "the God of all grace" and "the Father of mercies" is likewise "the very God of peace," and as such is able to give us "peace always, by all means." Peace is the deepest need of a blood-soaked, war-torn world today. Rulers are striving for peace, but find it not. Everywhere there is unrest, turbulence, suspicion, hatred, war. Christ came that there might be "peace on earth," yet since His birth, the earth has been often stained with human blood. But He is on His way for the second time, and when He appears as "The Prince of Peace," then peace will flow as a river, for war will cease to the ends of the earth.

The question is, Are we the recipients of the heart peace that He made possible by His blood? Have we peace through believing? Have we need to pray, "Lord, lift Thy countenance upon me, and give me peace"? May we all be found rejoicing in Paul's trinity of blessing! May we live upon Christ's legacy of *grace, mercy,* and *peace!*

Silent Under Wrong

Never allow yourself to answer again when you are blamed. Never defend yourself. Let them reprehend you in private or in public, as much as they please. Let them smite you—it shall be a kindness; let them reprove you—it shall be an excellent oil which shall anoint your head.

"It is a mark of the deepest and truest humility," says a great saint, "to see ourselves condemned without cause, and to be silent under it. To be silent under insult and wrong is a very noble imitation of our Lord. *O my Lord, when I remember in how many ways Thou didst suffer, who in no way deserved it, I know not where my senses are when I am in such haste to defend and excuse myself. Is it possible I should desire anyone to speak any good of me, or to think it, when so many ill things were thought and spoken of Thee! What about being blamed by all men, if only we stand at last blameless before Thee.*"—ALEXANDER WHYTE.

Don't Marry a Stranger!

(Continued from page 4)

marriage will continue after marriage. If a man swears in the presence of his bride-to-be the chances are he will swear at the bride-that-is. No one is so foolish as to believe that the marriage ceremony has any power to alter human nature. People will be what they are.

By his willful conduct Esau canceled out the best possible future for which he was destined. Much sympathy has been wasted on him because of the treatment he received at the hands of Jacob. Remember? Jacob caught Esau in a weak moment and defrauded him. So the sermons go. But there is more to the story. The birthright included a double portion of the inheritance and the recognized leadership of the family upon the death of the father. Included in the national economy was the "law of forfeiture." Certain acts caused the perpetrator to lose all share in the birthright blessings granted him by law. Now see the picture. How did Esau lose his birthright? As every man since Adam: by willfully determining to have his own way even in the face of abundant knowledge that his way was the wrong way. *Today* Esau's marriages shut the door on all the birthright blessings of *tomorrow*.

Today one may forfeit tomorrow. The wedding ring can be lost before it is worn; it can be tarnished before it is placed on the finger. If the man is promiscuous in his attentions before marriage, what else can be expected after marriage? If the woman is flirtatious and coquettish when single, will the altar ceremony make her basically different? It is possible to destroy the ability to respond to the high and holy. The Scripture which says that "they that were ready went in" has a far wider application than the parable which gave it birth. Whether it be the feast of eternal life or marriage, only the "ready" go in. If they have never learned the fundamentals of decency, of honor and mutuality, of respect and coöperation; if he has been reared on the premise that all roads lead to Rome and he is Rome; if she has been expensively reared and selfishly bred—can the "I will" and "I do" of nuptial promises provide any magic by which the marriage is guaranteed success? Not so. Only the "ready" go in.

No, Esau destroyed his own future. With the birthright went Esau's God and he was left at the mercy of his own wits. With the birthright went Esau's share of the divine blessing and there was no grace for domestic needs. With the birthright went Esau's portion of the inheritance and there was no promise for the future.

God gone! Inheritance gone! Future gone! For what? Just for the privilege of doing wrong and having his own way. Who would say that it was worth it?

With the Lord:

Robert D. Kilgour

ROBERT Douglas Kilgour, who went to be with the Lord on May 7, was born in Hamilton, Ontario, June 24, 1891. He received his formal education at the University of Montana, Boston University and Gordon College of Theology and Missions in Boston, from which he was graduated in 1938.

For several years he was credit manager of the Montana Power Company of Billings, Montana. In 1925 he was ordained to the ministry and served as pastor in churches of The Christian and Missionary Alliance at Billings, Minneapolis, Atlanta, Boston, Vancouver and Oakland. He held credentials with The Christian and Missionary Alliance from the time of his ordination in 1925 throughout his life.

His contribution to the field of education began in Billings, Montana, where for a number of years he was principal of a high school. Later he taught at the St. Paul Bible Institute, was president of the Boston Bible Institute, and in 1945 became professor of Theology and Bible and director of the Department of Theology at Simpson Bible Institute in Seattle, Washington. He was chairman of the library committee, and served actively and vigorously the expanding interests of the Simpson Bible Institute library. He was also director of the summer session. For the past three years he served as chief academic officer of Simpson Bible Institute during periods of absence of the president-dean. He was especially active in promoting enlarged counseling facilities for the students, an area in which he had conducted extensive research and in which he had a consuming interest. His ability in this field was attested by the large number of students seeking guidance from him in the many problems of student life.

Death came as the result of a heart attack. He had suffered from a heart ailment over a period of years, but had maintained his full teaching schedule up to the end. His sixty-two years were filled with fervent, effective, loving, sacrificial service for the Master, whom he met in a definite experience of conversion and heart committal in Billings, Montana, as a young man. In him were combined the gifts of thorough scholarship, humble and reverent piety, and loyal devotion to his home and to his colleagues in labor. He had a keenly analytical mind, a prodigious memory for relevant facts and unfailing interest in people and their problems. At his passing his colleagues at Simpson Bible Institute exclaimed with King David of old, "There is a prince and a great man fallen this day in Israel."

He is survived by his wife, Serine Kilgour, two daughters, Mary and Margaret, and a brother, William E. Kilgour of Milwaukee, Wisconsin.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Protestant chaplaincy recruitments "very good": Recruitment of Protestant chaplains for the armed forces is proceeding so well that at least one branch of the service is thinking of raising minimum qualifications for candidates. Chaplain (Rear Admiral) Edward B. Harp, Jr., Navy Chief of Chaplains, told the semiannual meeting of the General Commission on Chaplains that the Protestant recruitment picture for all services was "very good." The Navy, he added, is considering reëstablishment of its prewar requirement that candidates have at least two years experience in a civilian pastorate.

●

Philadelphia minister heads gospel missions: The Rev. Clifford Hartzell, superintendent of the Brotherhood Mission, Philadelphia, was elected president of the International Union of Gospel Missions at its forty-first annual convention in Mobile, Ala. He succeeds the Rev. George Bolton, director of the Christian Herald Bowery Mission in New York. More than 100 new members were received into the union, making a total of 800. The union represents 225 missions scattered around the world.

●

Senate gets resolution for "Back to Church" week: A resolution requesting President Eisenhower to proclaim September 1-7 as "Back to Church Week" was introduced in the Senate by Sen. Estes Kefauver (D.-Tenn.). "Our country has from its beginning been inspired by God, and its citizens throughout its history have sought His divine guidance," the resolution states. "The churches throughout the United States have played an important part in the molding and shaping of the lives of our people."

MISSIONS

Sudan aids mission schools: Mission schools in the Sudan's pagan south have received grants totaling 451,693 pounds (about $1,300,000) from the Sudanese government, Education Minister Mirghany Hamza said in a statement in Khartoum. He said these grants represented more than 98 per cent of the cost of operating the schools. The statement was in reply to criticism that the new Sudanese Cabinet is neglecting education in the pagan south to favor the predominantly Moslem north. It detailed amounts given to three of the mission groups. Anglican mission schools, having a total annual cost of 115,839 pounds, were said to have received a grant of 114,389 pounds, American mission schools a grant of 36,211 toward a total cost of 37,211 pounds, and the native Sudan mission schools 2,657 toward a 3,157-pound total. The minister's report brought criticism from Moslem circles, both in the Sudan and Egypt, that the government is financially aiding Christian missions to "proselytize" through their schools.

●

Record missionary offerings: The missionary offering at the 1954 missionary convention of the Peoples Church, Toronto, totaled $270,000, the largest offering ever received. In addition, $30,000 has been raised for home missions. . . . In Park Street Church, Boston, $187,696 was given in cash and pledges for missions at the fifteenth annual missionary convention held in April.

●

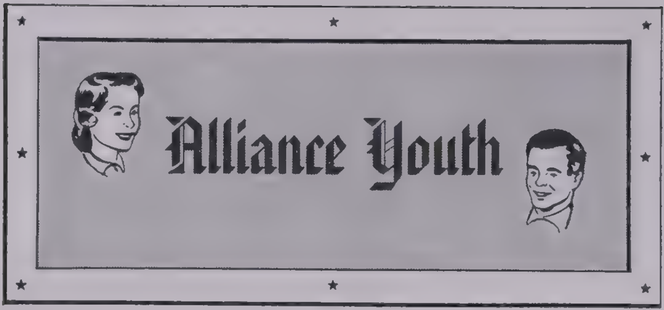
Urges Hindus counter foreign missionaries: A prominent Hindu leader, arguing that the activities of foreign missionaries "may constitute a threat to India's security and integrity," called for Hindu missionaries to counter proselytizing by foreigners. N. C. Chatterjee, president of the All-India Hindu Mahasabha, a Hindu communal organization, spoke at the thirty-first Mahasabha meeting in Hyderabad. Denouncing the recent U. S.–Pakistan military aid agreement, Mr. Chatterjee said Pakistan had entered the pact to coerce India into accepting the Pakistan claim to Kashmir.

PEOPLE

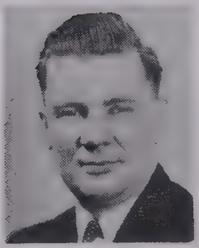
Baptists get evangelism call from Georgia's governor: Governor Herman Talmadge of Georgia called on the clergy to save this nation by "working and praying night and day for a religious climate of faith in God Almighty." He delivered the welcoming address to a four-day Rural Church Conference of the Southern Baptist Convention at Decatur, Ga., the first such conclave ever held by the denomination on a Convention-wide basis. "The clergy does not have to enter politics to save this country," the governor told the delegates. "It can save our nation by converting men's souls to Christ and by working and praying night and day for a religious climate of faith in God Almighty which is the only lasting sustenance a great nation or people can have."

PEOPLE SAY

Evangelicals told man fears himself: Dr. Howard W. Ferrin of Providence, R. I., warned delegates to the National Association of Evangelicals, in annual session in Cleveland, that "twentieth century man, plagued by the fear that he is going to blow himself to bits, no longer believes it unthinkable that total collapse will overtake our generation." Dr. Ferrin, who is president of Providence-Barrington Bible College, said man's scientific and technological developments have "turned out to be a Frankenstein." "It is no wonder that man today fears himself more than anything else," he said. "He begins to realize that his basic problems are moral and theological rather than material."



Alliance Youth



What Are You Drinking?

By Rev. Dwight L. Steiner
Pastor, Jamestown, N. Y.

The battle for El Alamein had raged fiercely through the hours of the day when the heat was most intense on the sands of North Africa. The German army had pushed the British eastward and were intent on driving onward to Alexandria and the Suez Canal. The issue of the battle would be decided by the ability of the combatants to endure the severe heat with its accompanying intense thirst. The dust and smoke of the battle, together with an almost nonexistent water supply, greatly augmented their thirst.

When it seemed that the British had nearly reached the limit of their endurance, what was their surprise suddenly to see large numbers of the elite desert army of the Germans throw up their hands in surrender. They came stumbling toward their positions with parched, protruding tongues and thick, swollen lips, begging for water, for a drink, just a sip, of "cool, clear water"!

It was learned that when they had overrun the previously held British positions they even then desperately needed water. Seeing a water main that had been laid for the supply of the British troops, the soldiers in large numbers had shot holes in the pipe and drunk deeply, quenching their thirst. However, the Allied forces had completed construction of the water main just prior to the German attack. And, to conserve all the fresh water they could, they were pumping sea water through it to test it. What the German forces unwittingly drank was water from the Mediterranean Sea. And the more they drank, the greater was their thirst during the battle. Thus was decided the issue of the crucial engagement of El Alamein.

Sea water might well be described as "earth water." The sea has been gathering and retaining all the minerals and elements of earth that have washed down to it through the ages. These elements that are held in suspension by its waters are what render the sea incapable of satisfying thirst. It produces in those who drink a greater thirst than ever. And it poisons them, dealing death finally to those who try to quench their thirst from its vast supply.

How like the things which this world has to offer for the satisfying of the eternal thirst of the human heart! Folk everywhere are possessed of an insatiable thirst and are obsessed with the desire to satisfy it. So we see young folk start out on their quest for that which will satisfy their souls.

Some try the things which the world has to offer in its grosser forms: the bright lights of amusement or the dim lights of the tavern and the night club, the variegated lights of the ballroom or the red lights of fleshly indulgence. And the more they drink, the deeper their thirst and the oftener they must return to the same things for the momentary satisfaction which they give. And we have seen their manhood die and their womanhood ruined and death steal over the whole scene and finally claim the hopeless life that had begun with such eager anticipation.

Others attempt to quench their thirst by drinking at the fountain of fame or fortune or power, or whatever else the world may offer. But the end result is still the same—utter defeat of life's true purpose and death.

How refreshing to turn to the words of Jesus to the Samaritan woman: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14); or to those words uttered on the last day of the feast of tabernacles: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his innermost being shall flow rivers of living water" (John 7:37, 38, margin).

As the refreshing, thirst-satisfying water of Jacob's well is to sea water, so is Christ to all that the world has to offer. And more, much more! The deeper you drink of Him, the greater the satisfaction and the better able you are to meet life's challenge. Victory is assured to those who have found the source of soul-satisfaction in Jesus.

Young people, what are you drinking these days? Drink deeply of Him and be satisfied.

Activity Briefs

Upper Darby, Pa. As a special feature for May, the AYF of the 69th Street Alliance Tabernacle chartered a bus for a trip to New York City, visiting the Gospel Tabernacle and the C. & M. A. Headquarters, some missions and other points of interest such as Chinatown and the United Nations building. The tour was climaxed by a trip to Nyack and a tour through the buildings and around the campus.

A reverential hush prevailed as we paused at the grave of Dr. A. B. Simpson, deeply impressed with two words appearing under his name and characterizing his life and message—"Jesus Only."

Testimonies by the young people the following Sunday evening indicated new interest in Nyack and a greater zeal for God.—STANLEY HARDWICK, *President.*

"Hitherto . . . the Lord"

The Story of the Ebenezer Bible Institute

By REV. ROBERT R. HESS

I DON'T see how we can accept one more student. We've already accepted 105, and you know we did this only because we expect some to drop out at the last minute. . . . Isn't it possible to make room for one or two more? The need for workers is so great! . . . Remember, we've proper facilities for only eighty-five students, and we've squeezed in ninety-three or ninety-four several years now. That means we've put five students in a room made for four, and three in a room large enough for two. We need more space. . . . Won't it be wonderful when we can move out to the new campus?

Sentiments similar to these are often expressed by the faculty of the Ebenezer Bible Institute when they consider student applications. In recent years many more students have applied than can be adequately cared for.

This school is located in the suburbs of the busy port city of Zamboanga, on the southwest tip of Mindanao, Philippine Islands. Zamboanga, a city of some twenty-eight thousand, is at the crossroads of interisland trade between Manila, Cebu and Iloilo to the north, Davao and Cotabato to the west, and Jolo and Siasi to the south. A ten-minute ride from the pier brings you to the compound of the Alliance Mission, and within its four acres are the fifteen buildings comprising the Mission Headquarters and the Ebenezer Bible Institute. The home and school for the missionary children, the Ebenezer Bookroom and the Alliance Press are all located here, in addition to the Institute dormitories and administration building, cottages and other structures.

This is the only Bible training school in the southern Philippines and when the Institute opened after four years of war, students crowded it to capacity. Former students returned to complete their course. Many new students came in order to fulfill a promise made to the Lord during the days of the war.

It took the sickness of his wife to finally bring one talented young man to the place of full surrender. Many times he had ignored the call of God to go into training for full-time Christian service. Sometimes he tried to excuse himself by reasoning, "I must support my family." Another time he argued, "I cannot take my family to school . . . I do not have the finances." At the close of the war he received a sizeable sum of money from the United States Armed Forces for services rendered during the invasion. His wife, a graduate of EBI exclaimed, "Now we can go to Bible school." "I'm too old now. I will invest the money and send someone in my place," was the young husband's reply. However, the Lord was not through with him. Most of his money was lost in two business ventures. And to make matters worse, his wife became deathly ill.

Prayer did not seem to avail. In her weakness she pleaded, "Husband, why don't you yield to God and go into His service?" Throwing himself on his knees by her bedside, he cried to God in confession and contrition. The Lord gave him a vision of the Bila'ans, his people, groping blindly along a road and stumbling into a deep ditch. He yielded to the Lord. His wife was healed and together they soon entered Bible school. God met their needs and today they are ambassadors for Christ among the Bila'ans of Cotabato.

Not all the students come as the result of chastening from the Lord.

Student body and faculty of the Ebenezer Bible Institute, Philippine Islands

Many offer themselves willingly for the service of Him who has redeemed them. Such was a young woman of the Subanun tribe. Long before she had completed her grade school education, her heart was set on entering EBI. Even when her father died, and her uncle took her mother's property so that she had to support her little brothers, the vision did not become dim. Each Saturday she gathered rattan from the forest which she sold in market. Faithfully she continued her education. Then the war broke out. Her plans were interrupted, but not frustrated. One day the good news reached her forest home that EBI would reopen in May. The public school she was attending closed in April. Without waiting to send in an application or to confer with her pastor, she set out. Two days she walked across the peninsula to the village where she could catch a boat to Zamboanga. The Christians there befriended her by taking an offering. This money provided her boat fare, but was not sufficient for school fees. Undaunted she went on. Her heart pounded joyfully as she entered Ebenezer's halls carrying her Bible and wearing the only garments which she possessed. In relating the incident later she said, "I just walked barefoot into the auditorium where the missionary was conducting Chorus class. I went up to him and shook his hand saying, 'I have come to Bible School.'" She was accepted as a student. Through fellow Christians her immediate needs were met. As a working student she earned part of her expenses, and the Lord made up what was lacking.

Through the years God has brought to EBI young people from all walks of life: the home, the farm, the schoolroom, the machine shop and the carpenter's bench. Chinese youth join with young people from sixteen of the Philippine tribes. They represent varying religious backgrounds: pagan, Mohammedan, Roman Catholic and Buddhist.

From fourteen students at its formal opening in 1928 the school has grown to a present enrollment of over ninety. This is the third time in its history that EBI can say with the young men of Elijah's day, "The place . . . is too strait for us." Twice in relation to building programs God has made real the promise in its name, EBENEZER: *Hitherto hath the Lord helped us.* Times almost innumerable that promise has been fulfilled financially, physically and spiritually for students and faculty.

The name Ebenezer was first used for an Alliance school in the Philippines almost forty years ago. In 1916 the name was given to a girls' grammar school then in operation. But the name really began the last day in December 1914. On that day the Lord made possible the purchase of the piece of land on which now stands the administration building of EBI. The owner wanted $1,500 for the lot and the old Spanish tribunal building standing on it. A conversation similar to the following took place:

"Will you sell the Spanish building and the lot for $750? We can give you $500 cash, and the balance in three months."

"That is like giving it away," replied the owner. After a pause, "It's the last day of the year. I need the money. You may have it."

Less than two years later, when a needed annex to the building was being constructed, the missionary thought, "EBENEZER, *hitherto hath the Lord helped.* We will call the school EBENEZER." The name was retained when the Bible Institute was organized and the grammar school closed.

The old Spanish building was the first administration building and men's dorm of the Ebenezer Bible Institute. A chapel and ladies' dorm were less than a block away. Eight years later the school could not care for the fifty students who wanted to come. A new building was imperative. Earnest prayer was offered. Then one day into the chairman's office came a very ordinary looking envelope. It contained a very unordinary check—$1,100! EBENEZER! In due time the present administration building was occupied.

Early in 1946 students again clamored to enter the Ebenezer Bible Institute. The main building was usable, but the former ladies' dormitory had been ruined by long use and termites. In spite of this, seventy students were accepted and cared for under emergency conditions.

It was realized that the prewar campus was too small to permit any growth of the school. Several small adjoining lots were purchased. Williams Hall (the new ladies' dorm), an eight-family apartment house, two quonsets and smaller cottages were hastily put up. Slightly less than ninety students were enrolled in 1947. Already the new quarters were crowded. One year the enrollment was restricted, but from all over the field the cry went up, "Can't you take more students? The new congregations need trained leaders."

There is reason for such a plea. In each of six different areas one graduate is responsible for fifteen churches. In another district one veteran pastor supervises forty-six congregations and another has sixty preaching points. While it is true that some of these men are assisted by lay-preachers, whom they briefly instruct in the Word, the congregations are not being properly fed. Wolves often seek to scatter or disturb these flocks which number from twenty-five to nearly three hundred in some cases. They need more than periodic visits from the worker. They need shepherds.

It is imperative that the number of graduates be increased. What are twelve graduates among the fifty or sixty congregations that ask for a worker each year? We must have more workers and this requires more adequate facilities for training them. It is impossible to crowd more buildings on the present campus.

What has been done about this? Prayer was followed by a search for a new site for the school. Davao? Cotabato? Zamboanga? Calarian? *Zamboanga City!* Four miles from the wharf, overlooking the sea, 103 acres, ample room for gardens, a well of fresh water, a fence, clearings. *But no buildings!*

When can the move be made? At least eight buildings and roads must be constructed before school can begin. Sixty thousand dollars are needed! Will the God who helped in '38 and in '47 fail in '54? EBENEZER . . . *hitherto hath the Lord helped us!* Gifts for this purpose should be designated "Ebenezer Bible Institute" and sent to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

The Growing Sunday School

ALMA L. GILLEO, Editor

Retreat for Teachers

One fall I attended an all-day retreat for teachers of a Baptist Sunday school. I was amazed to see what could be accomplished in one day.

All Sunday school workers went to a nearby conference grounds (the summer sessions were over) for the day. The program began with a half-hour worship service, led by the pastor, and this was followed by a time of prayer for God's guidance in the coming year.

Then the group divided for departmental conferences. Each department superintendent presented his plans and aims for the coming year: the attendance goal and how to meet it, suggestions for missionary emphasis, dates for department teacher's meetings, committees for special day programs, memory work plan, social activities, how to get better home coöperation, visual aids, equipment and handwork. After discussion, some plans were altered and new ones added. (A copy of the list of plans and suggestions was later given to every teacher in the department.)

In the afternoon, the groups finished discussing the plans presented in the morning. Then a talk was given in each group by speakers experienced in working with that particular age level, who offered specific suggestions on how to do a better teaching job.

After this, the entire group assembled to coördinate plans and schedule activities to avoid overlapping dates. The pastor gave dates for special church events for the coming year, and the superintendent read the dates for events involving the whole school. Then, department superintendents read the suggested dates for events concerning individual departments.

The schedule was discussed and necessary changes made to avoid overlapping dates, or overcrowding one particular month. Included were such events as the missionary conference, evangelistic services, church board meetings, Christian education committee meetings, children's meetings, teacher training classes, open house or parents' night for each department, teachers' meetings, Christmas program and practices for it, mother-and-daughter and father-and-son banquets, VBS, VBS staff meetings, the Sunday school picnic. Later, the schedule was mimeographed and given to all workers.

After this session, there was about an hour and a half for relaxation and recreation. But even during this time, there were little groups here and there still discussing Sunday school plans.

The climax of the day was supper(served by a caterer) followed by a short devotional service, a challenging message by an enthusiastic worker from another church, and a time of prayer and rededication to the work God had called them to do.

Why not try a similar plan in your Sunday school? The results of such a retreat cannot be measured. But you may be sure that you will accomplish more with less effort with such long-range planning. And your staff will receive real spiritual blessing as they pray and plan for a better Sunday school.

Begin now to plan for your fall teachers' retreat. Adapt the plans outlined above to fit your needs.

Be on the Job for Christ This Summer

Summer is the time for alert Sunday school teachers to be "on the job" for the Lord. With a little thought, you will find many ways to stimulate interest and attendance during the warm summer weeks.

Vary your teaching methods and make your class time more interesting to your pupils. Plan each presentation to surprise them. Here are a few suggestions: One Sunday use the first half of the class time to introduce the lesson and present the main idea, then draw the group into a guided discussion. Another Sunday, have a review quiz conducted like the popular "twenty questions" game. Present a series of slides illustrating the Bible story or have two pupils give a flannelgraph lesson, with the application made by yourself.

Make your opening worship service a bit unusual. Use a variety of visual aids or chalk talks, musical numbers by pupils; give announcements or sermonette by "mystery voice" on tape recorder. Take advantage of special days, too, such as Neighbor Day, Music Day, or Parents' Day.

Arrange for field trips and outings during the week. Many young people have been led to the Lord during these times.

If you go out of town on your vacation, send postcards to your class members. Visit other Sunday schools and look for new ideas. Share these experiences with your class when you return. Suggest that each pupil report on visits to other Sunday schools while they are away from home, too.

List the ways in which you can make your summer count for Christ in your Sunday school. Follow your plans, and then you'll thank God for the increased interest and attendance in the summer months.

Plan Now for Fall Attendance Contest

Now is the time to begin planning for your fall attendance drive. Plan some sort of a contest, either locally or on a larger scale. Appoint necessary committees, work out plans for visitation, publicity, follow-up and transportation. Get a good start now and you'll be ready to go by fall.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Departures. *Rev. and Mrs. K. P. Lewis* and sons, Kenneth and Douglas, sailed from New York on June 4 for Ecuador, S. A. Mr. and Mrs. Lewis first went to the field in 1943 and are now going out for their third term. They are members of the Alliance church in Columbus, Ohio.

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Missionary Arrivals. *Rev. and Mrs. Glenn Harvey* and children, Dessieann and James, arrived in New York on June 8 from Gabon, French Equatorial Africa. Mr. and Mrs. Harvey first went to the field in 1945 and are now beginning their second furlough. They have been working among the Eschira Tribe in Boti-Tsangou.

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Births. On May 9, to *Rev. and Mrs. Donald J. Trouten,* Nyack, N. Y., a daughter, Donna Grace.

On May 19, to *Mr. and Mrs. Elmer Kline,* Rocky Mount, N. C., a daughter, Lois Ruth.

On May 17, to *Mr. and Mrs. Norman Nelson,* El Monte, Calif., a son, Curtis Ray.

On May 11, to *Rev. and Mrs. Wendell Price,* Long Beach, Calif., a son, Mark Wendell.

On May 26, to *Rev. and Mrs. Nathan Rakestraw,* Springville, N. Y., a son, Nathan John.

On June 8, to *Rev. and Mrs. V. L. Neigenfind,* Indonesia, a daughter, Sheila.

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With the Lord. *Ula L. Pomikalszky,* a member of the New York Gospel Tabernacle and associated with the Alliance for over sixty years, went to be with the Lord on May 12, after an illness of seven weeks. A native of Hungary, she came to America as a child and found Christ as her Saviour at an early age. Through contact with two missionary candidates she entered the fellowship of the Alliance, and enrolled in The Missionary Training Institute. Later, as a secretary of the Y.W.C.A., she had an effective ministry among young women coming from her native land to the United States. She was vitally interested in the missionary work of the Alliance and minstered to many of the missionaries while she lived at the headquarters building in New York. The funeral service was conducted by Mr. Ramon C. Diaz, pastor of The Spanish Church of The Christian and Missionary Alliance, in which work Miss Pomikalszky was greatly interested.

Miss Affie M. Smootz, a veteran missionary of more than forty years in our Alliance Mission in Congo, went to be with the Lord suddenly on May 20 in Fort Wayne, Ind. Miss Smootz had been retired since September 1953. An account of her life will be given in a later issue.

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Marriage. On June 5 at Olympia, Wash., *Miss G. Joan Landis,* daughter of Rev. and Mrs. F. M. Landis, was married to *Mr. Steven H. Savas.* Mrs. Savas has been employed in the editorial office of THE ALLIANCE WEEKLY for the past year.

Missionary Treasury

* * * * *

MAY, 1954

General Fund	$167,039.82
Designated Specials	78,771.84

GENERAL FUND

Our budget for the first five months of 1954 calls for $908,000.00. The actual income received has amounted to $887,232.02. Thus, there is a deficit at the end of May in the amount of $20,767.98.

Unfortunately this large shortage in what we need to meet our budgetary requirements may make necessary restrictions of our program for the sending out of new missionaries and the continuance of our full advance on many fields. Your urgent prayer and continued generous giving are greatly needed at this time that the work of our Society need not be curtailed through the shortage of income.

NEW GUINEA PLANE

Amount requested		$70,000.00
Rec'd by April 30	$52,897.85	
Rec'd for May	798.91	
		53,696.76
Balance still needed		$16,303.24

Gifts for the month of May are covered by our receipts Nos. 6501 to 7853 and 394 to 469. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Bernard S. King
Treasurer.

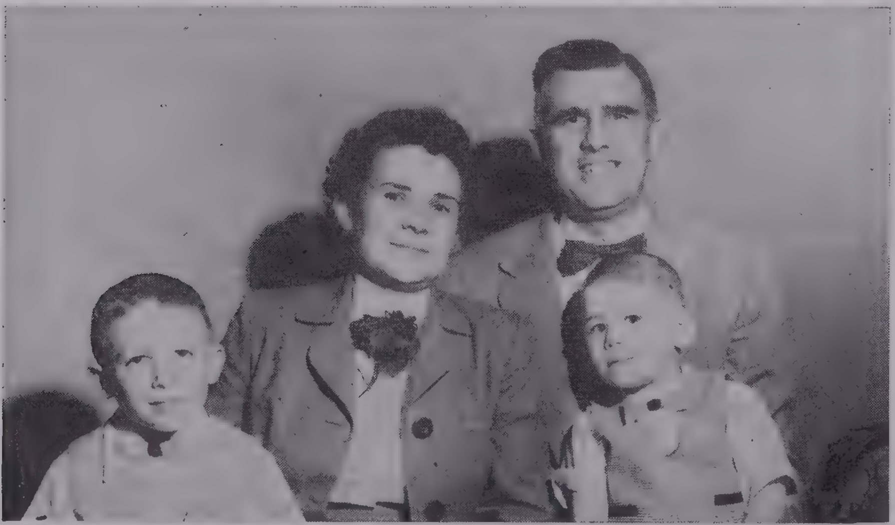
Personalia. *Rev. Kenneth C. Fraser,* pastor of The Christian and Missionary Alliance Church, North Side, Pittsburgh, Pa., received the Doctor of Divinity degree from Asbury College, Wilmore, Ky., on Commencement Day, June 2. He was also elected a member of the board of trustees of the college for a term of five years. Mr. Fraser is a graduate of Asbury and has been ministering in The Christian and Missionary Alliance for twenty-one years, serving churches in Fremont, Akron, and Columbus, Ohio, as well as Pittsburgh.

Rev. L. L. King, Area Secretary in the Foreign Department, left New York by plane on June 8 on a deputation trip to Indonesia. En route Mr. King will visit several of our mission fields, including Japan, Hong Kong, the Philippines, Indo-China, Thailand and India. He plans to return to New York about August 22.

Rev. Harold M. Rhoads reports a full schedule of services during the spring and summer months. Pastors desiring his ministry for the fall and winter may address him at 212 Inman Terrace, Willow Grove 6, Pa. He is available

(Continued on page 15)

Rev. and Mrs. K. P. Lewis and family, Ecuador



Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Psalm 45:9-17.
DAILY TEXT—*"Forget also thine own people, and thy father's house"* (verse 10).

There is something that must be given up before she can know His love and come into the fullness of His blessing. Every high spring rises from a corresponding depth. God loves the place of sacrifice. The place on which the temple rose was the spot where Abraham had given up his child and his all to God; therefore God immortalized it forever. The place where redemption was founded was the cross of Calvary. So in each of our lives, the everlasting memorial which God is preparing for us will spring out of some experience of separation and sacrifice. We cannot have both the earthly and the heavenly. How much are we to give up? All, and then God will give back in Him whatever He chooses to give, no longer as it was before, but from henceforth as linked with Him. Abraham received back Isaac, but not the same; he was no longer his Isaac, but God's.—*A. B. Simpson.*

Monday

DAILY READING—Hebrews 3:7-19.
DAILY TEXT—*"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"* (verse 14).

There is no such thing as an unconditional eternal security whereby God guarantees to take anyone to heaven irrespective of the life he lives here. God's Word declares, "The soul that sinneth"—that is, sinneth continuously, whether unsaved or Christian—"shall die." But to the one who earnestly follows Christ from day to day, walks in all the light that is shed on his pathway, is faithful in his private devotions and in attendance at the means of grace—to such a one God promises complete security and a sure entrance into His everlasting kingdom. *"If* ye do these things, *ye shall never fall."* (Read 2 Pet. 1:4-11.) In the closing verses of his epistle Jude ascribes praise "unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." God not only saves but He keeps!—*Selected.*

Tuesday

DAILY READING—Hebrews 5:1-10.
DAILY TEXT—*"Though he were a Son, yet learned he obedience by the things which he suffered"* (verse 8).

Many have stumbled over this Scripture. Jesus had in Him the principle of perfect obedience from His birth, and He never once disobeyed the Father in thought, word, or act. But that perfect spirit of obedience had to be brought out and unfolded in a thousand various applications and directions, and under all sorts of human limitations and vicissitudes among those who constituted the world's sinful society. Now in the carrying out of His perfect obedience there were circumstances painful and sorrowful, and through suffering He learned the importance, the true value, and the best way of obedience. In a similar way, the true child of God finds out through sorrow the very deepest and most loving obedience. It is sorrow that brings the soul into the Calvary-life of Jesus, and sympathy and prayer for others. As the mordant fixes the colors in a dye, so sorrow gives fixedness, perseverance, to the spirit of obedience. —*George D. Watson.*

Wednesday

DAILY READING—Revelation 22:8-21.
DAILY TEXT—*"Surely I come quickly"* (verse 20).

When the glorified Redeemer
Comes to take His people home:
When the resurrection trumpet
Breaks the silence of the tomb;
When the Son of Glory rises,
When the light of life appears,
There will be such glad surprises
When He wipes away our tears.

Friends we mourned so much at parting,
We shall then again embrace;
From the earth in beauty starting,
Oh, how dear each well-known face!
When we laid them down in sorrow,
Then our hearts were full of pain,
But the resurrection morrow
Shall restore our loved again.

There shall be a true relation,
To the bodies that were sown;
Though a change shall pass upon them
Like a seed whose germ has grown.
For anew we shall be fashioned
To the image of our Lord;
By His mighty power uplifted
With identity restored.

—C. E. BURTON.

Thursday

DAILY READING—Romans 8:28-39.
DAILY TEXT—*"To be conformed to the image of his Son"* (verse 29).

A sculptor has many models from which he chisels various statues, though one may be his masterpiece. But when I come into the Lord's studio I find only one design: that we should be made in the likeness of Jesus Christ. . . . If you should go to the kingdom of glory today and open the great book of God, and should find your name there, after that name you would find written these words: "To be conformed to the image of my dear Son." Not the image of Paul, however grand; not that of any sanctified man that we have met in our pilgrimage here; but that of the dear Lord, that Holy One. . . . Be assured that, if Thorwaldsen could make a masterpiece of art out of loose sandstone, God can make a being that will shine like a star before His throne out of the poor, weary, burdened sinners that His grace calls to the hallowed feet of Jesus Christ. —*M. E. Baldwin.*

Friday

DAILY READING—Hebrews 11:1-7.
DAILY TEXT—*"Without faith it is impossible to please him"* (verse 6).

This is not an arbitrary attitude upon the part of God. He has not laid down a law and then, like a provoked parent or teacher, be displeased if it is not heeded. No, there is sound logic behind the statement, since everything found in God's Word pertaining to a holy life, which alone is well-pleasing to God, is obtained only by simply believing God and not by trusting self-effort. Scripture bears this out, for we read: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Pet. 1:4). There is a promise somewhere in the Bible to cover every spiritual and moral need in the Christian's life and, by knowing, believing and appropriating this promise the need is met by God Himself. It is this faith, delivering from sins of omission as well as commission, which makes the child of God well pleasing to Him.—*Pameii.*

Saturday

DAILY READING—1 Corinthians 4:1-8.
DAILY TEXT—*"He that judgeth me is the Lord"* (verse 4).

There is a story of a young composer whose music was being performed. The audience was enthusiastic, applauding wildly as the composition was played. But the young man seemed utterly indifferent to all this applause. He kept his eye fixed intently upon one man in the audience, watching every expression that played upon his features. It was his teacher. He cared more for the slightest mark of favor on his face than all the applause of that great company. So in all our life we should watch the face of Christ, caring only that He should be pleased. It matters far more what He thinks of our performance than what all the world besides thinks. If we live to win His approval, we shall not be afraid to have all our deeds laid bare before the judgment throne.—*J. V. Miller.*

A Look at the Lesson

By REV. HAROLD J. SUTTON

For July 4, 1954

Jesus, Our Example and Lord

Luke 2:40-52

GOLDEN TEXT—*"And Jesus increased in wisdom and stature, and in favour with God and man."*—Luke 2:52.

DEVOTIONAL READING—Isaiah 55:3-7.

Introduction

"Nazareth, a town in Galilee, the home of Mary and Joseph for about thirty years, became the place where Jesus spent practically all of His life up to the time of His baptism, thus giving Him the frequently used title 'Jesus of Nazareth.' The town is not named in the Old Testament. It is built mainly on the north and northwestern slopes of Hermon among the lower hills of Galilee, just before they sink into the plain of Esdraelon, lying between the Sea of Galilee and the Mediterranean Sea at Haifa. Here Jesus preached His first recorded sermon (Luke 4) which so infuriated His fellow citizens."—*Ewing.*

The Scripture passage introduces us to the first thirty years of our Lord's earthly life. Sacred history breaks the silence of these thirty years only for the temple scene recorded in the lesson. Verse 40 sums up the first twelve years of the Saviour's sojourn among men; verses 41-51 reveal the temple scene; verse 52 gathers eighteen years in its simple statement.

I. The First Period (Luke 2:40)

(1) "And the child grew." Here was the physical march to adulthood, a normal and proper development toward the Man that was to be. Some literature has described the Saviour as filled with wisdom from infancy. But this was not true. The phrase indicates that He was gaining knowledge as all children do by observation, questions and instructions.

(2) "The grace of God was upon him." This is a glance at the personality of this wondrous Child. Grace is a many-sided word of manifold meanings. Here it is the winsomeness and charm of proper and well-developed childhood. The unfolding of this "grace" lies as much within the province of parenthood as within the power of God.

II. The First Passover (Luke 2:41-51)

(1) *Parental example.* "They went up . . . after the custom" (v. 42). This was the practice of Joseph and Mary. The only difference was that the Boy (the word is not "child") went with them. Happy are those whose parents take—not send—them to the house of God. It was the moral habit of parents who had become custodians of a growing Child and an expanding personality. How natural, then, to read in Luke 4:16, "And he came to Nazareth, . . . and, *as his custom was,* he went into the synagogue on the sabbath day." The custom of their parenthood is now the custom of His manhood. There is no escape from the stern logic of this. The child is father to the man and the man becomes what the parents have made the child.

Let parents take inventory of domestic custom and habit as concerns spiritual relationships. Religious conversation? Worship as a family unit? Regular and conscientious attendance at the sanctuary? Are these "customs" in the household? Are these family habits?

(2) *Rabbinical wonder.* "And all that heard him were astonished at his understanding and answers" (v. 47). Once again Mary and Joseph must be credited with the foundations of faith revealed by this growing Lad of twelve summers. Through His childhood years they had furnished Him with the alphabet of truth. The temple revelations were but the combination of spiritual verities made possible by the sacred instruction of devout parents. The implications here are terrific. Are comic-strip heroes, radio personalities and television celebrities the *all* of childhood interest and concern today? Then we may expect little more—or else—in the tomorrows. Take care, Father, Mother! You furnish the ingredients of child personality today. The mold of tomorrow reveals what has gone into the casting today.

(3) *Youthful awakening.* "How is it . . . wist ye not that I must be about my Father's business?" These are the first recorded words of the Master. We do not hold with those who would have us believe that Christ was aware of His message and mission from infancy. This would have made a normal childhood impossible. Rather did this awareness dawn gradually with the unfolding of personality. Somewhere along the way He had discovered the supreme reason for His presence on this planet. "How is it . . . wist ye not?" Could it be that they did not know that which was so apparent to Him?

They did not understand; verse 50 tells us that. Parents less wise would have admonished—or argued. But the silence of Scripture indicates their silence. However, His mother pondered and treasured His sayings in her heart. They did not understand. But who understands any child who is awakened and alerted to purpose and destiny?

III. The Second Period (Luke 2:51, 52)

(1) "He went down with them . . . to Nazareth, and was subject unto them." There was no attempt on His part to be the Boy Wonder; and no effort on the part of the parents to capitalize on their youthful Protegé. Nazareth: a town of unsavory reputation in southern Galilee. Nazareth: pinched, prosaic, provincial. Nazareth: commonplace, constricting, confining. "Jerusalem . . . the feast . . . the temple . . . sitting in the midst of the doctors . . . hearing . . . asking . . . my Father's business." The Boy could never be the Child again. Now hear the dull thud of subjection and submission: "He went . . . with them . . . and was subject unto them." Eighteen years is a long time, especially for One who is to be the Saviour of the world. The ideal Boy, His volition poised to the will of God, expressed itself in subjection to His parents. That is to say, the perfect response of the Boy to the will of God meant for Him natural agreement to ordinary conditions. It did not set Him free from responsibilities to the home in which He had been brought up; but under the mastery of the will of His one Father, He submitted His life to the authority of the home. Devotion never interferes with duty. It inspires it.

(2) "And Jesus increased." The word "increased" is better translated "advanced." The word means to "hack out one's way" or to "forge as a smith."

(a) *In wisdom.* Problems were faced, decisions were made, courses determined and the path of the future was chosen. Thought was crystallizing into independence and determination. Volitional responsibility had now become an actuality and mind must take on its own color and composition. (Would that all parents were wise enough to see that children must "grow up"—and let them do it.)

(b) *In stature.* There is more here than the word "increased" would indicate. The physical, as it continued to develop, was assuming its proper place in the scheme of unfolding personality. Culture, restraint, mastery: all these are implied. The body was secondary, not primary. It was a servant, not a master.

(c) *In favour with God and man.* There was the development of those moral ("with God") and social ("with man") qualities that marked Him as the true index of what God was and what man was intended to be. He betrayed no characteristics that were foreign or contrary to Godlikeness or manliness.

The whole world seems to me to be no longer real; all that my outward eyes behold pass like fantasies and dreams. That which I see with the eyes of the soul is what alone I long for, and to be not yet in the possession of my heart's desire brings to me sorrow and drooping of spirit. On the one hand dazzled by the brightness of the Sun of Righteousness, the Scatterer of the shades of night, and on the other, with eyes dimmed by my own sin, I feel at times as if I were beside myself. And yet, I make it my business to abide in the presence of God with the humility of a useless, though a faithful, servant.—BROTHER LAWRENCE.

THE ALLIANCE FAMILY

(Continued from page 12)

for children's meetings, youth crusades and evangelistic services.

Rev. and Mrs. E. A. Prentice would be happy to meet any Alliance servicemen and their friends located at Ramey Base in Puerto Rico. Mr. and Mrs. Prentice may be reached at the Bible Institute, Apartado 1614, Barceloneta, Puerto Rico.

•

Troy, N. Y. Very successful evangelistic meetings were held April 4 to 18 with Evangelist Edward T. Burton of Houghton, N. Y. The pastor, Rev. Bernard Dunham, writes that one backslider came back to the Lord, many were prayed for regarding physical needs and several believers rededicated their lives to the Lord.

•

Oshawa, Ont., Canada. A key city project has been launched by The Christian and Missionary Alliance in this great industrial area. Readers of the WEEKLY in the vicinity of Oshawa and interested in the Alliance message are invited to write Rev. W. J. Newell, 299 Cadillac St., S. Oshawa, Ont. Anyone knowing of Alliance families or sympathetic friends in the communities of Oshawa, Whitby, or Ajax, Ont., are also requested to write to the above address.

•

South Atlantic District. A series of quarterly Sunday school "Rally Days" have brought substantial gains in attendance in many of the churches of the South Atlantic District. Instituted at the initiative of the District Superintendent, Rev. R. L. Staley, the rallies showed a gain of 624 on April 4 over January 3, the attendance rising from 3,520 to 4,144 in the thirty-one schools reported. Norfolk, Va., headed the list with 386; Asheville, N. C., had 367; High Point, N. C., 310; Portsmouth, Va., 293; and Durham, N. C., 252.

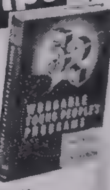
Salisbury, N. C., had the greatest percentage gain, increasing 123 per cent. Lumberton, N. C., went from 146 to 235 for a 61 per cent increase; Greenville, S. C., jumped from 111 to 169 for a gain of 53 per cent; the Lumberton Indian Chapel increased 50 per cent; an independent affiliated work in Bluefield, Va., went up 47 per cent; and Roanoke, Va., increased 43 per cent over the previous count. It is possible that weather conditions and other factors are responsible for some of these gains but it is believed that some represent lasting increases because of the special emphasis upon Sunday school work.

•

Deland, Fla. The Alliance Home of Deland officially opened on April 1, with the first guest arriving two days early while the staff were hosts to the Florida Minister's Meeting. Much prayer and labor have gone into this venture, with Rev. W. O. Barden of Lake Worth, Fla., superintending the construction. The desire of the entire Southeastern District is that this home might provide living quarters for aged Christian folk. They solicit the prayers of the whole Alliance Family. For further information or application, write to the superintendent, Rev. J. W. Swanson, Alliance Home of Deland, P. O. Box 1374, Deland, Fla.

Christian teacher wanted. The Society for Christian Instruction, East Palmyra, N. Y., is in need of a Christian teacher qualified for grades one to eight in a school of twenty pupils. Interested applicants may write to Mr. K. H. Rice, 299 Fairville Road, Newark, N. Y. The position is open for the fall.

EFFECTIVE Program Helps



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ALLIANCE MISSIONS ON THE MARCH

The Gospel in the Ivory Coast

THE colony of the Ivory Coast forms one of the corners of French West Africa. Its coast line, extending eastward from the Republic of Liberia, faces toward the south, and is lapped by the waters of the Atlantic Ocean. The Ivory Coast is one of the three colonies that figured most prominently as a gateway to the interior for the slave traffic of centuries past.

Extending through the heart of this rich and populous land, a single railway taps its resources of cotton, coffee, cocoa, and mahogany. Along this road through the jungles are two of the six mission stations of The Christian and Missionary Alliance. From these six inland bases, the Truth that sets men free is now proclaimed.

Missionaries of The Christian and Missionary Alliance opened their first mission station at Bouaké in 1930. Tribesmen who had heard the impressive words of the black prophet, Harris, had long been waiting for the white teachers he said would come. Their early response was an encouragement to the missionaries, and in spite of the widespread practices of devil worship, openness to the gospel is the prevailing attitude throughout the field.

- Within this colony are 1,000,000 Baouli and Agni tribesmen, that portion of the people for which the Alliance has become responsible. Mingled with these there also are representatives from every other tribe in French West Africa.
- From among the tribes with their complexity of languages, 5,000 have turned from devil worship and bondage of sin to true liberty in Christ.
- Of the 200 churches and Christian groups developing under Mission supervision, 70 are fully self-governing and have assumed responsibility for their share in the evangelization of untouched areas, as well as meeting their local financial needs.
- 20 missionaries and 35 national workers labor in the Ivory Coast; more are urgently needed.
- The Bible School at Bouaké and the girls' school at Béoumi are important in the training program, as are also the four French schools.
- The New Testament, which has been translated by missionaries into the Baouli language, is being printed and will help to satisfy the thirst among the Christians for the written Word.

A friendly attitude shown by the colonial administration toward the missionaries results in a great measure of freedom in reaching the people with the message of salvation, but only as the already overextended staff is reinforced can the great areas yet to be evangelized be effectively entered and occupied in the name of Christ.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 145 Evelyn Ave., Toronto 9, Canada

the Alliance Weekly

LEVEL
ONE

JUNE 30, 1954 89-26

James Evans

A BHIL WOMAN, INDIA

In this issue

The Old Cross and the New

By A. W. Tozer

The Editorial Voice

THE ANGEL OF THE COMMONPLACE

The story of Zacharias and the angel (Luke 1:8-11) suggests that people in these strange days are seeing things badly out of focus. It takes a real effort of the mind to wrestle loose from the false philosophies that hold the masses of mankind in their grasp.

Thinking only of America for the moment, it may be said with complete accuracy that the masses of our population think the same about almost everything. Our boasted right to disagree is a joke to the one who can see past the end of his own nose. Except for the numerically unimportant rebels among us, we Americans all react alike toward our social stimuli. We are as carefully conditioned as were the people of Germany under Hitler or the Russians under Stalin. The difference is that our conditioning is accomplished not by force but by advertising and other media of mass education. The press, the radio and the various dramatic forms, among which the movie is the most potent, have brainwashed the average American as successfully as was ever done by the totalitarian propaganda machines. Of course there are no threats, no concentration camps and no secret police, but the job is done nevertheless. And the proof of its effectiveness is found in the very fact that those so washed are not aware of what has happened to them, and will greet any such notion with loud guffaws. But whether the victim laughs or weeps he is a victim still.

One ominous sign of our warped concepts is our false attitude toward the ordinary. There has grown up around us an idea that the commonplace is old-fashioned and strictly for the birds. Hardly anything is permitted to be just what it is; everything these days must be "processed." On some levels of society, for instance, the sight of a mother nursing her baby would evoke exclamations of wonder if not downright disapproval. Have not the manufacturers invented better baby food than mother's milk? And anyway, such food has not been "processed," nor is it produced in a union shop. And how can Mrs. America be glamorous when engaged in such a lowly and commonplace occupation?

The mania after glamor and the contempt of the ordinary are signs and portents in American society. Even religion has gone glamorous. And in case you do not know what glamor is, I might explain that it is a compound of sex, paint, padding and artificial lights. It came to America by way of the honky-tonk and the movie lot, got accepted by the world first and then strutted into the Church, vain, self-admiring and contemptuous. Down on their knees went the carnal saintlings and kissed this new Jezebel with all the breathless ardor of a new-fledged priest kissing the cardinal's ring. Instead of the Spirit of God in our midst we now have the spirit of glamor, as artificial as painted death and as hollow as the skull which is its symbol.

That we now have to deal with a new spirit in religion is not a mere figure of speech. The new Christianity has clearly introduced new concepts which face us brazenly wherever we turn within the confines of evangelical Christianity. The plain virtues, so dear to the heart of prophet and apostle and the substance of the solemn and fiery sermons of our Protestant forebears, have been sent into retirement with the fireman's horse and the blacksmith's bellows. The new Christian no longer wants to be good or saintly or virtuous. He wants to be happy and free, to have "peace of mind," and above all he wants to enjoy the thrills of religion without any of its perils. He brings to the New Testament a paganized concept of the Christian way and makes the Scriptures say what he wants them to say. And this he does, oddly enough, while at the same time protesting that he is in true lineal descent from the apostles and a true son of the Reformation. His spiritual models are not holy men but ball players, plug-uglies from the prize ring and sentimental but unregenerate stars of an anything but heavenly firmament.

And many of the elect ladies of the new Christianity of our time are becoming harder and harder to distinguish from the soiled ladies who used to tramp the streets at twilight, not to win souls but to draw customers. These disciples of glamor would be suspected of being Christians only because they chatter about Jesus at cocktail parties and drop in on a "prayer meeting" occasionally when they have a day off between divorces.

True Christianity is built on the Bible, and the Bible is the enemy of all pretense. Simplicity, sincerity and humility are still golden virtues in the kingdom of God. The angel appeared to Zacharias when he was going about his regular prosaic business "in the order of his course." There was nothing glamorous about the old saint's task. There was no fanfare, no drama; just a good old man doing what he had been taught and asking for no publicity. The busy people outside paid no attention to him; but God noticed him and an angel came down to speak to him. In this dizzy era is it too much to hope that a few Christians will still believe in the angel of the commonplace?

Let's turn off the colored lights for a while and see what happens. Maybe our eyes will get used to the light of God. And who knows? maybe someone will again see an angel.

◆

A great man is always willing to be little.—EMERSON.

Josef Muench

MT. HOOD, OREGON

The Old Cross and the New

By A. W. TOZER

SINCE ITS APPEARANCE IN "THE ALLIANCE WEEKLY" SEVERAL YEARS AGO THIS ARTICLE HAS BEEN REPRINTED IN VIRTUALLY EVERY ENGLISH-SPEAKING COUNTRY ON EARTH, HAS BEEN PUT INTO TRACT FORM BY VARIOUS PUBLISHERS AND STILL CROPS UP EVERY NOW AND THEN IN THE RELIGIOUS PRESS.

SINCE ITS MESSAGE IS NEEDED NOW MORE THAN WHEN IT WAS FIRST WRITTEN WE FELT THAT IT MIGHT BE WELL TO PERMIT OUR NEW GENERATION OF READERS TO SEE IT. FOR THIS REASON IT IS REPRODUCED HERE.

ALL unannounced and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different: the likenesses are superficial; the differences, fundamental.

From this new cross has sprung a new philosophy of the Christian life; and from that new philosophy has come a new evangelical technique—a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truce with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal, and if understood aright, it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally, if not intellectually.

The new cross encourages a new

and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before a new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing the world does, only on a higher level. Whatever the sin-mad world happens to be clamoring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill seeker it says, "Come and enjoy the thrill of Christian fellowship." The Christian message is slanted in the direction of the current vogue in order to make it acceptable to the public.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely the whole meaning of the cross.

QUOTES FROM OUR CONTEMPORARIES

CEDRIC LARSON, in a recent issue of *His* magazine, writes:

"Books have been written on how to abolish anxiety and how to stop worrying, but if they do not take into account God's plan for peace of mind, they are not sufficient. The same might be said for any other scheme of therapy for producing mental health, which seeks to gain this end without taking cognizance of the spiritual conditions involved, as shown clearly in God's Word."

The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said goodbye to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck cruel and hard, and when it had finished its work, the man was no more.

The race of Adam is under death sentence. There is no commutation, and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him, and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of its hearers. The faith of Christ does not parallel the world, it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business, the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life He offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure and acknowledge himself worthy to die.

Having done this let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner; and the power that raised Christ from the dead now raises him to a new life along with Christ.

To any who may object to this or count it merely a narrow and private view of truth, let me say: God has set His hallmark of approval upon this message from Paul's day to the present. Whether stated in these exact words or not, this has been the content of all preaching that has brought life and power to the world through the centuries. The mystics, the reformers, the revivalists have put their emphasis here, and signs and wonders and mighty operations of the Holy Ghost gave witness to God's approval.

Dare we, the heirs of such a legacy of power, tamper with the truth? Dare we with our stubby pencils erase the lines of the blueprint or alter the pattern shown us in the Mount? May God forbid. Let us preach the old cross and we shall know the old power.

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the Alliance Weekly

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The Importance of a Right Outlook

By GORDON CHILVERS*

> *"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*
> —Second Corinthians 4:16-18.

IN our times of trial a right attitude toward our experiences may mean less suffering for us. When a man is enduring hardship, he bears it more easily if he knows that it is only for a sharply defined period. And if he knows that the suffering will bring some benefit, then the endurance is easier still. Many men go to war knowing that it means privation and sorrow, but with the vision before them that the ones they love will be better for their sacrifice. We Christians are called upon to endure grief; but if we look at it the way Paul looked at it we shall receive great benefit from it.

Paul looked first at the inevitable. "Our outward man," this body of ours, is perishing (2 Cor. 4:16). Paul was bearing about in his body the dying of the Lord Jesus and soon persecution would call on him to make the supreme sacrifice—the giving up of life itself. In any event his life could not last long, for the trials he was enduring were leaving their mark upon his body. Men have tried to make perpetual motion machines so that they might run on forever and never wear out, but all such attempts have been and always will be failures. The friction caused by the motion of the machine puts a brake upon it and gradually wears it out. And there is such a gradual wear and tear with the human body. As a man grows older he finds that his brain is not quite as active as it was a few years before. He finds that his step is not so light and brisk. His strength gradually dwindles and heavier tasks seem too much for him. The heart and pulse which used to beat with such regularity now becomes a trifle uncertain. The memory which could always be relied upon to give the required information at the right time now sometimes fails to do it; decay has set in.

Contrasted with the outward man is "the inward man"—the soul and spirit, the higher nature of man—which "is renewed." The tree may lose its bark, it may shed its leaves, but life is in the tree still. The body perishes; the soul is being strengthened through faith in God. This constant renewal makes us more like Christ, for we "have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10). The Christian has a great advantage here. The perishing of the outer man is true of all, believers and unbelievers alike, but the renewal of the inner man is true only of the children of God. To the man of the world, the loss of the body means the loss of everything, for his hopes are centered on the earth. But it is different with the Christian, for his hopes are centered in Christ in heaven.

This renewal is continuous: "day by day." Thus we have the twofold action: the body gradually perishing day by day; the inner man being renewed day by day. If the body dies it must wait its complete renewal till the day of resurrection, but the soul receives its renewal now while we are on the earth.

Our daily experience brings affliction and adversity, for "man is born unto trouble, as the sparks fly upward" (Job 5:7). We Christians have "our light affliction." Even Christ learned obedience by the things that He suffered. We can gauge Paul's idea of the word "light" by his use of it in another passage in this epistle. Paul received stripes from the Jews five times; he was beaten with rods three times. He was stoned; he was shipwrecked. He was in perils of waters, of robbers, of his own countrymen, and of the heathen. There were perils in the city, in the wilderness, in the sea, and among false brethren (2 Cor. 11:24-26). We should scarcely have called this "light affliction," but the *worst* is but light. None of us has been called upon to bear suffering in the intensity that Paul bore it; how light, then, must be our load! It was not that Paul did not feel the severity of the trial, for he had a peculiarly sensitive nature which felt joy and sorrow very keenly; but he did not look at the severity of the affliction except for purposes of comparison.

The affliction is also short-lived—"but for a moment." At longest it is less than a hundred years, but what is that compared with eternity? It is only in this life that we groan and travail in pain. One day God will wipe away all tears from our eyes, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4). It is our love for Christ and His return which makes the road of affliction seem shorter.

Paul now tells us something which is most astonishing: the affliction is not only short but it "worketh for us." It is not only not doing us harm but is actually engaged on our behalf to bring us blessing. The present tense indicates that the activity is always going on. Coulson Kernaham in his *Visions* has this illustration: As the musician screws up each string and brings them all into harmony, so the "racking of the nerves which we call pain" may be just the touch of God's finger, tuning the strings of the soul and bringing them into perfect harmony. Suffering "worketh for us a far more exceeding and eternal weight of glory." When in eternity we look back on the past life, the trials and sorrows will seem but trivial and the joy and glory will make them seem as nothing. Joseph found that his way was dark with sorrow and trial, but it was the path which led him to the throne. When he reached it he could then say, as we shall yet be able to say: "All things work together for good to them that love God" (Rom. 8:28).

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*Norwich, England.

When Fanny Crosby was a few weeks old she became blind through a doctor's blunder. Eighty-three years afterwards she wrote: "I wish I could meet that physician, I would say, 'Thank you over and over again for making me blind!'" Then she added: "This sounds strange to you. But I assure you I mean it—every word of it. . . . It may have been a blunder on the physician's part; it was no mistake on God's. I verily believe it was His intention that I should live my days in physical darkness so as to be better prepared to sing His praises and incite others to do so. I could not have written thousands of hymns, many of which, if you will pardon me for repeating it, are sung all over the world, if I had been hindered by the distractions which would have been presented to my notice."

Unlike that which is given by this world, the glory the Christian will receive will be eternal. We are to have the highest possible glory for the longest possible duration—eternity. The man of the world gets his pay in money now; the child of God will get his pay in glory, and largely in the day to come.

Glory is measured by suffering, and each trial helps to refine the gold. Each act of refining takes away a little more of the dross, so that at last the gold is completely pure in the eyes of God. Each moment of trial patiently borne for Christ's sake increases the luster and weight of the glory which we shall bear. So Peter says: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13). The varied range of activity in life is the training ground and the only training ground for eternity. God prepares heaven for us and prepares us for heaven. Paul calculated the amount of suffering and the amount of glory; he weighed the one against the other and the result was that the glory so far outweighed the suffering that there was really no true ground of comparison.

Paul then introduces a vital condition: Affliction worketh glory "while we look not at the things which are seen, . . . for the things which are seen are temporal." The beauty of the human face and form will soon be in the tomb, there to be devoured by the worm and to return to the dust. The gold and silver of the rich will soon be lost and the owner must leave his wealth to others. He may leave it to those whom he loves or to those whom he despises, but nevertheless wealth and the owner must part company forever. A man may enjoy a large measure of fame, but fame soon decays as other heroic deeds are done and the hero of yesterday is forgotten today. A man may be so happy that it seems that his joy has overflowed; tomorrow's sorrow may almost break his heart and the joy never return. Today we may enjoy the best of health but only a few hours elapse and we are in our coffins. All things on the earth have one characteristic: they are temporal, and will soon be history.

"We walk by faith, not by sight" (2 Cor. 5:7). There is great advantage in not depending upon what we see. In the early days of navigation mariners did not venture far from the coasts; they were afraid to get out of sight of land. When the compass was invented they could guide their ship away at sea as well as near the land; they could guide it in the darkness as well as in the light and so they could make long and perilous voyages. They no longer put their trust in the rocks and mountains which they could see, but in the magnetic force controlling the compass which they could not see. That is our ideal outlook.

When Elisha and a young man were surrounded by the hosts of the king of Syria, the young man was afraid and said to Elisha: "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. . . . And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:15-17). The young man looked at the things which were seen and he was fearful; Elisha looked at the things which were not seen and was not afraid.

On the other hand, "the things which are not seen are eternal." What is greatest our eyes have not known. God as a Spirit is invisible; the beauty of heaven we have never seen. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). These are the things which we will receive at last. Contrasted with the fading joys of earth, there are pleasures for evermore at God's right hand. Now we are despised by men; then we shall be honored by God. As yet we suffer reproach; afterwards we shall be in the presence of God. We may suffer imprisonment here; there we shall be in the Father's house. Poverty may be our lot now; then we shall enjoy the riches of Christ. How important it is that our vision be in the right direction. The blind ploughman said: "God . . . took away my eyes that my soul might see."

Paul knew that his suffering was killing him, yet he did not rebel but faced it joyfully. "What is it," a pagan named Adrianus asked, "that makes Christians bear such sufferings?" "The unseen things," was the reply, and that made him a Christian and a martyr. The horizon is the eternal.

Ascension Song

Hail the day that sees Him rise,
Ravished from our wishful eyes!
Christ, a while to mortals given,
Reascends His native heaven.

There the pompous triumph waits:
Lift your heads, eternal gates!
Wide unfold the radiant scene;
Take the King of glory in.

Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

See, He lifts His hands above!
See, He shows the prints of love!
Hark, His gracious lips bestow
Blessings on His Church below!

—CHARLES WESLEY.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Lutherans to launch race relations program: Launching of a program to educate its white congregations on race relations problems and at the same time foster the formation of Negro congregations was decided upon by the North Carolina Synod of the United Lutheran Church in America at its 150th annual convention in Greensboro, N. C. The action was taken in unanimously adopting a report by the Synod's commission on Negro work despite opinions expressed by some of the clergymen that the report did not "clearly face the issue" of segregation.

◆

Bible distribution reaches all-time high: Distribution of Scriptures in the United States increased by 140 per cent over the past five years and reached an all-time high of 9,726,391 volumes during 1953, it was reported in New York at the 138th annual meeting of the American Bible Society. In 1948, a five-year program was adopted to double the domestic distribution of Scriptures, which that year amounted to 4,047,915 volumes. In 1953, the goal was met and exceeded by 40 per cent.

◆

Control of leprosy by 1974 set as goal: World-wide control of leprosy by 1974 was set as the goal of American Leprosy Missions, Inc., at the agency's forty-sixth annual convention in Dallas, Tex. Harold H. Henderson, general secretary, said that year was selected as the "target" because it is the centennial of the isolation of the leprosy germ by Dr. Gerhard Armauer Hansen.

MISSIONS

Presbyterians return from missionary tour: A group of twenty-two Presbyterian men and women lauded the missionary work their denomination is doing after completing a fifty-nine-day, round-the-world tour of its mission installations in fourteen countries. In the course of the tour, which began early in March, the group covered more than 30,000 miles, traveling by virtually every known means, and talked with some 200 Presbyterian missionaries on three continents.

◆

India bars 109 American missionaries: In the past two years, 109 American missionaries have been refused permission to enter India, a high government official disclosed in Parliament. Deputy Home Minister Balwant Nagesh Datar gave the figure at question time in the Council of States. He refused, for the present, to say whether an American missionary had been arrested on a charge of spying. Mr. Datar said 789 United States missionaries had been approved for entry in the two-year period.

◆

Report mob stones Colombian chapel: A mob led by two Roman Catholic priests and two nuns stoned worshipers in the C. & M. A. chapel at Buenaventura, the Evangelical Confederation of Colombia charged in Bogota. Rev. Oscar Jacobson (C. & M. A.), who was leading an evening worship service, was struck on the forehead by a stone. The chapel's neon sign was broken and one priest urged the attackers to tear it down completely, the Confederation report said.

ABROAD

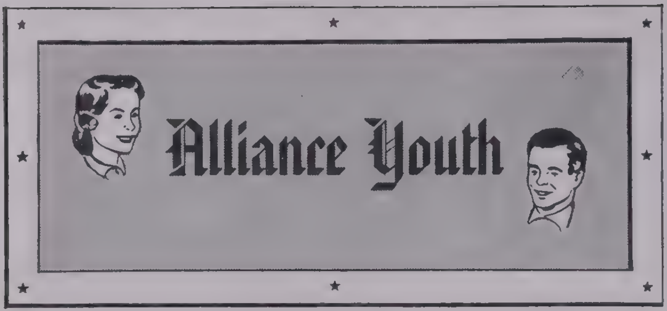
Dibelius forbids clergymen to sign political petitions: Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, has notified East German Premier Otto Grotewohl that he has issued orders prohibiting Evangelical clergymen in Berlin-Brandenburg from signing any political petitions. If such signatures are obtained in an unfair manner, Bishop Dibelius told Premier Grotewohl, witnesses will establish this fact and make it public. The Evangelical leader's action was prompted by a recent incident in which he unwittingly signed a Communist "peace appeal." The incident took place at dedication ceremonies of a new Protestant church in Seilersdorf, near Gransee in the Soviet Zone.

◆

120,000 attend Graham's closing rally: A crowd of 120,000 persons jammed Wembley Stadium for the final rally of Dr. Billy Graham's three-month London Crusade. The huge attendance broke all records for evangelistic meetings in the country. Earlier the same day, Dr. Graham had preached to about 70,000 at White City Stadium, London's second largest sports arena. At both stadiums all seats were filled and thousands overflowed into the infields and aisles. The capacity crowds were not discouraged by a continuing rain.

PEOPLE SAY

Sunday school group asks war on crime comics: A resolution calling upon parents, pastors and teachers to enlist in a crusade against crime comic books was approved in Cleveland by the board of directors of the National Sunday School Association. Meeting in connection with the twelfth annual convention of the National Association of Evangelicals, the Sunday school leaders said: "Comic books depicting crime present a pattern of violence, brutality, sadism and blood-lust unparalleled in the history of children's literature of any time or nation. It is evident," the resolution added, "that the ethical development of our youth is gravely threatened to the extent that trust, loyalty, confidence, solidarity, sympathy, love, compassion, and other Christian virtues are considered ridiculous."



Missionary Crusaders . . . . . .

By Helen Ellison*

The immigration officer at the Rainbow Bridge entrance into Canada poked his head into the car.

"Where were you born?" He addressed the driver of the big green station wagon.

"Faranah, French West Africa."

He went on to the other passengers:

"Colombia, South America."

"Hong Kong."

"The Philippines."

The officer noticed the lettering on the door of the car. It read, "Missionary Training Institute, Nyack, N. Y."

"Are all of you missionaries?" he asked.

But the next person answered, "West Branch, Michigan." It was Miss Mildred L. Stanhope, a former missionary to South America, who in addition to her duties as professor in the Missions Department takes time to lead the group known as the Missionary Crusaders.

The young people in the group are all students at The Missionary Training Institute of Nyack, New York. Most of them are "MK's" (missionary kids), for their parents are serving God in the "uttermost part of the earth." One Chinese girl, Ruth, a foreign student, represents her own people who are so scattered by the ravages of war. Each Easter season the group tours churches from Maine to Ohio, holding a service every night.

The principal objective of the group is to tell what they themselves know of the need of the heathen. They know, because they have seen. As they help, primarily in small churches, with the missionary program, they hope to stir up missionary interest and zeal. The group represents the missionary outlook of their own Bible school where all are in training for the ministry.

The program props are amazing. A Peter-Pan-trousered Moro from the Philippines brandishes a murderous-looking knife as he tells of the fanaticism among the Mohammedans. The son of a missionary in South America proudly displays his flat pancake hat. The boy from Africa vigorously brushes his teeth with a stick toothbrush, pausing only when the call to prayer echoes from the mosque. Miss Stanhope's baby doll sits contentedly in the shawl on her back all during the colorful skit in which she acts the part of a poor Indian woman who has found the Saviour and braves the contempt and abuse of her heathen neighbors to witness for Him. The difficulties that the missionaries encounter in language study are illustrated when each of the young people sing the simple little chorus, "Yes, Jesus Loves Me," in their foreign dialect.

The Missionary Crusaders began their activities just before the Second World War. Membership necessarily changes from year to year as old members graduate and other missionary children begin their course. Some from the earlier groups are now themselves missionaries on foreign fields.

This year the eleven Crusaders traveled about 22,000 miles on their tour through the states of New York, Ohio, and Pennsylvania. Twenty-one services were held during the two-and-a-half weeks.

Many young people have become interested in missionary work through the program of the Crusaders. One woman said that until she saw and heard the MK's, she had thought that missions were for old people, to interest them as a hobby. Now she too realized her responsibility to pray and support missionary efforts around the world. A young girl who had just been saved two weeks consecrated her life to Christ during one service and promised to follow Him even though it might mean a broken engagement.

Next year the Missionary Crusaders may divide to expand their influence and cover more territory. They expect some day to come face to face, in far-off Timbuctoo or Mandalay, with someone who first caught up the torch of missions in one of the Crusader meetings.

* * *

AYF groups should earnestly pray for the MK's who often are separated from their parents for several years at a time.

The Missionary Crusaders. Helen is seated second from the left.

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*Helen is herself a member of the Missionary Crusaders. She is the daughter of Rev. and Mrs. David W. Ellison, of our Cambodia Mission. Her two brothers are also missionaries: John and his family in Thailand, and Paul and his family in Cambodia.

The Foreign Fields

Foreign Briefs

Japan. Recently a boy of seventeen came to my door and asked, "Can you give me a little time? I want to know about God. There must be a God somewhere and I want to know." He told me his father was killed in the war, and his mother had tried to support the family of six but could not. So he was working in a shop supporting himself, going to night school, and sending 2,000 yen each month to help one of his brothers in school. As we talked God wonderfully opened his understanding, and it was a joy to see him enter into new life. He writes me, "I am unspeakably happy. I have been born again. My sins are all forgiven. I want my life to count for God."

A few days later another young man came in great distress. Life had lost its meaning. Because his heart was so distressed he thought he must be insane and had gone to the hospital for an examination. The doctor, not a Christian, said to him, "You are not insane. Your trouble is not in your head but in your heart. You should try to find some faith." This advice brought him to me. He said, "I cannot go on like this. All desire to do anything has gone." As we talked he saw that God had created him and the purpose of his life was to please God. When he left I was not sure he had caught the real truth, but he came again and what a change! His face was glowing and he said, "It's all different now. I saw in the Bible that the great thing is to believe. So I am reading and believing it all. I have such peace and joy. I did not know there was such a God as this."—MISS R. M. FRANCIS.

A. P. McGarvey

Rev. A. P. McGarvey, Chaplain Harry Webster, Pastor Oye and his father, Mr. Oye, who has translated five of Dr. Simpson's books on the Deeper Life into Japanese. They have just received bound copies of "Christ in the Tabernacle" and "Himself" in Japanese.

Cambodia. The doors are wide open in Cambodia. Since World War II, the government has been favorable. A democratic constitution gives us religious liberty. Hundreds of thousands of people for the first time in history become easily accessible because of the government relocation project. A very considerable degree of security prevails throughout the country. Generally speaking, the anti-French spirit has decreased and the attitude towards Americans has been and remains very favorable. The opportunities are innumerable. Now is the time to launch a great forward movement to reach the uttermost parts of Cambodia with the gospel. Let us not hesitate. True, dark war clouds are on the horizon and the future is unknown, but God is still on the throne. Every indication is that He would have us move forward in faith trusting Him for the days to come.—REV. D. W. ELLISON.

At the cornerstone laying for the new Bible school building in Hiroshima, Japan. Fifteen students enrolled for the new school year starting in April.

A. P. McGarvey

The Ministry of Prayer

INDIA

The new terms of the boarding schools in India begin late in June and prayer is requested that all the worthy students may be able to enter, especially those who are called of God to prepare for His service.

Great wisdom is needed in planning the future of the work in the light of the present situation. The field requests prayer that both missionaries and nationals "may not fail in sowing and reaping because of the clouds and the wind."

FRENCH WEST AFRICA

Prayer is requested for the three regional Bible schools, Telekoro in French Guinea, Ntoroso in the Soudan and Bouaké in the Ivory Coast. These schools have recently begun a new term.

Pray that God will call in students for the Farakala preparatory Bible school in the Senoufou tribe. Native workers are greatly needed.

CONGO

All schools close during the last week of June. Pray that those coming out of the Bible and normal schools will have the call of God upon their lives and the power of the Holy Spirit upon their service for the Lord. Pray, too, that these men may be placed in the most strategic places.

Pray earnestly for a mighty working of the Spirit of God in the Mayombe section of the field. Many are expressing their desire to follow the Lord. Pray that they may follow Him despite the persecution that often follows.

VIET NAM

Pray earnestly that this field may be kept open for the preaching of the gospel and the building up of the Church of Christ.

CAMBODIA

We should praise the Lord for the miraculous deliverance of six Christians who escaped death while riding on a train that was mined and burned by Viet Minh Communists. They were returning to Battambang from the national conference. Over one hundred were killed and burned in the wreck, but none of the believers suffered, although they lost their baggage. This emphasizes the need for continual prayer for our fellow workers and Christians, that God will protect them.

Pray that the new Cambodian Bibles may be shipped by air freight from London to the field quickly.

LAOS

Pray for the fine group of young people in the Vientiane church whose leader bears a very outspoken testimony in the community. They are organizing witness bands. Pray that these may be used of God in building up the local church.

The Church of Christ is growing in Laos and the need is great for church leaders, well trained and experienced. Pray that such leaders may be forthcoming.

THAILAND

The Chairman writes, "While the world is concentrating on Dien Bien Phu and while Thailand borders on Indo-China, everything remains peaceful in this land and missionary work is continuing as usual, for which we praise God. Pray that God will empower us in an unusual way to propagate the gospel during these days that He continues to hold the doors open."

Pray for the newly reorganized Chinese church in Korat and for the Chinese worker, Tak Tao, who resigned his Mission-paid position as evangelist to become the self-supported pastor of this group.

COLOMBIA

Pray for the churches and congregations that are without a pastor or missionaries to shepherd them because of the present unsettled conditions. Pray for Mr. and Mrs. Searing in their work of distribution of gospel literature in Colombia and all of Latin America.

ECUADOR

Pray for the evangelistic meetings to be held in the tent on the coast, that there may be a real ingathering of souls. Pray also for the young people of Agato, that these Indians may be kept through temptations and testings. Remember especially the six young men who made a stand for the Lord during the recent conference there.

CHILE

The construction of the new Alliance Press building has begun. Prayer is requested that the work may go forward without hindrance.

The Bible institute in Temuco has this year the largest enrollment in its history. In its four-year course thirty young men and women are studying the Word of God to be better prepared to witness for the Lord. Pray for students and faculty, that this may be not only a successful year but a year of revival.

ARGENTINA

Praise and prayer should be offered for Mr. Fanderwud. He took the Lord as his healer and immediately his blood pressure dropped to almost normal. He has just completed special ministries in Chile and is desired by other fields for evangelistic services.

Pray also for Roberto and Haydee Alonso who have begun work in Villa Jardin, a new suburb of Buenos Aires with 30,000 people and without a church of any kind.

PUERTO RICO

Earnest prayer is requested for the young people's retreat to be held July 3-5, that many may be saved and the Christian young people brought into a deeper experience with the Lord.

Pray also that wisdom may be given to those who will be drawing up the constitution for the Island Alliance Youth Fellowship during this retreat.

HONG KONG

Thirty young people are graduating in June from the two Bible institutes and prayer is requested that they may be sent to God's chosen places for them in Southeast Asia.

Pray for the Alliance churches in the Hong Kong-Kowloon area and the Rennie's Mills Camp.

SYRIA

Praise God for revival in Ghasm, Kharaba and Damascus. Pray for the large number of converts as they go on with the Lord. Pray also for the greatly needed evangelists and for a pastor for Kharaba, our largest church. May God supply those of His own choice.

PHILIPPINES

Pray for a number of Roman Catholics who have been converted recently and are now devoted to Christ and to the church. Pray also for Dr. George D. Strohm and Rev. Keith Williams as they visit the Philippine field and minister in the national conference early in July, and then in several places in the provinces.

INDONESIA

Difficulties have been experienced in the preparation of tape recordings for broadcast through FEBC in Manila. Pray that these difficulties may be overcome and the gospel in Malay may go forth with blessing.

NEW GUINEA

Continue to pray earnestly for the workers in the Baliem Valley. Pray that an early knowledge of the language and the good will of the people may be acquired, that the message of the gospel may soon be presented and find a response in hearts.

Special Notice

Changes have been made in the program of the Northeastern District summer convention, convening July 1-11 at Delta Lake, Rome, N. Y.

Rev. D. C. Kopp will be the evangelist instead of Dr. P. S. Rees; Rev. L. J. Pyne will be Bible teacher, and Rev. Paul Davis of Thailand will replace Rev. L. L. King, now in the Far East.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Missionary Departures. Rev. and Mrs. J. A. Corby and son, John, sailed from New York on June 11 for Gabon, French Equatorial Africa. Mr. and Mrs. Corby first went to the field in 1944 and are returning for their third term of service. Mrs. Corby is the daughter of Rev. and Mrs. David Mason.

Rev. and Mrs. G. W. Rose and son, Bruce, sailed from San Francisco on June 11 for New Guinea. Mr. and Mrs. Rose first went to the field in 1949 and 1938 respectively. (No picture received.)

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Missionary Arrival. Miss Ruth Erickson arrived in Omaha, Nebr., on June 2 by plane from Colombia, S. A. Miss Erickson first went to the field in 1942 and is returning early from her third term of service because of her health.

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With the Lord. Mrs. Celma May Hazlett, wife of Rev. Herman H. Hazlett, passed away suddenly of a heart attack on May 27, at her home in Seattle, Wash. Mrs. Hazlett (*née* Ailshouse) went as an Alliance missionary to Indo-China in 1921, and served faithfully and capably on the staff of the Vietnamese Bible School at Tourane. In 1929 she was married to Mr. Hazlett, also a missionary in Tourane, and they continued to teach in the Bible school until they returned to this country in 1939, and their health prevented their return to the field.

Mrs. H. H. Hazlett

The Hazletts moved to Seattle in 1942, where Mr. Hazlett has been a member of the faculty of the Simpson Bible Institute, Mrs. Hazlett also assisting at various times. She was particularly active in child evangelism, and had taught the teacher training class for the Seattle area of the Child Evangelism Fellowship for the past three years. She was also active in the women's missionary prayer bands and was chairman of the Pacific Northwest District united prayer groups. Mrs. Hazlett was born in Renfrew, Pa., and was a member of the Alliance church of Butler, Pa.

Surviving are her husband, a daughter, Dorothy, a son, Donald, and four brothers.

Rev. F. B. Collitt, evangelist of Beulah Beach, Ohio, passed away on May 29, the result of a heart attack which occurred while he was preaching in Mansfield, Ohio, on May 16. He was sixty-six years old.

Mr. Collitt began his ministry in the Society in 1913, as pastor in Ashley, Pa. He also served Alliance churches in Sheraden and New Castle, Pa., Corning, N. Y., and Cleveland, Ohio, before entering the evangelistic field. He was an official worker of the Central District for twenty-seven years, spending the major part of the time as Bible teacher and evangelist. He was also a contributor to THE ALLIANCE WEEKLY. He retired in 1953. Mr. Collitt is survived by his wife and five children: Robert, pastor of the Alliance church in Harrison, Ohio; Theodore, of Vermilion, Ohio; John, a jet pilot in Korea; Ruth, of Sandusky, Ohio, and Dorothy, of Washington, D. C.

•

Personalia. Dr. and Mrs. George D. Strohm of St. Paul, Minn., left on June 14 by plane for a special six-weeks' ministry in the Philippine Islands, where they formerly served as missionaries of The Christian and Missionary Alliance. Dr. Strohm will speak at the annual conference of the Philippine National Church to be held June 27 to July 4. Later he will visit interior Mindanao and the Sulu Archipelago. En route they will visit Japan and Hong Kong, where Dr. Strohm has been invited to dedicate the new Bible school building. Dr. Strohm is president of the St. Paul Bible Institute.

•

Robbinsdale, Minn. Dedication services for the new church building of The Church of the Open Door were held on the afternoon of April 25. The dedicatory message was brought by the superintendent of the Northwestern District, Rev. L. W. Pippert, and a charge given the church by Rev. Colver J. Mason, pastor of the Simpson Memorial Church of St. Paul. Other Alliance pastors of the Twin City area participated in the service and special music was provided by the Girl's Choir of the St. Paul Bible Institute.

The new sanctuary has a seating capacity of 255 and the building is valued at about $45,000, though it has been built at a cost of only $30,000 through the donation of labor by friends and members. It is anticipated that the attractive worship auditorium and the added Sunday school facilities will add much to the ministry of this thriv-

Letters

The Travancore Church

I got the February 10 issue of THE ALLIANCE WEEKLY in which I happened to read the most interesting and pleasing article "Beautiful Travancore," by Rev. Louis L. King. The facts he stated in it are correct to the very word and we the people of Travancore are ever thankful to him and to your WEEKLY to publish such an article so that the world-wide readers of THE ALLIANCE WEEKLY could get a very good idea of our country and especially the Christian churches here.

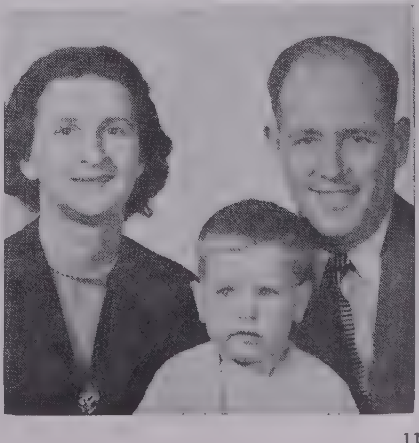
As for me, I think it is a privilege to be a citizen of Travancore and a pastor in the Mar Thoma church mentioned in that article. By the way, we have five bishops instead of four.

Please pray for the churches here, and especially the Mar Thoma church whose sole interest is in the evangelization of India.—REV. K. T. CHAKKUNNY, *South India.*

A Radio Ministry

I have been challenged by the dynamic messages you print. In particular, some of the expositions on Sunday school lessons are real spiritual classics. I value them. It is my privilege to share in a daily radio ministry. I was led to use the series you printed almost a year ago, "Advice to a Young Minister" and "How to Hear a Sermon with Profit." I have used on several occasions in entirety or excerpts from your editorial messages. I have named your publication and given your name over the air many times. I appreciate the stand you take. Just this morning I dwelt on your editorial, "Beware Inflation," in the issue of May 12. I appreciate a great deal the warmth of many messages, the spiritual tone, the discernment reflected, the balance, weight, sobriety and fervor found in your writings and in your paper—so vastly different from the froth, foam and frolic which floods today's religious market. What a horrible harvest this is going to bring in time! It is my sincere desire to go deeper—deeper—on and on! I wish for you God's blessing richly in the living Christ Jesus!—REV. LEONARD W. LINDHOLM, *Mission Covenant Church, Thief River Falls, Minn.*

Rev. and Mrs. J. A. Corby and son, Gabon



The Christian and Missionary Alliance Church Casa Grande, Ariz.

ing church in a fast-growing suburb of the Minneapolis area.

This work had its beginning in August of 1946, when Rev. John Swanson was called to be pastor of a small group meeting in various homes and the local Masonic Hall. Mr. Swanson introduced this congregation to the message and work of the Alliance and in November of the same year Rev. Don Kenyon was called to serve as the pastor in addition to his teaching duties at the St. Paul Institute. Mr. Kenyon was succeeded in 1948 by Rev. David Hustad, the present pastor. A new parsonage was purchased and also two adjacent corner lots, as an ideal location for the future church. In November the church was formally organized under The Christian and Missionary Alliance and the next year the basement unit of the present structure was erected, serving as a center of worship until the recent completion of the upper auditorium.

•

Casa Grande, Ariz. Three pastors of nearby Alliance churches assisted in an eight-day revival campaign held recently in the newly decorated Christian and Missionary Alliance Church. Mr. Donald Lloyd, Eloy, preached on Monday night; Rev. William J. Foley, Tucson, ministered on Tuesday and Wednesday; and Rev. William Shepson, Phoenix, preached on Thursday evening. Rev. and Mrs. Clarence R. Betts, Jackson, Mich., held children's services each afternoon and presented a sacred music concert depicting the Life of Christ on Friday night. The pastor, Mr. Ralph H. Carleton, conducted the services on both Sundays.

Twelve persons professed salvation during the campaign, and many rededicated their lives to the Lord. The pastor writes that several weeks of early morning prayer meetings preceded the services, with a special day of fasting and prayer each week. Attendance during the children's meetings doubled before the week ended, with their activity coming to a climax in a program which preceded the concert and included the recitation of the Scripture and special songs. An overflow crowd came for this service and the attendance was good throughout the series of meetings. Interest in the Sunday school also increased, the attendance on the following Sunday topping the Easter record attendance.

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Falls Creek, Pa. God sent unusual revival blessing during meetings held May 9 to 23 with Rev. William Gamble of New Castle, Pa. The pastor, Mr. M. S. Haag, writes that souls were

(Continued on page 15)

Church of the Open Door, Robbinsdale, Minn.

The Night Watch

* * * * *

JULY, 1954

Thursday 1	Katonah, N. Y.
“	Kenmore, N. Y.
“	Kingston, N. Y.
Friday 2	Kingfisher, Okla.
“	Kennewick, Wash.
“	Kent, Wash.
Saturday 3	Kalispell, Mont.
“	Kenton, Ohio
“	Kinsman, Ohio
Monday 5	Kokomo, Ind.
“	Kaliopi, Ky.
“	Knoxville, Tenn.
Tuesday 6	Latrobe, Pa.
“	Lawrence Park, Pa.
“	Linesville, Pa.
Wednesday 7	Lombard, Ill.
“	Lorimor, Ia.
“	Lincoln, Nebr.
	(Central Church)
Thursday 8	(Green Memorial Chapel)
“	(Havelock)
“	Lamont, Alta., Canada
Friday 9	Lethbridge, Alta., Canada
“	Lillian, Ala.
“	Lake Worth, Fla.
Saturday 10	Lockport, N. Y.
“	Lakeview, Ont., Canada
“	London, Ont., Canada
Monday 12	Longview, Tex.
“	Lubbock, Tex.
“	Limestone, Ark.
Tuesday 13	Langley, Wash.
“	Longview, Wash.
“	Lyle, Minn.
Wednesday 14	Lambert, Mont.
“	Lower Brule, S. Dak.
“	Laconia, N. H.
Thursday 15	Lima, Ohio
“	Lodi, Ohio
“	Lapel, Ind.
Friday 16	Logansport, Ind.
“	Lincoln Park, Mich.
“	Luna Pier, Mich.
Saturday 17	Lexington, Ky.
“	Lionilli, Ky.
“	Longfork, Ky.
Monday 19	Louisville, Ky.
	(Gospel Tabernacle)
“	(People's Tabernacle)
“	Lexington, N. C.
Tuesday 20	Lumberton, N. C.
	(Gospel Tabernacle)
“	(Baker's Chapel)
“	(Indian Gospel Chapel)
Wednesday 21	Lancaster, Pa.
“	Lewistown, Pa.
“	Lock Haven, Pa.
Thursday 22	Leitersburg, Md.
“	Livermore, Calif.
“	Lompoc, Calif.
Friday 23	Long Beach, Calif.
“	Los Angeles, Calif.
	(C. & M. A.)
“	(West Washington)
Saturday 24	Lynwood, Calif.
“	Mahaffey, Pa.
“	Marion Hill, Pa.
Monday 26	Mars, Pa.
“	Martindale, Pa.
“	McDonald, Pa.
Tuesday 27	McKeesport, Pa.
“	McKees Rocks, Pa.
“	McLallen's Corners, Pa.
Wednesday 28	McPherron, Pa.
“	Meadville, Pa.
“	Morrell, Pa.
Thursday 29	Mina Corners, N. Y.
“	Mattoon, Ill.
“	Muscatine, Ia.
Friday 30	Meadow Grove, Nebr.
“	Marwayne, Alta., Canada
“	Medicine Hat, Alta., Canada
Saturday 31	Mirror, Alta., Canada
“	Meadow Lake, Sask., Canada
“	Milden, Sask., Canada

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Psalm 91.
DAILY TEXT—*"I will be with him in trouble"* (verse 15).

The question often comes, "Why didn't God help me sooner?" That is not His order. He must first adjust you to the trouble and cause you to learn your lesson from it. His promise is: "I will be with him in trouble; I will deliver him, . . . and shew him my salvation." God must first be with you in your trouble, then He will take you out of it. This will not come, however, until you have stopped being restless and fretful about it and have become calm and quiet. Then He will say, "It is enough." God uses trouble to teach His children precious lessons. They are intended to educate us. When their good work is done, a glorious recompense will come to us through them. He does not regard them as difficuties but as opportunities. They show that He can deliver you from them.—*A. B. Simpson.*

Monday

DAILY READING—Matthew 26:36-43.
DAILY TEXT—*"Thy will be done"* (verse 42).

Thou grantest to those souls who never resist Thee, O Bridegroom of souls! even in this life, a foretaste of . . . felicity. They will all things and nothing. As it is things created which hem up the heart, these souls, being restrained by no attachment to the creature, and no reflections of self, enter as it were into Thine immensity! Nothing stops them; they become continually more and more lost; but though their capacity should increase to an infinite extent, Thou would'st fill it; they are always satisfied. They do not say that they are happy, but feel that they are so; they do not possess happiness, but their happiness possesses them. Let anyone ask them at any moment, Do you will to suffer what you suffer? Would you have what you have not? They will answer without hesitation and without reflection, I will everything which God wills; I will nothing else.—*Fénelon.*

Tuesday

DAILY READING—1 Corinthians 15:51-58.
DAILY TEXT—*"O death, where is thy sting? O grave, where is thy victory?"* (verse 55).

What a transporting experience was that of Bishop Haven, whose deathbed scene was so full of heaven: When Daniel Steele, who had been hastily summoned to his bedside, entered the room the Bishop exclaimed, "O Dan, Dan! a thousand blessings on you. The Lord has been giving you great blessings and me small ones, but now He has given me a great one. He has called me to heaven before you." Dr. Steele asked, "Do you find the words of Paul true, 'O death, where is thy sting?'" The Bishop replied by saying, "There is no death; there is no death. I have been fighting death for six weeks; today I find there is no death." Then he repeated the Scripture, "'Verily, verily, I say unto you, if a man keep my saying, he shall never see death.' Shall never see death. Glory!"—*Pentecostal Herald.*

Wednesday

DAILY READING—Acts 9:36-43.
DAILY TEXT—*"All the widows stood by him weeping, and shewing the coats and garments which Dorcas made"* (verse 39).

We all might do good
Where we often do ill;
There's always a way
If we have but a will;
For even a word
Kindly breathed or suppressed,
May guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways;
Forbearing to flatter,
Yet giving due praise;
In spurning ill rumor,
Reproving wrong done,
And treating but kindly
The heart we have won.

We all might do good,
Whether lowly or great—
A deed is not judged
By the purse or estate;
If only a cup
Of cold water is given,
Like the mite of the widow,
'Tis something for heaven.

—SELECTED.

Thursday

DAILY READING—Genesis 18:23-33.
DAILY TEXT—*"Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes"* (verse 27).

About a century ago George Müller, that prince of intercessors, began to pray for a group of five personal acquaintances. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend, too, came to Christ a few days afterward. For this last friend Müller had interceded almost fifty-two years. You may never be a great public worker, you may never amount to much on the platform as a speaker or singer, but you can be a great intercessor. The greatest thing you can ever do for God or for man is to pray. You can accomplish far more by your prayers than by your work anyway. Prayer is omnipotent—and it can do anything God can do!—*Gospel Banner.*

Friday

DAILY READING—1 Chronicles 16:9-22.
DAILY TEXT—*"Seek the Lord and his strength, seek his face continually"* (verse 11).

It is usually much easier for the child of God to seek God for strength than to seek His face. The reason is obvious: strength is such an important factor in the accomplishment of any given task, whether of a spiritual or secular nature, to say nothing of strength to overcome temptation, or even just to live. To seek His face entails a waiting upon Him which most saints feel may not be the most important part of their daily routine. It may conveniently be relegated to some future time, or so they think. But verse 27 reveals how much is lost by such procedure, for it says, "*strength* and *gladness* are in his place"—the place where His face shines forth with beneficent benediction upon all who seek it. Everyone wants "gladness," but too few realize that it is to be found in God's presence. "In thy presence is fullness of joy" (Psa. 16:11). After all, strength and gladness are inseparable for "the joy of the Lord is your strength" (Neh. 8:10).—*Pameii.*

Saturday

DAILY READING—Mark 5:35-43.
DAILY TEXT—*"Only believe"* (verse 36).

Christ often takes the crown off His own head and puts it upon the head of Faith, as in such passages as these: "Thy faith hath saved thee," "Thy faith hath made thee whole," "If thou canst believe, all things are possible to him that believeth." And no wonder Christ can crown Faith, for Faith speedily puts the crown back again on the head of Christ, the King. Faith will pick an argument out of a repulse and turn discouragements into encouragements. Reason, human reason, is Faith's great enemy. It will never be well with thee whilst thou dost allow reason to be ever crossing, ever contradicting Faith; while you rely more on the evidence given by your five senses than that given by the joint evangelists. As the body lives by breathing, so the soul lives by believing.—*Thomas Brooks.*

For less than four cents a week you can send the gospel and missionary message to the heart and home of a friend through the agency of THE ALLIANCE WEEKLY.

A Look at the Lesson

By REV. HAROLD J. SUTTON

For July 11, 1954

Are We Growing as Christians?

1 Corinthians 3:1-3; Ephesians 4:11-16;
2 Peter 1:5-8, 3:18

GOLDEN TEXT—*"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."*—2 Peter 3:18.

DEVOTIONAL READING—Ephesians 4:25—5:2.

Introduction

The caption of the lesson is well taken. No question is more pertinent to the spiritual life and development of the believer than that of growth. Conversion is foundational; growth is structural. Every believer is expected to add to the original investment in his redemption. At His coming our Lord will expect not only His own, but His own with interest. Growth is the expanding development of life that is already existent. Moral growth is required and expected of every New Testament believer.

I. The Hindrances to Christian Growth (1 Corinthians 3:1-3)

Between the "natural man" (2:14) and the "spiritual" man (3:1), the apostle places the "carnal" man. Three times in the three verses of the printed text (and once in verse 4) the word "carnal" is used to denote a class of Christians who are neither "natural" nor "spiritual."

The "carnal" believer is more than "natural"; he is less than "spiritual." There is a sense in which he has been taken out of the world. But there is also a sense in which the world has not been taken out of him. Observe carefully the word "yet" in verse 3. It marks a dividing line in the moral history of the Corinthian Christians. They were "yet carnal." The word "yet" presupposes that much had been done for them: They were "sanctified [provisionally and purposefully] in Christ Jesus" (1:2). Gratitude is expressed by the apostle for the "grace of God" which was given them (1:4). They were "enriched . . . in all utterance, and in all knowledge" (1:5). "The testimony of Christ was confirmed" in them (1:6). They came "behind in no gift" (1:7). They waited "for the coming of our Lord Jesus Christ" (1:7). They were "babes in Christ" (3:1). Notwithstanding the foregoing, they were "yet carnal" and the carnal prevented them from being spiritual. It always does. The carnal state of the Corinthians was evidenced by:

(1) *Spiritual immaturity* (protracted infancy) (3:1). The child is characterized by an inability to help himself and by a corresponding inability to do much for those about him. Carnal believers are never a power, but always a problem. They are never a wing; they are always a weight. They never lift; they always lean. Their pull is always down; not up.

(2) *Inability to profit by spiritual truth*—"I . . . could not speak unto you as unto spiritual" (3:1). "Milk . . . not meat . . . ye were not able to bear it, neither yet now are ye able." Hear! Admire! Support! But with little profit. And so the carnal Christian remains semiworldly and unspiritual.

(3) *Unsanctified and uncontrolled tempers* (3:3). Factionalism had spread its poison and the assembly was rife with unholy attitudes and relationships. The song of the saint was lost in the strident discord of self-assertiveness and carnal clamor. Thus has it ever been and ever will be.

Again, the word "yet" implies that while much had been done for the Corinthian believers, there remained much more to be done. The spiritual man was the potential and possible; the carnal was the actual and unnecessary. Paul argues that no believer need remain carnal. Every ministry necessary to perceptive adulthood is available to every believer. Anything that God has done for any saint in any age He stands ready to do for every saint in this age. Let us be mercilessly clear: if there are divine agencies in motion that make possible spiritual adulthood, we are obligated to the attainment. Failure will merit condemnation at the last, for God has abundant provision for our need.

II. The Helps to Christian Growth (Ephesians 4:11-16)

(1) First, the ministers are enumerated: Apostles, prophets, evangelists. These are extraordinary and foundational. Pastors, teachers (pastor-teachers). These are ordinary and structural. Every calling, gift and grace is to make its contribution to the work of Christ.

(2) Now, the ministries are set forth: Perfecting, working, edifying. Look closely: the verse will not stand the accepted interpretation. The ministers of verse 11 are to do something for the saints of verse 12. But these same saints of verse 12 are in turn to exercise a ministry of edification to the Body of Christ. Then the end is not enjoyment; it is employment. The New Testament concept of fellowship is that every believer shall make some spiritual contribution to the edification of the assembly. Here is the divine standard for the Church.

Verses 13, 14 and 15 constitute an enlargement of verse 12. From this two-pronged ministry of verses 11 and 12 is to come the "perfect [thoroughly instructed] man" whose moral "stature" is revealed by his "measure . . . of the fulness of [likeness to] Christ." The measure of fullness is seldom seen; the measure of the littleness of emptiness is often exhibited.

The "faith" and "knowledge" of verse 13 afford a spiritual stability that forbids the condition described in verse 14. Love of novelty and change, ignorance and lack of constancy mark the juvenile. We are not to be so. Faith that begets experience and knowledge that is born of that experience will not be deceived by "sleight of men, and cunning craftiness [dexterous manipulations for personal ends]."

Rather, the "truth in love" (v. 15) will give the believer a satisfying apprehension of the sufficiency and supremacy of Christ. "Truth" and "love" in this verse bear the same relation to "faith" and "knowledge" in verse 13. Faith and love refer to the heart; truth and knowledge have to do with the mind. The warmth of faith and love determine the wealth of truth and knowledge. The intensity of the former gives accuracy to the latter. This may explain many things.

Given the foregoing (vv. 11-15), the Body (the Church) will have all that properly belongs to it, and in proper proportion. Each believer will make his proper contribution thereto (beyond presence and purse) "according to the effectual working in the measure of every part." The development of the Body (the Church) will be normal and healthy and no part will be developed at the expense of another part. The increase shall be unto the edifying of the whole in love.

III. The How of Christian Growth (2 Peter 1:5-8; 3:18)

In verses 1-4 of the first chapter, Peter has enumerated the believer's resources for godly living and Christian development. Verse 5 reveals the expected response on our part. God multiplies "grace and peace." The believer is expected to diligently "add" to the original investment. The same sagacity and vigilance revealed in temporal concerns are to be brought to spiritual concerns.

There follows (vv. 5-7) all that is requisite in the present, personal, perfect and progressive life of the maturing saint: (1) "Faith"—here is the human condition of salvation that comprehends all others. (2) "Virtue"—manly energy and courage. (3) "Temperance"—self-control (within). (4) "Patience"—endurance (without). (5) "Godliness"—Godlikeness. (6) "Brotherly kindness"—specifically to those in the fellowship. (7) "Love"—generally, to all men. Faith is the foundation and all that springs from faith is to be expressed in love.

If these things (v. 8) are ours in abundance, we will be neither "barren [idle] nor unfruitful" but the "knowledge [experience and fellowship] of our Lord Jesus Christ" will be ever deepening.

2 Peter 3:18. Growth presupposes life and health. The direction of growth is to be guided by "grace" and "knowledge." And let us not forget that growth is dependent on sustenance, atmosphere and exercise.

THE ALLIANCE FAMILY

(Continued from page 12)

saved, backsliders reclaimed, believers filled with the Holy Spirit, and some healed. Many hours were spent each day in prayer and God anointed the preacher with power from above. The pastor and people were much encouraged and desire the prayers of the Alliance Family that revival fires might continue to burn.

•

New Castle, Pa. At the invitation of the New Castle Christian Business Men's Committee, Dr. Glenn V. Tingley, pastor of the Birmingham Gospel Tabernacle, Birmingham, Ala., conducted two weeks of evangelistic meetings in the First Baptist Church from April 25 through May 9. A number of local churches coöperated in this campaign, closing their evening services to attend. The Spirit of God worked and a number of decisions were reported, as well as the renewing of many believers. Dr. Tingley's straightforward presentation of the gospel and his clear manner of conducting the altar services were greatly appreciated by the sponsoring committee.

Rev. George Jones, pastor of the Pearson Street Alliance Tabernacle, served as platform chairman for the campaign and was assisted by Rev. Jack Williams of the Croton Methodist Church. The local churches provided special music.

•

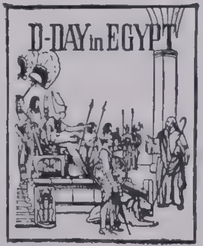
Nyack, N. Y. The 1954 Commencement and Homecoming program of The Missionary Training Institute began with the Commencement Recital presented by the School of Sacred Music on Friday evening, May 29. The musical program was followed by the showing of Nyack's new sound film in color, *Yearbook,* a documentary of school life. Dr. Thomas Moseley, president of the Institute, and Rev. Bradford Hess, president of the Alumni Association, directed events for the full week end of school and alumni activities.

Dr. H. M. Shuman, president of The Christian and Missionary Alliance for twenty-eight years, was the Baccalaureate speaker on Sunday morning. The Chorus, Ladies' Glee Club and the Symphony Orchestra combined their efforts to present the Commencement Musicale on Sunday afternoon at 4:00 p. m.

The guest speaker for the final missionary meeting on Sunday night was Rev. L. L. King, former pastor and missionary to India, now the Area Secretary of the Foreign Department for India and the Far East.

Dr. Clarence Macartney, pastor-emeritus of the First Presbyterian Church, Pittsburgh, Pa., brought the commencement address on Monday. One of the outstanding pulpit orators of this generation, he is the author of many books, including some used at Nyack in the field of homiletics.

Teacher wanted. Opening for thoroughly qualified, experienced Christian teacher in lower elementary grades of the Houghton, N. Y. school. Interested persons may write to P.T.A. Executive Committee, c/o Mrs. Charles Finney, Houghton, N. Y., stating in full personal information and experience.



The Story of the Passover

D-DAY in EGYPT

MARIE C. WALLIS, *Author*

JEAN P. HAMMOND, *Illustrator*

For the Flannelboard

This is an excellent lesson for presenting the message of "the blood." It is a story of the sacrifice of the lamb on the night of the Passover and is excellent for use in Child Evangelism classes, Sunday school, Weekday school and wherever children are gathered for a Bible lesson. It is an unusual adaptation of the Passover in Ancient Egypt contrasted with the death of the Lord Jesus Christ and His blood which alone can cleanse from sin. Artwork in colors on flannelblot stock. Just cut out and use. **50c.**

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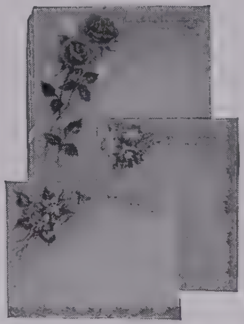

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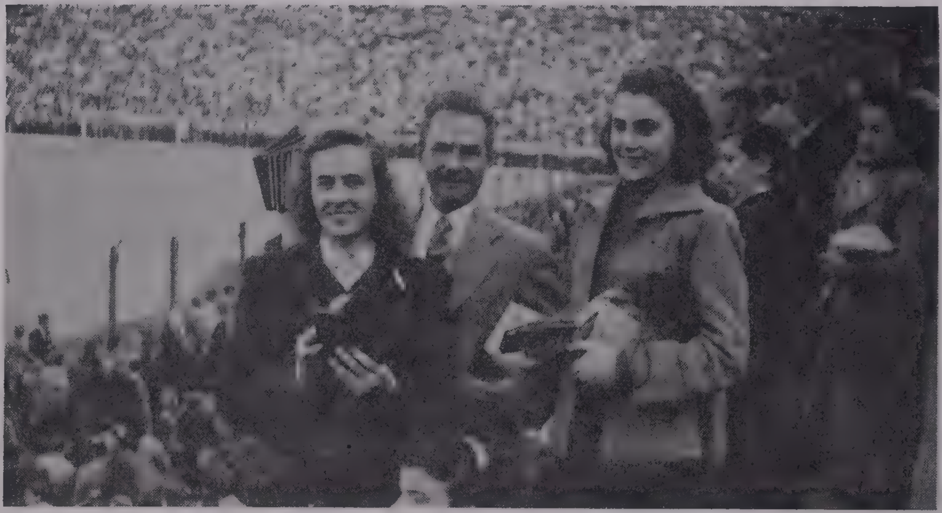

ALLIANCE BIBLE SCHOOL STUDENTS SELLING SCRIPTURES IN THE STADIUM

Revival News from Argentina

A SPIRITUAL stirring of exceptional proportions is now spreading throughout Argentina. Born in prevailing prayer, its most outstanding manifestation has been the great campaign launched in the city of Buenos Aires, where twenty-three pastors (four of them Alliance) dared in faith to charter a football stadium seating 20,000 persons.

Within two weeks the meetings had to be transferred to another stadium accommodating 110,000 persons, and it was soon overcrowded. This phenomenal interest is attributed to the bold witnessing by believers.

Adverse criticism from the press has aroused added interest. One newspaper reporter was converted and testified publicly. . . . Many in whose hearts faith has been kindled have been healed, and the chorus, "Jesus Breaks Every Fetter," has become the personal testimony of thousands.

More than 40,000 Bibles and New Testaments have been sold, and students from the Alliance Bible School are still kept busy meeting the demand of those eager to buy the Scriptures.

"The most remote towns and cities are receiving the impulse of this visitation of God," is the joyful testimony of the Alliance missionary from whom this news has come. The flame of faith lighted in these hearts must be fanned by faithful intercession in the Holy Spirit. In this responsibility each Christian must share.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 145 Evelyn Ave., Toronto 9, Canada

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the Alliance Weekly

LEVEL
ONE

Dr. Farr's article P. 5

DECEMBER 1, 1954

G. E. Roffe

CHRISTIAN TRIBESWOMAN, LAOS

In this issue

Begin Where You Are . . . . By Harold C. Mason
The Case for Unbelief . . . . By Frederic W. Farr

The Editorial Voice

THERE ARE TWO SIDES TO THE CHRISTIAN LIFE

The old devotional writers used to say that there are two kinds of Christian life, the active and the contemplative. And their favorite illustration was the story of Mary and Martha.

Martha stood for the active life, and Mary for the contemplative. The first was concerned with practical service and the second with worship. Of course the contemplative life as represented by Mary was preferred over the other. Martha came to stand for a shallow if useful type of Christian life and the emphasis was placed upon the superiority of the life of prayer and meditation as Mary lived it. Naturally she, not Martha, was held up for emulation.

Now the truth is that Christians cannot be divided into two types and no more, as if Martha does nothing but cook and Mary sits always at Jesus' feet. Human beings are not as simple as that. The most heavenly person must break off meditation sometimes to attend to pressing earthly needs, and the most active Christian must retire sometimes to recharge his spiritual batteries. We are not forced to accept the familiar either/or, to choose to be either a praying Christian or a working one, as if it were not possible to be both. Actually every true Christian *is* both to some degree. The problem is one of balance.

The anonymous author of the celebrated *Cloud of Unknowing*, though very emphatically on the side of the detached, worshiping life, nevertheless admits that the two aspects of the Christian life may be fused into one. "There be," he writes, "two manner of lives in Holy Church. The one is active life, the other is contemplative life. Active is the lower, and contemplative is the higher. Active life hath two degrees, a higher and a lower: and also contemplative life hath two degrees, a lower and a higher. Also these two lives be so coupled together that although they be diverse in some part, yet neither of them may be fully without some part of the other. For why? That part that is the higher part of active life, that same part is the lower part of contemplative life. So that a man may not be fully active, but if he be in part contemplative; nor yet fully contemplative . . . if he be not in part active."

Stated in modern terms this means simply that every real Christian, however practical, is in some degree a mystic, his mysticism lying on the upper side of his life. He prays, meditates on spiritual things and communes with God and the invisible world. Also, every Christian, however he may be dedicated to the holy art of prayer and worship, must of necessity descend to work and eat and sleep and pay his taxes and get on somehow with the hard world around him. And if he follows on to know the Lord he must serve in every useful way outlined for him in the Scriptures of truth. To be a Christian it is necessary that he serve his generation as well as his God.

The big problem is to keep the two elements of the Christian life in proper balance. Martha and Mary are sisters and we need both. During the years since Pentecost one and then another of the two has had her day to the exclusion of the other. The pendulum has swung from the practical to the mystical and back again with the passing of the years, and while both sides of the religious life were always present, one side or the other usually got all the attention at a given time. Too bad that even religion must be influenced by intellectual and spiritual fashions.

Today the Christian emphasis falls heavily on the "active" life. People are more concerned with earth than with heaven; they would rather "do something" than to commune with God. The average Christian feels a lot nearer to this world than to the world above. The current vogue favors "Christian action." The favorite brand of Christianity is that sparked by the man in a hurry, hard hitting, aggressive and ready with the neat quip. We are neglecting the top side of our souls. The light in the tower burns dimly while we hurry about the grounds below, making a great racket and giving the impression of wonderful devotion to our task.

The difficult part of this whole thing is to get people to see what is happening to us. The average Christian has accepted the prevailing spiritual mood as normal and is likely to become indignant with anyone who dares to question its soundness or to suggest that the Christian religion as we experience it today is not in every particular one and the same as the religion of the apostles.

It is time that we prayerfully test the flavor of present Christianity and compare its spiritual quality with that of the New Testament. I think we shall find the element of mystic worship all but absent from it. I say all but absent, for it can never be wholly absent. Wherever the Spirit of Christ is present, however imperfectly perceived, the sense of worship will be there in some slight degree.

It is to our lasting reproach that we cannot live full rounded and symmetrical lives, embodying in our redeemed personalities the practical service of Martha and the adoring vision of Mary. We would appear to be unwilling to have both sisters present at once. Just now Martha is all over the premises, but where is Mary? I wish someone would find her soon.

●

Our first concern is not to be successful in winning souls, but to be faithful to God's truth.—MATTHEW B. RIDDLE.

If you really want to serve God

Begin Where You Are

By **DR. HAROLD C. MASON**

EVERYONE is called to missionary endeavor. "Let him that heareth say, Come," is an inclusive call to soul winning.

Is there some rule, some method by which to determine the time and place to begin the work of an evangelist? The answer is provided by the personnel of the Early Church.

It is seen from a listing of the persons who composed the Church of the first century that they were not selected as a result of a survey of likely prospects. It was not a program of research and salesmanship in which desirable prospects were sorted out of the flotsam and jetsam of society which built the Early Church.

Coming down from the upper room with the urge of the Holy Spirit upon them, the original members of the Church in the New Testament approached the immediately available prospect for salvation as the Lord Jesus had done before them.

The only concern of Jesus in rescuing the lost was that human need be met, not that highly promising and influential prospects be sought out. It is true that He ministered to members of the nobility, to highly placed persons in the military, to the extremely wealthy and the learned; but always He did so as they sought Him out or as He came upon them. They were not sought out as influential recipients of His favor who could by reason of influence further His reputation and advance His cause. He encountered them as suffering human beings and, as the true Great Physician, took them as they came. When a man was lowered through a roof to a place at His feet He accepted the situation and healed him as the next available prospect.

Thus it was with a blind man whom He met in the street; a woman who touched the hem of His garment in the midst of a milling crowd; a blind beggar calling out to Him from the roadside; little children running to Him from their mothers' arms; Peter's wife's mother, a symbol of honor and virtue; a woman taken in the act of adultery; a member of the Sanhedrin who came to Him by night, and a thief on a cross.

Out of the years come the words of a song:

You bring the one next to you,
And I'll bring the one next to me;
. . . .
In no time at all we'll have them all,
So win them, win them one by one.

Christ did not see the lost as rich or destitute, poor prospects or good prospects, brilliant or stupid, respectable or down and out. He saw them, every one, as immortal souls for whom He was about to die and He had no trouble knowing where to begin.

When a church becomes highly selective, taking on the methods of a dinner club in increasing its membership, it is no longer a church but an exclusive club.

The one next to you—who is it? Well, who was it in the days of the Early Church? A demented girl, exploited by cruel men; a crippled beggar by the temple gate; an Ethiopian treasurer of state; a king's daughter; a merchant.

To be sure, the members of the Early Church moved among people else they would have encountered but few persons. They were not content to be like clods in a field or stones on an isolated hillside. They were active, living evangels possessed of a divine discontent. They went where people were and dealt with them as they met them on the way.

A call to the mission field is first of all a call to the person next to you. With infinite tact and earnest prayer the contact is to be made. As the expert fisherman finds a way to success, so the way must be found to broach the gospel to a lost soul. One need not lift his eyes to distant fields until the divine restlessness which impels him to win the person by his side moves him to where the unreached needy are waiting. When divine discontent transcends barriers of time and place it will not be because the harvest is riper or better elsewhere or the fruitage more precious.

No one is called to minister to the brilliant, the wealthy, the attractive, the clean, the wise, the learned, the well, the talented. He is called to preach the gospel to the poor, the brokenhearted, the simple, the sinful, the sick, the handicapped —that is the call. And having heard and accepted it on its basic terms, all levels and strata as they happen along will be included in the ministry of the one who knows where to begin.

In a scientific age, when surveys, statistics, tests and experiments form the ground of action, the church is likely to be victimized. One need not argue for the abdication of common sense in the work of the Lord, but one needs to be ever mind-

* * *

Professor of Religious Education in Asbury Seminary, Dr. Harold C. Mason presents a practical formula by which every Christian can personally fulfill the Great Commission. Dr. Mason was formerly a bishop of The United Brethren Church . . . taught for a number of years in the Northern Baptist Seminary in Chicago . . . frequently fills the pulpit in The Christian and Missionary Alliance Church in Chicago in Dr. Tozer's absence.

ful that the Holy Spirit is like the wind, blowing where it listeth, and is not dictated to by the weatherman. The weatherman is a useful citizen as he charts the course of the wind and studies climate and weather. But God's ways are not our ways. It is right and proper to consider population trends and hindrances to the gospel in terms of culture and mores, but always let it be borne in mind that the greatest hindrance to the spread of the gospel is neglect of the person next door.

After all, persons are persons wherever you find them. God is no respecter of persons. If the call to the mission field be the call of glamor or the call of adventure, it is not the call of God. The call to the mission field is the love of God for persons and one does not accept it or consider it on any other ground than that. The place of our living may change in the order and plan of God, but the method of our service is ever basically the same: beginning where we are.

That was the method of our Lord, and with much of the world unknown to His disciples He commanded them to go into all of it. But He said:

"It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8).

The Campaign Ends

This is the last day of the 1954 Subscription Campaign. To be counted in the totals this year all subscriptions must be postmarked by midnight December 1.

Our circulation department in Harrisburg reports that the response this year has been splendid. Churches and committees have coöperated in sending their lists regularly, and nearly all have shown a good increase. Watch for the announcement of the leading churches which will appear soon. Our hearty thanks to all who have helped—pastors and committees and individual boosters of The Alliance Weekly.

There is still time to send The Alliance Weekly as a Christmas gift. Simply address your request to The Alliance Weekly, Third and Reily Streets, Harrisburg, Pa. A card will announce the gift for you.

President Turner on Deputation

By appointment of the Foreign Department and the Board of Managers, Rev. Harry L. Turner, President of The Christian and Missionary Alliance, will leave on a deputational ministry to the Near East, India, and the Far East on December 15. He will be gone three months, returning to New York, D.V., on March 14. All travel will be by plane. We are glad that Mrs. Turner will be able to accompany her husband.

Not only will Mr. Turner counsel with the missionaries and national church leaders, but he will be preaching to the people in every land. The schedule is strenuous, and we ask that our readers pray for him as he travels and for his ministry in the various countries. His itinerary is as follows:

December 15, leave New York.
December 16 and 17, Netherlands.
December 18-23, Syria and Jordan.
December 24–January 1, India.
January 1-7, Thailand.
January 7–February 8, Indo-China.
February 8–March 1, Philippines.
March 1-3, Hong Kong.
March 3-9, Japan.
March 9-14, en route, New York.

The Alliance Weekly will carry frequent reports from Mr. Turner.

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the Alliance Weekly

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Split Rock Lighthouse on Lake Superior, near Beaver Bay

A. Devaney

Treasures Old and New

The Case for Unbelief . . . .

By FREDERIC W. FARR

NOW unbelief is the negation of things hoped for, the objection against things not seen.

Through unbelief we fail to see how the worlds were framed through the word of God, but suppose that all things were evolved from primeval protoplasm. By unbelief Cain offered unto God a sacrifice inferior to Abel's, by which he obtained witness that he was evil, God rejecting his gift; and by it he being dead yet speaketh.

By unbelief Lamech quarreled with and slew a certain man and was not found because God punished him, for before his punishment he had this testimony that he displeased God. But with unbelief it is impossible to please Him, for he that turneth away from God denieth His existence and rejecteth His goodness.

By unbelief the antediluvians, being warned of God of things not seen as yet, laughed to scorn the ark prepared for their salvation, by which they lost their own lives and became a warning for the ungodly of all generations.

By unbelief Abraham, when he was called to go out into a place which he should after receive for an inheritance, went down into Egypt instead, and had to go back unto the place of the altar where his tent had been in the beginning, and start again.

By unbelief he could not trust Jehovah to keep him in the court of Pharaoh and told a lie to save his life.

By unbelief he could not keep pace with God in pleading for Sodom and Gomorrah, ceasing with the limit of ten after God had given him every encouragement to keep on; and the scorching storms of sulphur buried the wicked cities of the plains.

Through unbelief Sarah herself could not wait for the promise of God to give her children, but gave her handmaid Hagar, the Egyptian, unto her husband, from whom sprang the mischief-making Ishmaelites that made such trouble on the earth.

By unbelief Isaac fell into his father's error, repeating the falsehood about his wife to Abimelech, king of the Philistines.

By unbelief Jacob obtained the birthright blessing by deceit, impatient of God's slow providence.

By unbelief the sons of Jacob sold their brother Joseph into bondage, and paid the penalty thereof in after years in shame and tears.

By unbelief Moses, when he saw the Egyptian smiting the Hebrew, looked this way and that way instead of straight up to God, attempting to forestall Jehovah in the deliverance of His people. By unbelief he shrank from going unattended into the presence of Pharaoh at the command of God, and so shared the blessing with Aaron, his brother, which God intended for him alone.

By unbelief he smote the rock instead of speaking to it in the wilderness, and lost the privileges of leading Israel into the Promised Land.

By unbelief the Egyptians were swallowed up in the Red Sea, essaying to thwart the counsels of Jehovah. By unbelief the children of Israel wandered forty years in the wilderness, having drawn back in disobedience from the threshold of the Promised Land. By unbelief they desired a king, refusing the rule and favor of Jehovah.

And what shall I more say, for the time would fail me to tell of Nadab and Abihu, of Achan and of Balaam, of Hophni and Phinehas, of Saul and Absalom, of Ahab and Ahaziah, of Jezebel and Jeroboam, who through unbelief lost kingdoms, wrought iniquity, forfeited promises, fed the fury of flames, perished by the edge of the sword, out of strength were made weak, turned their backs in battle and fled before the armies of the aliens.

Women buried their loved ones in hopeless grief, others escaped torture by apostasy that they might obtain a longer lease of life; others were flattered and praised and prospered, they now wore soft raiment, they dwelt in king's houses, they led forth armies, they sat on thrones (with whom the world was well pleased), they even lived to an old age and died quietly on their beds.

But these all, having obtained an evil report through unbelief, received their wages of sin according to the Word, God having provided monuments of warning for us, that we giving heed thereto, might profit by their example.

* * *

Among the many great Christian leaders who helped to establish The Christian and Missionary Alliance was the well-known Baptist pastor, Frederic W. Farr. He was a man of trenchant intellect and rare pulpit gifts. . . . Exactly fifty-four years ago Dr. A. B. Simpson brought out a book called "Alliance Arrows," of which Dr. Farr was the author. We reproduce here the first chapter from that book.

Beyond Trial

By Oscar W. Cooper, Jr.*

> *"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."*—Joel 2:25.

WHEN we have gone through some deep trial, sometimes we are so overcome by our losses we are apt to overlook the fact that the trial is God's hand placed upon us in love. It is to this important subject that Joel calls our attention.

For the purpose of testing us God brings the locusts of trial into our lives and takes away the possessions we hold too precious. When material things assume their proper perspective and our affections are solely upon Him, He delights in entrusting them to us again in even fuller measure. The true Christian will not seek to escape such trials.

When thinking of trial, we automatically remember Job—the prince of those who victoriously endured the crucible. Job, the richest and most envied man of his day in the East, lost all his possessions. Not only did he lose five hundred yoke of oxen but also his seven sons and three daughters. The loss of children and health failed to break Job's trust in God, but brought forth an expression of faith and trust that is still a means of encouragement to the tried and tested: "Though he slay me, yet will I trust in him" (Job 13:15).

The last chapter of the book records that "the Lord gave Job twice as much as he had before" (42:10). Whereas Job formerly had seven thousand sheep, God gave him fourteen thousand, and six thousand camels replaced the three thousand Job had lost in trial. For five hundred yoke of oxen, Job received one thousand, and for five hundred she-asses, he received another thousand. God also returned to Job seven sons and three daughters, "And in all the land were no women found so fair as the daughters of Job" (42:15).

When God called upon Abraham to sacrifice Isaac on one of the mountains in the land of Moriah, the patriarch was faced with the embarrassment of dying without a son, of having to endure extreme old age bereft of the one whom God had promised. How could the nations be blessed in his seed if Isaac were sacrificed? When Abraham proved his love and obedience by being willing to offer his son, God not only restored Isaac to him but also made the aged patriarch the father of many nations, and his seed the messengers through whom the Word of God was given to the Gentiles.

There are some who face hardship in the sunset of life while others go through the troubled waters at the peak of their career. But Joseph endured trials from childhood, and few men held up under the strain as well as did this future comptroller of all Egypt. Even though he had been sold into slavery by his brothers, tempted and falsely accused by Potiphar's wife, imprisoned, as well as forgotten and forsaken by fellow prisoners, he could still say, "How then can I do this great wickedness, and sin against God?" Because Joseph's heart was pure in every way, God gave him favor in the sight of the prison keeper and eventually before Pharaoh himself. After the testing was over, God not only restored Joseph to his former position but advanced him to the office of second in command of the affairs of the entire Egyptian kingdom and used him to maintain alive the seed of Abraham from whence the promised One was to appear.

Paul, an ex-Pharisee of the strictest sect, once secured permission to imprison Christians, but later told how he suffered at the hands of the same men with whom he had conspired against the cause of Christ: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, . . . robbers, . . . mine own countrymen, . . . by the heathen, . . . in the city, . . . in the wilderness, . . . in the sea, . . . among false brethren, . . . in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11: 24-27).

This indicates how God stripped him of the security enjoyed by the Pharisees and placed him in the purifying fires of trial. Paul fully realized, however, that God would restore to him beyond calculation, and he wrote, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The pages of church history are stained with the blood and sweat of men who, like Martin Luther, in times of trial lost their position in the church and the respect and friendship of the people. They believed God and their faith outshone the hazards which they encountered daily.

The badge of sonship, according to the writer to the Hebrews, is chastening. So long has the church in this land been exempt from social and legal persecution that the feel of the pruning hook has become so unfamiliar as to be resented. There are heights in one's Christian experience, however, to which there is no other access except through trials.

When we fully understand what Joel was writing about we do not complain at opposition and feel that everyone is against us on account of our faith, but rather we accept the hardships and the resistance as a means of strengthening us in the Lord and preparing us for greater blessings which He has for us beyond the trial.

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*Student, The Missionary Training Institute, Nyack, N. Y.

The Religious Caravan

JAMES R. ADAIR, News Editor

AT HOME

Temperance groups protest Nixon appointment: The nation's major temperance groups have protested to Vice-President Richard M. Nixon against his appointment of a prominent liquor industry official as administrative assistant. Signers of a protest telegram to the Vice-President included the National Temperance League, Woman's Christian Temperance Union, and the Methodist Board of Temperance. The telegram questioned the propriety of Robert L. King, vice-president and general manager of the Southern Comfort Distillery of St. Louis, Mo., serving in such a post while on leave of absence from his company.

◆

Merchants plan nativity window displays: Merchants and churchmen who joined to "Put Christ Back into Christmas" last year will coöperate in another similar campaign this season at Santa Monica, Calif. The Bay City Chamber of Commerce has promised to back again a program whereby merchants devote at least one display window to the Nativity theme. Eight churches are sponsoring tableaux-shrines to be erected along Christmas Story Lane in Palisades Park, with the Pacific for a backdrop. One merchant has already spent $2,500 on a window display that will depict the entire story of the Nativity.

◆

Religious festival closes Texas Fair: Solemn prayer echoed amid the gaiety at the State Fair of Texas as the final curtain was lowered on the 1954 exposition. More than 20,000 persons gathered in the Cotton Bowl on the fair grounds at eight o'clock for the fourth annual Religious Festival to rededicate themselves "to our Christian way of life." Rep. Walter H. Judd, of Minnesota, former medical missionary, was guest speaker at the Religious Festival. He urged that Christian faith be taken into every field and put into practice to build a united world.

ABROAD

Paris Evangelical missions group reports on work: The Paris Society of Evangelical Missions now has 325 missionaries serving the nearly 1,000,000 French-speaking Protestants in New Caledonia, Tahiti, the Cameroons and Northern Rhodesia, it was reported at the Society's annual general assembly in Paris. The Society was founded in 1822 to coördinate the work of French Protestant churches in the overseas territories of the French Union. Its executive committee, elected at the annual meeting, consists of delegates from sixty-two provincial auxiliary committees. Pastor Marc Boegner, president of the Federation of French Protestant Churches, presided at the assembly which adopted a budget of $500,000 for 1955, an increase of $15,000 over this year's amount.

◆

British churches seek conference with Russians: A resolution urging a "friendly conference with representatives of the Churches of Russia as a means of bettering understanding and fellowship" was adopted by the British Council of Churches at its semiannual meeting in London. The resolution directed the Council's executive committee to consult with World Council of Churches' officials on ways of arranging such a conference.

◆

FEBC begins broadcasting from Formosa: The Far East Broadcasting Company, in addition to its twenty-hour daily broadcasting schedule from Manila, has just inaugurated a new service of 292 hours each month from Formosa. Programs are being aired over the facilities of the Cheng Sheng Broadcasting Company in Taipei and also over stations in Tainan, Kangshan and Kaohsiung. Richard Rowland, senior staff member from Christian Radio City, Manila, arrived in Formosa in July; broadcasts were begun in August.

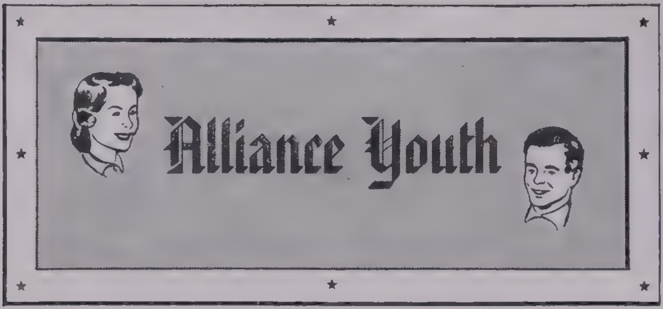
PEOPLE SAY

Mr. and Mrs. Fred Jarvis, of the Evangelical Alliance Mission, reporting a recent ten-day campaign in Korea which was attended by 1,200 nationals: "There were four services a day, the first one being a 4 A. M. prayer meeting. Two nights the meetings went all night long. The most striking feature, however, was when these precious Korean Christians, in response to the missionary challenge given them, gave 441,000 whan, the equivalent of more than $2,500 U. S. at the official rate of exchange! They gladly gave their rings, fountain pens, rice, and even their clothes to send their own missionaries to other lands."

SIGNS OF THE TIMES

Serenity most popular sermon topic: Members of Euclid Avenue Methodist Church, in Oak Park, Ill., would rather hear a sermon on serenity than any other subject, according to a poll taken by the Rev. Paul E. Turk, pastor. Churchgoers showed least interest in hearing about how to meet death, the second coming of Christ, miracles, the devil and the liquor problem. Mr. Turk launched a series of ten sermons in October, based on the topics that proved most popular in the balloting. The winning sermon titles: (1) Keeping Serene; (2) What a Protestant Believes; (3) Meeting and Mastering Defeat; (4) How to Be a Christian in the Business World; (5) How to Read the Bible; (6) Utilizing Your Hidden Resources; (7) How to Learn to Pray; (8) How to Overcome Worry; (9) What Can We Believe about Heaven and Hell? and (10) Religion and Health.

Rev. R. E. Cutbirth
Editor



Put Some Fat on Your Bones

By Rev. Charles Shepson
West Hempstead, N. Y.

> *"Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day"* (Ex. 16:4).

Did you gather manna this morning, young fellow, young lady? If you didn't, the chances are you're not a very healthy Christian.

According to the verse quoted above, God's people were in the wilderness and they simply had to go out and get that manna every day except the Sabbath or starve to death. We are God's people too, and we're in a terrible wilderness. The only things that grow around us in this life are the little scrubby bushes of a sinful and depraved world. We need spiritual manna. How strange that God's manna goes untouched while Christians chew on the brittle branches of the world's scraggly weeds.

Your soul requires food just as your body does. It needs to be refreshed just as your body does. Somehow the soul seems to be able to eke out an existence on much less food than the body requires, but how skinny it becomes! Suppose you were to eat one good meal on Sunday and then wait until the next Sunday to eat again. I don't know whether or not your body would survive. It's amazing that the soul squeezes through on such treatment. Strange we should treat our spiritual life so. It is so much more important than the physical. It's a cold fact that the body will some day turn into dust, but the soul is eternally existent. Why then do we spend hours washing, dressing, pressing our clothes, treating our sicknesses, feeding our faces, while giving our souls no attention except on that oasis in the wilderness called Sunday?

Read your Bible daily! Pray in earnest! Be sure to seek the face of God each morning. Young person, you'll never grow spiritually unless you do these things. It's impossible!

But I must not put my finger on a sore spot without having salve on the end of it. We all know our tragic lack. Let's consider now the remedy. Here are some practical suggestions to make your morning and evening devotional periods a joy instead of a duty (or extinct):

1. *Deal with sin.* The Bible will keep you from sin, but sin will keep you from the Bible. Do away with that which changes the heavens into brass and makes the Bible uninteresting and apparently meaningless.

2. *Set aside time for regular spiritual eating.* It does something for your appetite. I don't understand it, but it's true. This is true physically. When you become accustomed to irregular meals, your stomach just doesn't bother much any more. But eat on the dot three times a day, and one half hour before mealtime your stomach notifies you. The parallel in spiritual matters is amazing. But you must *take* time for devotions; you'll never find time.

3. *Read the portions of the Bible that you understand.* Read the four Gospels and the Psalms. Then when your stomach has been strengthened by the milk, the meat will digest more easily. You'll be pleasantly surprised how this works out. Ask the Holy Spirit to show you what the various portions of the Bible mean.

4. *Deliberately concentrate.* Don't allow anything to interfere with your devotions. The devil will bring up dozens of things that he will urge you to do right then. Defeat him with a notebook and pencil. Simply jot those items down and do them later, not now. Linger in meditation. Meditation is to Bible reading what mastication is to food. Swallow your food whole and you either nearly choke to death or else get very thin. I'm weary of hearing Christian young people choking or else their bones rattling, and all because they haven't taken time to chew what they read.

Young person, I ask you now, how long since you went out early in the morning and gathered your manna? By God's grace gather it today and again tomorrow and from now on. Put some fat on your bones. Show some spiritual health for Jesus' sake, your church's sake and your own sake!

* * *

Young folk are often faced with the "challenge of Christ." Well-meant though that is, it is a serious mistake. Christ does not challenge youth. He commands youth. A challenge appeals to our manhood, to the heroic and the noble. But a command comes to a servant, to a soldier. The Captain, "whose I am, and whom I serve," speaks with authority and must be obeyed.—L. E. Maxwell, in *The Prairie Overcomer.*

Activity Briefs

Dawson Creek, B. C., Canada. The sixth annual youth rally of the Peace River country was held here on October 11. About 150 gathered from various groups for services held at 2:30 and 7:00 P. M. The evening meal was provided by the different groups bringing food for a Thanksgiving supper. Rev. G. M. Blackett, Superintendent of the Western Canadian District, was the rally speaker. Various groups supplied special music. Several responded to the appeal at the close of the services to "make this decision day."—E. A. Phillipps, *Secretary.*

The Foreign Fields

The Calling of a Minister

By Mrs. S. G. Barnes

On the 13th of September Brother Alejandro Fanderwud, field evangelist and for the past fourteen years president of The Christian and Missionary Alliance in Argentina, left for conference and tent meetings in Peru and Ecuador. As I write these simple facts there is a deep sense of praise in my heart for God's wonderful grace manifested in so many ways during the years. And a sense of gratitude fills my heart when I think of the way He lets us share the wonders of that grace.

Thirty-four years ago last April my husband and I landed in Argentina. One of our first contacts was with an old Dutch lady by the name of Doña Fausta Fanderwud, who came to us for work. She told us about her only grandson, a fair-haired lad of fourteen. His mother had died when he was nine years old and his father had never claimed him. He had made a profession of faith three years before in Sunday school but later had lost all interest in God and religion.

At prayer meeting a few weeks later the grandmother, weeping, asked special prayer for her grandson. Our meeting place, which was our home, was an old house resembling an open barn more than a house of worship, but when we went to our knees heaven drew near. Our hearts had been touched and we felt burdened for the "lost boy." We prayed long and earnestly for him. When we arose, there in the doorway with head bowed stood the object of our prayers—a surprise to all of us, for we believed him to be in some place of worldly amusement. It was then that God laid His hand upon Alejandro Fanderwud, calling him from the wayward path of uselessness to entrust him with the sacred task of preaching a mighty gospel. And to us fell the sacred task of teaching, guiding and molding him.

Through the years he has been like Paul, ofttimes alone, tossed about by many adverse and contrary winds until it seemed "the ship" would crash. But always he came out from the storm tested and tried and with a greater faith in the Master of all storms, our Lord Jesus Christ. Like Paul, too, he lives to preach. From street corners, theaters, tents and halls large and small, thousands of men and women have heard of the Saviour and have believed on Him through the preaching of this man of God. To listen to him talk about his Christ is to get a vision of a marvelous Saviour. And when he talks about "the transforming power" of the gospel one's heart swells with joy for such bounteous grace, the grace that can take an orphan boy and change him into a prince among preachers to bless an entire continent.

Rev. Alejandro Fanderwud, president of the Argentine Alliance Church, who is now holding evangelistic meetings in Ecuador and Peru

Last December when we were appointed to minister three months in Peru and Ecuador, Brother Fanderwud was also appointed to go as evangelist. But while we were getting our documents ready he suffered several nasal hemorrhages from high blood pressure. The doctors told him that it would probably prove fatal for him to cross the Andes. They also warned his family that he was in danger of sudden death. We left with burdened hearts, for we coveted him for this ministry. A few weeks previously we had heard him exalt Christ as never before in the public plaza of a large city and it seemed to us that God must spare him. When we returned from the west coast, the first time we saw Fanderwud we noticed a tremendous change; he looked years younger. Immediately he gave us the following testimony: "At last, after going to many doctors and facing death, I left all in the Lord's hands. The minute I let go, God healed me. I am feeling fine!" And he added, "I do want to preach the gospel a while longer. The need is so great!"

Eight months have gone by and Fanderwud has preached constantly since he was healed. He went to Chile for meetings last April and is now ready for this wider ministry in Peru and Ecuador. Fanderwud is the first of our Alliance workers in Argentina to cross the frontiers of his own country for the gospel's sake.

Tribal Christians Grow in Christ

By Rev. T. J. Andrianoff, Laos

On each trip to Xieng Khouang since I returned from furlough I have heard of new converts and of the Christian growth of believers. There are now nearly 5,000 believers in the Xieng Khouang province and many villages have invited the missionary or the native pastor to come to lead them to Christ. When we consider that these Christians are scattered over an area covering 11,000 square miles and that there has been very little human supervision over the work for the past year and a half, we are constrained to recognize the supernatural work of God's Spirit. Mr. Saly has been living in Xieng Khouang but he has been unable until recently to visit the believers in the villages because of insecure conditions.

The only instruction they have had has been by the ten young student workers who themselves have had less than two years of Bible school training. God has honored their efforts. They are holding daily classes of instruction which are for the most part attended by children. They teach the Life of Christ illustrated with picture rolls, singing, Scripture memorization, hygiene, reading and writing. This project, which was started by Mr. Saly, has resulted in several advantages. One is that the villagers are beginning to show their respect for the workers by seeing that they have plenty of rice to eat, an important step toward self-support. The other is that the children, having learned a little, are anxious to continue their education and are entering the government schools, thereby helping our long-range plan for new workers.

More villages are becoming interested in the gospel. They have watched the lives of the Christians and have seen God's power manifested in their lives so are anxious to "enter Jesus" too. Mr. Saly recently went to a pagan Phou Theng village of thirty-five households which had invited him to show them how to become Christian. After he explained the gospel to them, fourteen households removed their fetishes and prayed the prayer of repentance. Mr. Saly stayed a few days to instruct these new converts, and two days later one of them died. Contrary to what was expected, since these people place so much emphasis on signs, their faith was not daunted. Rather, they rejoiced that one of them was with Christ. Christians came from three neighboring Christian villages to assist in the funeral. Besides helping in the manual labor, they gave money to the bereaved to help in the expenses. As Mr. Saly said, "They manifested real Christian love that comes from the heart."

* * *

To Bible Readers

It shall greatly help thee to understand
Scripture, if thou mark
Not only what is spoken or written,
But of whom,
And to whom,
With what words,
At what time,
Where,
To what intent,
With what circumstances,
Considering what goeth before
And what followeth.
—John Wycliffe.

Believers who were recently baptized in Damascus, Syria (see article)

A Baptismal Service in Syria

By Rev. George Breaden

Praise the Lord for answered prayer in the marvelous freedom He has given in carrying the gospel to the villages. We were severely restricted for months. There is a great hunger for the Word, and men and women are seeking the Lord.

Shortly before we left Damascus we held a baptismal service in one of the clean rivers mentioned by Naaman the leper, the River Abana. The service was in a shaded nook of the swift-running stream and the entire group sang and praised the Lord from the time we left the church until we returned. All present were greatly moved by the testimonies.

From left to right the group which is pictured here is made up of the following:

The first is a very rich lady who owned several large apartment houses in Palestine, but was driven out during the troubles. She has rented a very poor house of five rooms and rerents four of them to bring in a little income. She is a real saint. She fell recently and had not been able to walk except with great pain. Mrs. Breaden brought her to the baptismal service in the car. Two of the brethren helped her and she entered the water with difficulty, but came out healed and has walked freely ever since.

Next is a young married man who owns a jewelry store and has been working in the control tower at the airport. His family attended our services for some time, but when he was born again they turned against him and said they would rather he would be as he was before and not be a religious fanatic. He backslid for a time but repented some months ago. He is praying for his Catholic wife.

The third in the group was possibly the most wicked man whom we have met in the Near East. He was a security officer under the French. He was a drunkard, and frequently would exist from one drunken stupor to another. He has been guilty of every crime. He was condemned to death and spent all his money to get free. Some of his acquaintances and some members of his own family who have not seen him since his conversion cannot believe that this man could ever be changed. He is now an ardent worshiper of his Saviour and continually witnesses to men as hopeless as he was. Services are held weekly in his home. He is a soul winner by the grace of God.

The fourth and fifth persons were not nominal Christians before their conversion. They seem to go deeper with the Lord and their testimonies moved all who were present.

The sixth is a Palestinian refugee, the mother of a large family. The father and some of the children were baptized some time before. They miss very few of the four services each week. Most of his prayers is praising and extolling the name of his Saviour. Three of their children are in the Lord's work.

The next in the group is the wife of a prosperous businessman. When we started the work in Damascus near his shop her husband was much interested. However, he smoked and opened his shop on Sunday. Later he was converted and baptized. The church at that time refused baptism to his wife because she wore earrings and jewelry. The full gospel churches in the Near East do not accept strangers at the Communion Table unless they first give their testimony of salvation. Indulgence in worldly habits and attending worldly amusements prevent baptism and Communion also.

The last girl works in our home and, like most of the people in this country who come constantly under the sound of the gospel, has accepted the Lord.

Thirty-five others are ready for baptism this fall. Pray for them.

The Cost of Faith

By Rev. W. M. Bouw, Indonesia

Praise the Lord for the continuous moving of the Spirit in the Long Le'es area. A year ago there was only one Christian in Long Koling, a woman who faithfully paddled her dugout canoe to the services at Batu Bulan. Then in May half of the village turned from idolatry to Christ. The native pastor now writes that the whole village has confessed Christ.

However, Satan is not asleep. A Wahau Dyak sought to marry one of the new converts, a widow with one child. He demanded that she return to her heathen worship, but she refused. In anger he stabbed the woman and her child. The child died, but the woman's life was spared. Obviously it costs a great deal for people in some parts of the world to express their faith in Jesus Christ. Pray that God will give these dear saints the courage and determination to overcome the awful temptations of Satan and to become rooted and grounded in the Word of God. The Wahau district is still heathen, with 6,000 Dyaks. No missionary has been there as far as we know.

> *Amuse not thyself with the numerous opinions of the world, nor value thyself upon verbal orthodoxy, philosophy, or thy skill in tongues or knowledge of the fathers (too much the business and vanity of the world). But in this rejoice, that thou knowest God that is the Lord who exerciseth loving kindness and judgment and righteousness in the earth.*—WILLIAM PENN.

Breaking the Circles of Unbelief

By Jean Northcott

IN ONE of the Bible camps conducted for children at Cass Lake, Minnesota, a stolid-faced Indian girl sat silent, seemingly unmoved, as she listened to the closing Bible message. During the days of activity and fellowship the Holy Spirit had dealt with many hearts, and all but one child took a definite stand for the Lord.

Carolyn lives in a village which is controlled by the powers of darkness. Her people are dominated by the Grand Medicine worship, a religion of fear and superstition. Before she went to camp she took part in a ceremony led by the chief of the village. The Indians who had gathered to worship were told by the leader to surround Carolyn, while he called upon the spirits to encircle her. They believed that the barrier set up by the spirits would prevent her from believing the white man's religion.

The missionaries sensed the wall of indifference which hindered Carolyn in her desire to find peace. After much earnest prayer one of the workers talked with her, pointing out her need of Christ. Then followed one of the most precious moments at camp, when God broke through the circle of fear and unbelief and gave deliverance.

There are 400,000 Indians in North America, two-thirds of whom are unevangelized. The Alliance Mission to the American Indian is responsible for 100,000 Indians in the states of Wisconsin, Minnesota, North Dakota and Montana. At present forty Alliance missionaries are reaching ten tribes, but there remain 270 tribes still shrouded in pagan darkness. Someone has said that one of the blackest marks against the Church at the judgment will be the failure to make Christ known to the Indians, a race so near geographically but so far from the thoughts and prayer-interest of God's people in America.

On most reservations the Indian culture and customs are much the same as they were before the white man came. They still believe in the Great Spirit and hope to go to the Happy Hunting Ground when they die. They consider that the Bible is only for the white man, and thus they continue to pray to the sun and the trees, and offer animal sacrifices to appease the spirits. In their illness they call upon the Medicine Man with his drums and rattles. If you were to visit an Indian graveyard you would see small houses built over the graves, where they believe the spirits of those who die will reside.

One Indian Christian, burdened with the great need, said, "It almost seems as though nobody really cares." Do you care? God is saving and calling Indian young people to serve Him among their own race. He has also provided a school where they may prepare for service. The Mo-Kah-Um Bible School at Cass Lake, Minnesota, opened in the fall of 1948, and since then full-time workers have been graduated and are being blessed of the Lord in the ministry. Pray that God's blessing will rest upon the students and upon the mission stations, and that God will manifest the power of His blood to break through the circles of unbelief.

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be send direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Births. On November 5, to *Mr. and Mrs. Neil D. Beattie,* Truro, Nova Scotia, a daughter, Sherrill Ina.

On October 11, to *Mr. and Mrs. Garth W. Hunt,* Wimborne, Alta., Canada, a daughter, Donna Lucille.

On October 14, to *Mr. and Mrs. Walter Boldt,* Dawson Creek, B. C., Canada, a son, Wayne Gordon.

On October 16, to *Rev. and Mrs. John Klassen,* Mirror, Alta., Canada, a daughter, Brenda Rae.

On October 18, to *Mr. and Mrs. Robert Gibson,* St. Paul, Minn., a son, Gordon Robert.

◆

With the Lord. *Mrs. George T. Kenyon,* mother of Rev. Paul A. Kenyon, of Mt. Vernon, N. Y., and Rev. Don J. Kenyon, of Windsor, Canada, went to be with the Lord on November 1. An active worker in the Alliance Church of Redlands, Calif., Mrs. Kenyon took an outstanding part in the missionary activity of the church and taught an adult Bible class. She will be remembered by many Alliance missionaries for having opened her home, formerly in Brownsville, Pa., and lately in Mentone, Calif., as a haven for missionaries. She prayed daily for missionaries, prepared lessons and flannelgraph materials, and carried on an extensive letter writing ministry of encouragement for them. All of her children are in full-time service for the Lord. A daughter, Miss Dorothy Kenyon, is director of Child Evangelism International in Quebec and teaches in the Bethel Bible School in Sherbrooke, Quebec. Mrs. Kenyon requested that no flowers be sent to the funeral services but that an offering be sent for missions in her memory. She will be greatly missed as a prayer warrior, as well as a spiritual mother, wife and loyal friend. Her life will continue to influence others.

◆

Shippensburg, Pa. Rev. John R. Justice, pastor of the Alliance church, writes that souls were saved, backsliders reclaimed, and many persons healed during recent "spiritual life revival services" conducted by Rev. Hamilton P. Rankin, of Atlanta, Ga. Special home prayer meetings were carried on prior to the campaign, and during the meetings three prayer services were held daily at the church. These seasons of prayer proved to be a great blessing to all who attended and prepared the way for the Holy Spirit to work in the public services. "These revival meetings proved what can be done in an ungodly town through visitation and prayer," writes the pastor.

◆

Cloverdale, Calif. Rev. Wm. Frederick writes of God's blessing upon the Alliance church in this fast growing community. On a recent Sunday the Sunday school set an all-time record in attendance of seventy-five and appears to be on the upswing. He reports that in every department of the church there is evidence of new life and that a new building will soon be needed by this enthusiastic group. When the youth work was at a low ebb, two faithful young people held on to God in prayer and visited until the group now consists of fifteen splendid high school students. The pastor solicits the prayers of the Alliance Family for this work.

◆

Altoona, Pa. A brief prophetic conference was held with great spiritual benefit from November 2 to 7, with Rev. and Mrs. Robert E. McKinney as the Bible teachers. The pastor, Rev. David J. Evans, writes that the attendance was good from the beginning and that more than forty sought the Lord for various needs in the evening service of the opening Sunday. Spontaneous testimonies continued for over an hour at the close of this service. Another season of refreshing came at the local rally held in the church on Monday, November 8, with a great number again seeking the Lord.

◆

Aurora, Ind. The Singing Brands of Fort Wayne, Ind., were greatly used of the Lord in special meetings held recently in the Aurora Gospel Tabernacle. The pastor, Rev. C. C. Dutt, states that real conviction was evidenced in each service. Many persons met the Lord for salvation, and believers were filled with the Holy Spirit.

Rev. Willis Brand preached the Word under the anointing of the Holy Ghost and proclaimed the Alliance testimony each night. The ministry of Mrs. Brand in music was greatly used of the Lord. The meetings were well attended, each night showing an increase.

◆

Northwestern District. In observing October as "Sunday Emphasis Month," the Northwestern District conducted a contest based on percentage increase in attendance over 1953. Richard Ludwigson, AYF and Sunday School Secretary for the District, reports the following results: Group I (0-39), Wagner, S. D., 197 per cent (51 pupils); Harlem, Mont., 161 per cent; Inger, Minn., 126 per cent. In Group II (40-80), Dora Lake, Minn., 126 per cent (increase of 50 pupils); Tyler, Minn., 59 per cent; Hibbing, Minn., 55 per cent. In Group III (81-150), Grand Avenue, Minneapolis, Minn., 119 per cent (increase of 132 pupils); Wadena, Minn., 81 per cent; Lambert, Mont., 66 per cent. In Group IV (151 up), Simpson Memorial, St. Paul, Minn., 33 per cent (increase of 111 pupils); Church of the Open Door Milwaukee, Wisc., 15 per cent.

Mr. Ludwigson reports that these percentages represent an increase of about 1,500 pupils for the 55 churches participating.

◆

Plainfield, N. J. On November 14, Rev. Willard C. May was installed as pastor of the Alliance church. Rev. Weldon Blackford, pastor at North Caldwell, was chairman of the service and offered the installation prayer. Rev. Leroy Webber, of Chatham, led the congregational singing and also sang a solo. Mr. M. W. Daugherty extended a welcome to all present and Rev. John G. Sjoblom, pastor of the Swedish Covenant Church in Plainfield, read the Scripture and prayed. The charge to the congregation was given by Rev. W. D. Crunkilton, pastor in Elizabeth, and Rev. Elmer Gunderson, of Clark, delivered the charge to the pastor. Rev. G. A. Aitcheson, pastor of the Cranford church, brought a message on the secret of success in the Christian life. Mr. William Baker, president of the Calvary Rescue Mission in Passaic, who had ministered to the congregation in the interim between pastors, gave the benediction.

Letters

Vietnamese are not Tribesmen

Reading articles in The Alliance Weekly about tribes in Viet Nam, and chiefly the last article by the Rev. G. H. Smith ("Human Sacrifice in 1954," November 10), I have the impression that all the people in Viet Nam are barbarian tribesmen.

Coming from Viet Nam, I know that these tribes are located in remote areas comparable, in some way to various tribes in the United States. However, the American public who reads only news about the Viet Nam war may think that all civilized people over there have become tribesmen after fifteen years of trouble.

Therefore, I would appreciate very much a careful wording or, if necessary, some extra information in future articles about Viet Nam, to avoid some misunderstanding.—Nguyen Van Thuan, *Albuquerque, N. M.*

*The Christian and Missionary Alliance has two missions in Viet Nam, one among the twenty-two million Vietnamese people, and another, The Tribes of Viet Nam Mission, among the 1,190,000 tribesmen who inhabit the mountainous jungles of Viet Nam. It was of these latter that Mr. Smith wrote.—Editor.

Meditations in the Word

By EDITH M. BEYERLE

Sunday

DAILY READING—Philippians 3:7-16.

DAILY TEXT—*"Reaching forth unto those things which are before, I press toward the mark"* (verses 13, 14).

Man differs from the lower orders of creation in that, while like them, his past is limited by the little space of time since his existence, unlike them his future is illimitable; his lifetime is eternity. He is endowed with the divine gift of an immortal future. He has the ages upon ages yet to come in which to expand and develop forevermore. When Alexander the Great divided his old dominion among his faithful followers he kept nothing for himself. They asked him in surprise about his portion. "What have you kept for yourself?" they asked, and he pointed into the distance and simply said, "Hope." The future was his inheritance, and before many months had passed that future had brought him an empire vaster than all he had given away and mightier than the world ever knew. And so God is teaching us to live in the imperial realm of hope. . . . "It is better farther on." —A. B. Simpson.

Monday

DAILY READING—Romans 12:3-16.

DAILY TEXT—*"Think soberly"* (verse 3).

If you are tempted to be discouraged and blue, remember things are not as bad as they seem! If you are tempted to be unduly elated by some success, remember it cannot be perfect! You will find a flaw in it somewhere, sooner or later! Try to keep from rocking the boat. Sit still in the middle and see if things do not level out after a bit. There are pessimists who think that everything is going to the dogs—with no chance of retrieving it. And there are superoptimists who can see no sign of danger anywhere. Both of these are in deplorable condition. The pessimist will never do anything worth while because nothing is worth doing. The superoptimist is sure to trip over something because he has his head too high to see it.—Gospel Banner.

Tuesday

DAILY READING—Deuteronomy 32:1-12.

DAILY TEXT—*"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him"* (verses 11, 12).

The eagle builds its nest on a lofty mountain crag or in the highest tree it can find, and forms it of sticks and branches of trees and then lines it with softer things like wool, paper, rags, or the skins of animals, making it soft for its young. When the young eagles have become large enough to fly, the mother bird forces them out of the soft nest by tearing away the soft lining and throwing everything out of the nest that would make it comfortable, and letting the young birds down on the sharp sticks and thorns, so that they become dissatisfied with their home and are willing to move somewhere else. This is the way God deals with those of His servants that He calls into close and heroic union with Himself. He begins by stirring up their nests, and making them unhappy, that they become willing to move out into a new place of experience, thought and life. —George D. Watson.

Wednesday

DAILY READING—2 Samuel 23:1-7.

DAILY TEXT—*"He shall be as the light of the morning . . . even a morning without clouds"* (verse 4).

The morning cometh! Glad and glorious morning!
Blest morning of the Resurrection Day;
That morning which, with less than moment's warning,
Shall find God's ransomed people caught away!

The morning cometh! Earth's skies do not brighten:
The deepening dark proclaims that this is night:
We look around in vain for signs to lighten—
No golden ray breaks through to glad our sight.

And so—we take this word which can so gladden:
"The morning cometh!" Thus we pass it on
Amidst so much to shock, perplex and sadden:
"The morning cometh!" Soon it now may dawn.

—J. Danson Smith.

Thursday

DAILY READING—Jeremiah 12:1-12.

DAILY TEXT—*"Thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee"* (verse 3).

Worldly ease is a great foe to faith; it loosens the joints of holy valor, and snaps the sinews of sacred courage. The balloon never rises until the cords are cut; affliction does this sharp service for believing souls. While the wheat sleeps comfortably in the husk it is useless to man; it must be threshed out of its resting place before its value can be known. Thus it is well that Jehovah tries the righteous for it causes them to grow rich toward God.

I learn as the years roll onward and leave the past behind,
That much I have counted sorrow but proves our God is kind;
That many a flower I longed for had a hidden thorn of pain—
And many a rugged bypath led to fields of ripened grain.

—Selected.

Friday

DAILY READING—Hosea 13.

DAILY TEXT—*"I did know thee in the wilderness"* (verse 5).

It is a wonderful and precious truth for the child of God to know that he is known of God regardless of circumstances. Deuteronomy 2:7 acts as a bit of commentary upon our text: "He knoweth thy walking through this great wilderness: these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Through forty long years, in desert sands and over rocky, irregular mountain passes, when there was water and when there was none, in hunger, in battle, in discouragement, yes, and even in rebellion and sin, they were known of God. And all the long, long way He was leading them to the Land of Promise and teaching them very valuable lessons as they went. Does He do less for His people today? No, a thousand times no! He knows all our way, all the dry, monotonous desert, all the winding in and out and up and down of our spiritual mountains, all the wadies to cross, all the enemies to be conquered. Yes, He knows it all!—Pameii.

Saturday

DAILY READING—2 Corinthians 3:6-18.

DAILY TEXT—*"Changed into the same image from glory to glory"* (verse 18).

Is there not something very suggestive in the thought of the way in which the ancient mirrors were formed? The metal had to be smoothed and polished *by friction* in order that it might obtain a perfect surface and be fit for a mirror. Have you ever thanked God for the trials and worries and disappointments and cares of life, because they are designed to bear so important a part in effecting our sanctification? Yes; thank God for the long friction of life; but, oh, let us see to it that we gain by it, and do not lose. The mirror needs to be polished by a skilled hand, and as long as we are in God's hands He can and will polish us for Himself. But there is more in our text than all this. Thank God for the possibilities of change and advancement. We "are changed into the same image from glory to glory, even as by the Spirit of the Lord." "From glory to glory." Time flies on and still we change!—W. Hay Aitken.

A Look at the Lesson

By REV. HAROLD J. SUTTON

For December 12, 1954

Yearning for the Living God

Psalms 42:1-8; 84:4, 5; 102:25-27

GOLDEN TEXT—*"For this God is our God for ever and ever: he will be our guide even unto death."*—Psalm 48:14.

DEVOTIONAL READING—Psalm 63:1-8.

Introduction

Three widely separated psalms make their contribution to our lesson. The first is by a king and the remaining two are by an unnamed prophet of the exile. All three emphasize the truth that only in God is to be found satisfaction and permanence. Apart from Him, nothing abides and nothing is worth while.

I. The Search for the Divine (Psalm 42: 1-8)

Although he is denied the privilege of sharing in collective worship, yet the services of the sanctuary have lost none of their appeal for the exiled king. In this psalm we see his:

(1) *Plight* (vv. 3-5). The key to the passage is verse 4. God is to be found in the sanctuary and David, by reason of exile, is denied access thereto. He had gone with the "multitude that kept holyday." He says it another way in verse 2: "When shall I come and appear before God [in the sanctuary]?" From the distant "Jordan" and the "hill Mizar" he mourns his loss. His son a rebel, his people alienated, his kingdom and throne usurped by his own son—these he does not mention. But the sanctuary with its services and worship—these are the real losses. Do we catch the undertones here?

(2) *Plea* (vv. 1, 2, 7). As in times of drought the deer pants with eager desire for the refreshing stream, so the psalmist thirsts for God. Only water will satisfy the fainting hart; only God will satisfy the psalmist. And God is found in the proportion He is desired. Mark the phrasing of verse 7; the deep of man's need calls to the deep of God's supply. And the deep of God's supply will answer to the call of man's need. Out of a great and continuous sorrow concerning which he was mocked (v. 3), from an exile that carried him to the uttermost borders of his realm (v. 6), from trouble that as sea billows seemed to overwhelm him (v. 7), David cried unto God with great sincerity of heart.

(3) *Prospect* (v. 8). The "hope" and "help" of verse 5 are to become the promise of verse 8. The self-exhortation of "hope thou in God" (v. 5) is realized in the assurance of "lovingkindness" (v. 8). "The Lord will command . . ." Then the psalmist is neither forsaken nor forgotten. Both the Lord's power ("command") and love ("lovingkindness") are to work in behalf of the exiled king. God's presence is to be evident during the whole round of the clock: "Lovingkindness in the daytime, and in the night his song shall be with me."

II. The Blessing of the Divine (Psalm 84:4, 5)

Again the psalm is a lay of the exile and finds its inspiration in the circumstances of a banished king. Again the plaintive wail of the sweet singer is for the tabernacles of the Lord of hosts (v. 1). Even the sparrow who nests upon the altar fares better than the persecuted king who is denied the privilege of public worship. Here we have the divine:

(1) *Person* (v. 4). The occupant gives value to the house; the tenant consecrates the dwelling. It is "thy tabernacles, O Lord of hosts" (v. 1); "the courts of the Lord" (v. 2); and "thine altars, O Lord of hosts, my King, and my God" (v. 3). "Blessed are they that dwell in thy house" (v. 4). Not any house or anybody's house; it is "thy house."

(2) *Power* (v. 4). Not visit; dwell! The sparrow of verse 3 rested and nested on the altar. Here she deposited her most priceless possession. She had come to stay. Have we? In Psalm 91 we read: "He that dwelleth . . . shall abide . . ." (v. 1). No dwelling, no abiding.

(3) *Purpose* (v. 5). Because the "ways" (principles) of the divine Presence are in the heart, the man of the verse is made spiritually wealthy by reason of moral strength. There is no waste with Deity. God is constantly proffering us Himself that we may possess moral strength. The Levites were to have no portion in the division of Canaan. The reason? Let God answer: "I will be their portion." Blessed patrimony! Glorious inheritance! Having Him we are "strengthened with might by his Spirit in the inner man" and thus energized for the mightiest conflicts of earth.

III. The Eternity of the Divine (Psalm 102:25-27)

The psalm is of undetermined authorship. The lesson portion concerns:

(1) *The passing* (vv. 23-25). What is more stable than earth's foundations? What is more secure than the heavens? Shall the former fail and the latter fall? In comparison to the eternity of God, the answer must be yes. But, nevertheless, the figure holds. The most enduring things we know—the supports of earth and the arch of the heavens—may be discarded as a garment that has served well. These may, as a vesture, be exchanged for something more suitable to a future state. By this the singer enforces the lesson of life's transitoriness. "My days: thy years" (v. 24). Human life is part of the passing scene. Only God abides. All of us are bound for the "port of no return."

(2) *The permanent* (v. 27). Every creature and creation is related to time; God alone is timeless. All but God is marginal; only He is central. When time and its monuments are hoary, God will wear the diadem of maturity's vigor and the everlasting dew of the forever will glisten upon His brow. Nothing will outlast Him; He will outlast all.

But there is more to be said, and the last verse of the psalm says it. There are those that "shall continue, and . . . be established." Amid the passing is the permanent. The only true permanence is in God, and it is found by those who side with Him. Would you find a sure foundation for the feet of faith when earth's foundations have crumbled? Would you stand a sun-crowned conqueror when time has ceased and the heavens are gone? Would you, amid burning worlds and careening constellations, abide in the sheltering safety of Him who knows no change? Then side with God, my friend, side with God.

To Follow Our Lord

We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. The Lord forgive us our shameful evasions and hesitations. His brow was crowned with thorns; do we seek rosebuds for our crowning? His hands were pierced with nails; are our hands ringed with jewels? His feet were bare and bound; do our feet walk delicately? . . . God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we all worship comfort, the delight of the presence of loved ones, possessions, treasure on earth. Far, far from our prayers too often is any thought of prayer for a love which will lead us to give one whom we love, to follow our Lord to Gethsemane, to Calvary—perhaps because we have never been there ourselves.—AMY CARMICHAEL.

God Sees All

The consideration of the fact that God knows all, sees all, and remembers all will act as a preventive [against sin].

One day the astronomer Mitchell was engaged in making some observations on the sun, and, as it descended toward the horizon as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of the telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree.

Often it is thus with men. Because they do not see the eye that watches with sleepless vigilance, they think they are not seen.—THE SUNDAY SCHOOL TIMES.

Missionary Treasury

★ ★ ★ ★ ★

October, 1954

General Fund	$237,807.46
Designated Specials	34,680.49

We lift our hearts in praise to God for the good receipts during the month of October. This amount of almost $238,000 helped eliminate a part of the deficit that we had been carrying because of our large commitments on all of our mission fields.

INDO-CHINA EMERGENCY

Amount requested		$ 64,000.00
Rec'd by Sept. 30	$3,944.87	
Rec'd for Oct. ..	1,587.38	
		5,532.25
Still needed		$ 58,467.75

Gifts for the month of October are covered by our receipts Nos. 14481 to 16191 and 863 to 972. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd Street, New York, New York.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York.

Bernard S. King
Treasurer.

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ALLIANCE MISSIONS ON THE MARCH

Building the National Church

SO MUCH notice is being given to the spectacular advances made by Communism and the way those advances have interfered with missionary work that many people have the impression that nothing much of any importance is being accomplished. There is a notion abroad that it is only a matter of time until all missionary work will cease.

This pleases the enemy for his strategy is always to make the most of extravagant propaganda. The latest tool he is using to ensnare whole nations advances rapidly for two reasons: (1) People in its path have such an exaggerated idea of its invincibility they fear to resist it. (2) Because they want very much to believe the things it promises, they discount the factual reports which reveal how intrinsically evil its real nature is. By the time they have opportunity to learn by experience, it is too late.

Hundreds of people will gather to witness a building being destroyed by fire, but comparatively few take much interest in watching a new one being constructed. That is the reason Communism's sweeping destructions hold a disproportionate share of attention.

While it is true that governments behind the curtains do not admit foreign missionaries, it is equally true that greater advances are being made by missions at the present time than ever before.

Construction of a highly important kind is going on all over the free world. What once were but theories for the development of the national churches on an indigenous basis are now being put into effect. This sounds much more simple than it actually is. It not only demands of the missionary a self-effacing love for the Church, but also demands willingness on the part of the national Christians to assume heavy responsibilities for which they must be prepared. Also the Church at home has within it too few who are wholeheartedly interested in this less colorful type of work. The demand for thrilling reports of adventures among primitive peoples and the popular response given only to missionaries who are engaged in that type of work have helped in retarding what needed to be done along this line previously.

A revival of love for the Church which Christ purchased with His own blood and for which He gave Himself is under way and is nurtured in travail such as the apostle Paul experienced. The conversion of pagan peoples is important, but welding the converts into a living church must be with us no less a burning passion.

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